



# EPIGRAPHIA INDICA

VOL. XIII. 1915-16.



PUBLISHED BY  
THE DIRECTOR GENERAL  
ARCHAEOLOGICAL SURVEY OF INDIA  
JANPATH, NEW DELHI-110011  
1982

Reprinted 1982

©  
ARCHAEOLOGICAL SURVEY OF INDIA  
GOVERNMENT OF INDIA  
1982

**Price : Rs. 90**

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA AS A SUPPLEMENT  
TO THE "INDIAN ANTIQUARY"

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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA

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VOL. XIII. 1915-16.

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EDITED BY

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CALCUTTA

SUPERINTENDENT GOVERNMENT PRINTING, INDIA.

BOMBAY BRITISH INDIA PRESS.

LONDON KEGAN PAUL, TRENCH,  
TRUBNER & Co

NEW YORK WESTERMANN & Co  
CHICAGO S D. PEET

PARIS E LEROUX





# CONTENTS.

*The names of contributors are arranged alphabetically:*

	Page
<b>R D BANERJI —</b>	
No 13 Inscriptions in the Udayagiri and Khandagiri caves . . . . .	119
<b>LIONEL D BARNETT —</b>	
No 2 Nidagundi inscription of A.D 1107 . . . . .	12
" 3. Two inscriptions from Belgauun A & B, of A.D 1204 . . . . .	15
" 4 Inscriptions at Ittagi A, of A.D 1112 . . . . .	36
" " " : B, of the time of Sankama-deva A.D 1178 . . . . .	59
" 11 Bhubaneswara inscription in the Royal Asiatic Society . . . . .	150
" 12 Potavaram Grant of Parushottama deva . . . . .	155
" 14. Bankapur inscription of the time of Somesvara I and the Kadamba Harikēsarīn A.D 1035 . . . . .	168
" 17 Thana Plates of the time of the Yadava king Ratnachandra Saka 1194 . . . . .	198
" 20 Gagaha Plates of Govindachandra of Kamsuj Samvat 1169 . . . . .	216
" 22 Two Grants of Venkatapati I Saka 1503 & 1535 . . . . .	225
" 23 Vemavaram Grant of Allaya-Vema Reddi Saka 1356 . . . . .	237
" 28 Inscriptions at Narendra . . . . .	298
" 29 Kales inscription of the Rashtrakuta Govinda IV Saka 851 . . . . .	326
" 30 Wala Plate of Gubasena: the year 246 . . . . .	338
<b>RADHAGOVINDA BASAK —</b>	
No 20 Sijampur Stone-slab inscription of the time of Jayapala deva . . . . .	283
<b>J F. FLEET —</b>	
No 15 Some records of the Rashtrakuta kings of Malkhed —	
G — Soratur inscription of the time of Amoghavarsha I A.D 869 . . . . .	176
H — Ron inscription of the time of Amoghavarsha I A.D 874 . . . . .	183
I — Ron inscription or Turagavēdanga . . . . .	185
J — Batgere inscription of the time of Krishna II A.D 883 . . . . .	187
K — Mulgund inscription of the time of Krishna II A.D 902-3 . . . . .	190
<b>M B GARDE —</b>	
No 18 Three Copper-plates of the time of the Chahamana Kelhana . . . . .	206
<b>T A. GOPINATHA RAO —</b>	
No 1 Triplicane Plates of Panta Mailara . . . . .	1
" 6 Sarabhavaram Plates of the Lord of Chikura the 6th year . . . . .	104
" 21 Srirangam Plates of Madhava-Nayaka Saka-Samvat 1348 . . . . .	220
<b>Y R GUPTA —</b>	
No 7 Two Talasvara Copper plates —	
1 Grant of Dyutivarman the 5th year . . . . .	109
2 Grant of Vishnuvarman the 28th year . . . . .	118
<b>HARAPRASAD SASTRI —</b>	
No 9 The Susunia Rock inscription of Chandravarman . . . . .	133
<b>HIRANANDA SASTRI —</b>	
No 27. Copper plate inscription of Govindachandra-deva Samvat 1186 . . . . .	295

## STEIN KOPROW —

No 25 Talegaon Copper-plates of Krishna-Raja Saka 630 . . . 275

## K. RAMA SASTRI —

No 24 Akkalepundi Grant of Singaya-Navaka Saka-Samvat 1290 . . . 259

## G. RAMDAS PANTULU —

No 19 Siddhantam Plates of Devendravarman the 195th year . . . 212

## LEWIS RICE —

The late Dr Joan Faithful Fleet . . . ix

## ROBERT SPWELL —

No 5 The Cycle of Jupiter and the names of Samvatsaras . . . 61

## K. V. SUBBARMANYA AYYAR —

No 10 Sendalai Pillar inscriptions . . . 134

## S. V. VENKATESWARA AYYAR —

No 16 Conjeeraram Copper-plate of Vijaya Gandagopala-deva A D 1291 2 . . . 194

## S. V. VENKATESWARA AYYAR AND S. V. VISWANATHA —

No 8 Conjeeraram Plates of Krishna-deva-Raya Saka 1444 . . . 122

## S. V. VISWANATHA —

See S. V. VENKATESWARA AYYAR AND S. V. VISWANATHA.

---

INDEX . . . . . 241

# LIST OF PLATES

No	1	Triplicane Plates of Panta-Maulara Saka-Samvat 1350, 1a—11a	. between pages	4 & 5
"	2	" " " " " " " " " " " "	" " "	8 & 9
"	3	Nidagundi inscription of the time of Vikramaditya VI A.D. 1107	. to face page	14
"	4	Sarabharanam Plates of the Lord of Chikara the 6th year	between pages	104 & 105
"	5	Talesvara Plates of Dyuti arman the 5th year, and of Vishnavarman the 25th year	" "	114 & 115
"	6	Conjeeveram Plates of Krishna-deva Raya Saka 1444	" "	126 & 127
"	7	Susuma inscription of Chandrarvarman	to face page	133
"	8	Udayagiri and Khandagiri cave inscriptions, I	" " "	159
"	9	" " " " " " II	" " "	162
"	10	" " " " " " III	between pages	166 & 167
"	11	G—Soratur inscription of Amogha arsha I A.D. 869, and J—Batigore inscription of Krishna II A.D. 888	to face page	182
"	12	H & I—Ron inscriptions of Amoghavarsha I A.D. 874, and of Taragavalonga	" " "	185
"	13	Mulgund inscription of Krishna II A.D. 902 903	" " "	192
"	14	Conjeeveram Plate of Vijaya Gandagopala deva	" " "	196
"	15	Thana Plates of Ramachandra Saka 1194	between pages	200 & 201
"	16	Bannere Grants of the time of the Chahamanas Kollana	" " "	203 & 209
"	17	Siddhantam Plates of Devendravarman the 195th year	" " "	214 & 215
"	18	Akkalapundi Grant of Singaya Nayaka Saka Samvat 1290, 1a—11b	" " "	262 & 263
"	19	" " " " " " " " " " " "	" " "	268 & 269
"	20	Talegaon Plates of Krishna-Raja I Saka 690	" " "	280 & 281
"	21	Silampur inscription of the time of Jayapala-deva	to face page	290
"	22	Copper plate inscription of Govindachandra-deva Samvat 1186	" " "	297
"	23	Wala Plate of Guhasena the year 246	" " "	342



## ADDITIONS AND CORRECTIONS

- Page 152, text l 6,—for pañchēshu read pañch-ēshu —H K S
- „ 152, „ l 7,—for mmishūn=nidhāya vikat̃ read mmishūn=nidhāya nikat̃ —H K S
- „ 152, „ l 8,—for Śāmbhavā(vi)m read Śāmbhavā(va)m °
- „ 152, „ l 8,—for Paṣṭ(śv)=ū read Yaṣṭ-ā
- „ 152, „ l 9,—for -vā[ ] kāmīnī° read -vā[nara\*]-kāmīnī°
- „ 153, verse 18,—for Mugdhām chandīam=iv=aitasyā \*\*\* read Mukham chandīam=iv=aitasyā [vilōkya\*]
- „ 153, n 5,—for samjajau read svar yajan
- „ 154, verse 12,—for damsels read monkey-wives
- „ 155, verse 18,—read Seeing the face of his daughter to be modest like a moon, King Bhīma called her by name Chandrā-dēvi
- „ 162, l 24,—for Ślakṣhṇāyāḥ read Ślakṣhṇāyāḥ
- „ 171, trans ll 31-2,—for Sunday read Monday
- „ 190, n. 1,—for gunadīm read gunadīm
- „ 218, n 11,—Omit [For kalubha abhramur (aor) ?—F W T ]
- „ 223, n 7,—for तै रै read तै रै
- „ 234, text l 148,—for Mandgaljō=jō=tī=aika read Mandgaljēyō=tī=aika
- „ 246, „ l 133,—for Śālamkāyana read Śālamkāyana
- „ 248, „ l 169,—for Pūrva-mamddula read pūrvam=amddula —H K S
- „ 249, „ l 190,—for Pūrva-mamdula read pūrvam=amdula —H K S
- „ 249, „ l 203,
- „ 250, „ ll 206, 207, 209, 212, } —for gala ścnu read galasenu —H K S
- „ 251, „ l 227,
- „ 250, „ l 209,—for piāmtam gala° read piāmta [pūmtam\*] gala° —H K S
- „ 253, n 1,—Add [Read śrita-bil-ābhōgās=cha nāgā in place of °bilā bhōgās=cha nāgā and translate 'the Snakes—i.e. the Nāgavamsi kings of Bastar—retreat to their winding caves' Guhā will then go with gāvō, etc. It may be noted that a family of kings in the Telugu country, known as Surabhi-vamśa, has a cow for crest —H K S]
- „ 254, text ll 69, 101, } —for Anna-dāta read Anna-dātā [The word is perhaps not a
- „ 255, „ l 122, } proper name, but means a 'donor of food', cf l 94 —H K S]
- „ 254, „ l 73, col 2,—for Sōmayāji read Sōmayājū
- „ 255, „ l 105, col 3,—for Śīgiri read Śīgiri
- „ 255, „ l 122, „ 4,—for -yajva read -yajvan
- „ 255, „ l 123, „ 4,—for Śingārya read Śingārya
- „ 256, „ l 143, „ 4,—for Śingayārya read Śingayārya
- „ 256, „ l 163, „ 2,—for Śivamallana read Śivamallana
- „ 257, „ ll 168-179, 179-201, } —for path of the field, path of the fields, field path
- „ 258, „ ll 201-207, 207-213, } read old path —H K S
- „ 257, „ ll 168-179, 179-201,—for of the Pūrva-mamdula read formerly used —H K S
- „ 257, text ll 168-179,—for This is the path of the field of Tollimti read This path is the old path —H K S
- „ 259, n 1,—for was in the case read were in the case
- „ 274, n 2,—for न read न
- „ 302, text l 10,—for māṇḍalay read māṇḍ=alay —H K S

- Page 303, verse 15,—The missing letters at the end of l. 21 and the beginning of l. 22 may be *mella* (i.e. *chakram=ellam=aleyal*) *Ēliar=alakke* must in my opinion be a reference to *Ēl(v)-ara(are)-lakke*, 'the seven and a half lakh' country of the Chalukyas of whom Jayakēśin was a feudatory *Jamkarise* may well stand for *jēmkarise*, which means 'buzzed' *Ōdisit=ettisidam* must be *ōdisi tettisidam*, and *irōdhi-bem-holian* must be written as one word The incident here related may refer to the reverse sustained by the Śilāras, who were relatives of the Chālukyan emperor, at the hands of Jayakēśin I (see *Kan Dyn Dist*, p. 567) Or *Āliara* may stand for *Ālpara*, in which case the *Ālupa* king will be the *ripurāja*, 'enemy king,' mentioned in l. 22—H K S
- , 303, verse 16 —for *pālava\*[~]yam kumareyam* read *palav[=āne]yam kudurevam*. —H K S
- „ 303, text l. 25,—for *kalyānadol* read *Kalyāṇadol* —H K S
- „ 304, „ l. 34,—for *mudreyam* read *mudreyam* —H K S
- , 310, verse 10,—for exceedingly exalted Rāma read many said that *Lankā* was a Brahman settlement established by Rāma On this he ceased (to demand tribute) This prowess (*alaṭu*) of Chatta is very great —H K S
- 310, verse 11,—for *Thāneya* read *Thāṇeya*
- „ 310, „ 15 and n. 5 —see Additions and Corrections to p. 303, v. 15
- , 310, „ 17 —see above on p. 303, l. 25
- , 323 ll. 5-9,—for she who rides on fiery elephants read she who has the gait of a scent elephant —H K S
- „ 334 verse 5 —Perhaps the sense is that the kings of mountains etc. have acquired their unique degree of firmness etc. by gift from *Gojjugā-dēva* So the poets sing —H K S
- , 355 l. 21,—It is difficult to accept the interpretation of Dr. Barnett, for *Kundaliśvara* in this verse of common occurrence has been generally interpreted to mean 'chief of serpents' Consequently *kundaliśvara-mahābhujah* would be one whose arms are as long and powerful as the chief of serpents (i.e. *Ādiśa*) —H K S

## JOHN FAITHFULL FLEET, C I E, P H D

The passing of so prominent an Oriental epigraphist as Dr Fleet has raised a desire that some notice of him should find a place in a publication to which he was a constant and valued contributor. Born in 1817, he died in 1917, and thus fulfilled the term assigned by the Psalmist to the span of human life. But after his retirement from public service in 1897, when he settled in Ealing, he was subject in his latter years to continual ill-health. On the last occasion on which I met him he said on this account he had not been into London for eight months. His devotion to Oriental studies, however, was not relaxed to the last.

He was the son of John George Fleet, of the Roystons, Chiswick, his mother being Esther Faithfull, the daughter of a clergyman, and he was educated at Merchant Taylors School which bears on its rolls among others, the distinguished name of Robert Clive. In 1865 he passed for the Indian Civil Service, and in the probationary period which followed studied Sanskrit under Professor Goldstücker of the University College, London. Eventually he was posted in 1867 to the Bombay Presidency. Here his official career was chiefly spent in the Southern Mahratta country, so called for administrative purposes, but on the basis of language more correctly termed the Karnātaka Prānt. He was thus brought into contact with Kannada (or Kanarese), the prevailing vernacular, and as Educational Inspector in the Southern Division in 1872, and Assistant Political Agent at Kolhapur in 1875, he was led to take up the study of it. He was decorated with the Order of C I E in 1884, became Collector and Magistrate of Sholapur in 1886, and Senior Collector in 1889. His further appointments were—Commissioner of the Southern Division in 1891, next year of the Central Division, and in 1893 Commissioner of Customs.

Meanwhile his attention had early been drawn to the numerous inscriptions thickly scattered in the districts where his duties lay, and he applied himself to a systematic research of these invaluable memorials of the past, many of which are densely inscribed on stone slabs of large dimensions, on which the busy and incurious Saxon often gazes with blank amazement at so much apparently misplaced expenditure of energy, and in which the people of the country as a rule exhibit not the slightest interest. Of these, and others on metal plates, he began to collect facsimiles, which he deciphered, and he published the results in the *Bombay Asiatic Journal* and other works, especially in the *Indian Antiquary*, started by Dr Burgess in 1872 and still going, of which he became the joint Editor with Captain (now Sir) R. C. Temple from 1885 to 1891.

Before this he had published in 1878, under the title of *Pāli, Sanskrit and Old Canarese Inscriptions*, copies of photographs taken by Colonel Dixon in 1865 for the Mysore Government, with some others, giving merely the dates and names of the kings under whom the records were issued. The translation of those belonging to Mysore, which formed the bulk, was placed in my hands and appeared in 1879 in a volume named *Mysore Inscriptions*.

The bent of his talents being recognized a special appointment was created for him as Epigraphist to the Government of India, which he held from January 1883 to June 1886, when it was abolished. The object was to entrust to him the task of bringing out Vol III of the *Corpus Inscriptionum Indicarum*, relating to the Early Gupta Kings, Vol I, containing the Edicts of Aśoka, had been published by General Sir A. Cunningham, and Vol II, intended for the inscriptions of the Indo-Scythians and the Satraps of Sanrāshtra, had for the time been held back. On taking up the project, he found the usual state of things so well known to those who have done similar work. The Government was under the impression that the copies in their records were all sufficient, and only required a skilled expert to interpret and publish them. But, as a matter of fact, the copies were, as is mostly the case, untrustworthy and worthless for scientific purposes. Nor was better material to be obtained except by personal investigation of the inscriptions themselves *in situ*. The scrupulous care needed to secure



voracious counterparts was little appreciated by the authorities, who were disappointed to find that a task which they had expected to be disposed of in a comparatively short period was, as it appeared to them, spun out interminably. Besides the journeys in India, a voyage to England was necessary to superintend the photo lithographic reproduction of the inscriptions, the minute accuracy of which was an essential feature of the work. For these various reasons the printing was not completed till July 1887, and the volume was published in 1888.

It is as exhaustive a production as the importance of the subject demands, and was intended by the author to be a model for all similar work. But a century would not suffice to carry out with corresponding particularity a *Corpus Inscriptionum* of all that India can supply. Moreover, bulky as the volume is—hardly ‘handy and accessible,’ as originally contemplated by General Cunningham,—it is only a part of what was in the mind of the editor to produce. ‘It will not,’ he says, ‘be thoroughly complete without the Historical Chapters that should form the second part of it. And the writing of these will entail so enormous an amount of miscellaneous reading and annotation that I doubt much whether those chapters will ever be written by me’—(and they never were).

The hopelessness of the prospect being manifest, it was arranged by Dr Burgess to issue a quarterly supplement to the *Indian Antiquary*, under the name of *Epigraphia Indica* in which inscriptions should be published as they were found, trusting to the Index to facilitate references. Its Vol I, issued in 1892, was thus to be regarded as Vol IV of the *Corpus*. This scheme is still in operation and has proved of the greatest value, though much delayed by changes of Editors and other causes due to the war. In this publication Dr Fleet bore a full share.

Other works by him, of more than local importance, are his articles in Vol I of the *Gazetteer of Bombay* of 1895, in which he has given an account of the *Dynasties of the Konkan Districts* from the earliest historical times to the Muslimen conquest of 1318 A.D., as derived from inscriptions. It teems with information of the first importance, nowhere else then available, though the narrative is perhaps too much interrupted by minute specifications of dates, often given in double years.

Then we have his comprehensive chapter on Epigraphy in Vol II, Historical, of the new *Imperial Gazetteer of India* of 1908. In this he not only summarizes what has been done, but points out the ends to be still kept in view and appeals for help from all hands.

Lastly comes his article on Indian Inscriptions in the *Encyclopædia Britannica*, 11th edition, 1911, which is a masterly review of the whole subject and bears witness to his intimate knowledge of this great field of research.

One point further must be noticed in connexion with his attainments. The examination of the complicated system of Indian Chronology was taken up by him with characteristic eagerness, as being much to his taste. In his *Gupta Inscriptions* he has stated his obligations to Mr S B Dikshit for the help derived from him in this matter. His publications since then bear sufficient evidence of his deep penetration into this intricate branch of inquiry, so that he was constantly appealed to as an authority for the verification of dates, which he was always ready to investigate. It is not to be wondered at that some such puzzles were not found to be soluble, but inscriptions, it is feared, have been condemned as false or doubtful owing to a too rigid application of rules, which resulted in their dates being pronounced ‘irregular,’ often for the reason that the week-day did not work out correctly. A solution of many of these discrepancies has now been presented by Dr Venkata Subbiah, of the Mysore Archaeological Department, in his important *brochure*, just published, called *Some Śaka Dates in Inscriptions*, which is calculated to clear the air in regard to these points.

It remains to state that Dr. Fleet was Honorary Secretary of the Royal Asiatic Society from 1906 till his death, and in 1912 received the Gold Medal of the Society for his eminent

services to Oriental learning. If only for inducing Professor Kielhorn to turn his attention to Indian epigraphy and chronology, he would be entitled to this. But he also, no doubt, exerted an influence in stimulating Indian scholars in the country itself to take an interest in these studies, for the prosecution of which they possess certain manifest advantages to which Europeans can in no wise lay claim. The number of such is increasing, and their efficiency is reaching a high standard. One is actually holding the position of Epigraphist to the Government of India.

In conclusion it may be said that—whether we regard his pioneer work at the beginning, his sustained interest in a pursuit which has a growing fascination of its own, or the results obtained by his efforts in bringing to light so many valuable materials to elucidate the early history of India, especially in the western parts,—Dr Fleet has a claim to be held in honourable remembrance as in the front rank of the devoted band of eminent Bombay scholars who have distinguished themselves in antiquarian researches.

The subjoined is a list of Dr Fleet's contributions to the *Epigraphia Indica*

LEWIS RICE

*A list of the late Dr Fleet's contributions to the "Epigraphia Indica"*

		Page
Epigraphia Indica, Vol. I	Bēgūr Stone inscription of the Ganga king Freyapparasa	346
" " " II	Ātakūr inscription of the time of Kṛṣṇa III, dated Śaka Samvat 872	167
" " " III	Pattadakal pillar inscription of the time of Kirtivarman II	1
" " " "	Chiplūn plates of Palakēśin II	50
" " " "	Tōrkhēde plates of the time of Gōvīndarāja of Gujarāt, Śaka-Samvat 735	53
" " " "	Spurious Sūdi plates, purporting to have been issued by Būtaga in Śaka-Samvat 860	158
" " " "	A Stone inscription of the Śinda family at Bhairanmatti	230
" " " "	Records of the Sōmavamsi kings of Katak	323
" " " IV	Sravana-Belgola Epitaph of Prabhāchandra	22
" " " "	Stone inscriptions at the Jatinga Rāmēśvara hill	212
" " " "	Kelavadi inscription of the time of Sōmēśvara I, A D 1053	259
" " " "	Hebbāl inscription of A D 975	350
" " " V	Yel kūrī rock inscription of Palakēśin II	6
" " " "	Inscriptions at Managōlli	9
" " " "	Sravana Belgola Epitaph of Mārasimha II	151
" " " "	Inscriptions at Ablūr	213
" " " VI	Three Western Ganga records in the Mysore Government Museum at Bangalore	40
" " " "	Nīlgund inscription of the time of Amōghavarsha I, A.D. 866	98

		Page
Epigraphia Indica Vol VI	Some records of the Rāshtrakūta Kings of Mālikhād	160
" " " "	Three inscriptions of the Dhārwar district	171
" " " VII	Kalachehi iron grant of Vijayaditya Amma II	177
" " " "	Some records of the Rāshtrakūta Kings of Mālikhād —	
	D — Mentrawādi inscription of the time of Amoghavarsha I, A D 865	198
	I — Sūr inscription of the time of Amoghavarsha I, A D 866	202
	F — Nidakundi inscription of the time of Amoghavarsha I, about A D 871-75	203
	The family name of the Rāshtrakūta of Mālikhād	214
	The original home of the Rāshtrakūtas of Mālikhād	223
	The banners and crests of the same end of the Rattas of Sāundātā	227
	Gōvinda II, and the Alāṣ plates which purport to have been issued in A D 770	230
" " " VIII	Chikmagalur inscription of Rāchamalla III, of the period A D 989-1005	250
" " " XI	An inscription at Dāngūr	1
" " " XII	Bhīndūp plates of Chhittarījauḍ A D 1026	259
	Special notes —	
	The City Harṣavamaṇa, Harṣjemaṇa	258
	The places mentioned in the Thina plates of A D 1017	259
	Kembbūva inscription of A D 1054	291
	The Kīrṇaore river the Tangabhadra	293
	The Eddeore country the Raichūr district	295
	Koppam Khadrāpūr	296
	The places mentioned in the record on the Mīraj plates	303
" " " XIII	Some records of the Rāshtrakūta Kings of Mālikhād —	
	G — Soratur inscription of the time of Amoghavarsha I, A D 869	176
	H — Rōn inscription of the time of Amoghavarsha I, A D 874	188
	I — Rōn inscription of Tirragavedanga	185
	J — Betgere inscription of the time of Kṛṣṇa II, A D 888	187
	K — Mulgaund inscription of the time of Kṛṣṇa II, A D 902-903	190

<sup>1</sup> A — Hattī Mattūr inscription of the time of Kṛṣṇa I

B — Naregal inscription of the time of Dhruva.

C — Lakshmī-nār inscription of the time of Śrīvallabha.

# EPIGRAPHIA INDICA.

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## VOLUME XIII.

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No 1—TRIPLICANE PLATES OF PANTA-MAILARA, DATED SAKA-SAMVAT  
1350, IN THE REIGN OF DEVARAYA II

By T. A. GOPINATHA RAO, M A TRIVANDRUM

The subjoined inscription is engraved on five copper-plates, strung together by a ring which bears no seal. The set belongs to the house of Kavibhūṣanam Tātāchārya of Triplicane and was kindly secured for me by my friend, Mr. M K Nārāyaṇasāmi Ayyar, B A, B L, High Court Vakīl, Madras. I edit the inscription from the original as also from impressions prepared under my supervision.

The writing begins on the second side of the first plate and ends on the first side of the last plate. The shape of the plates is the same as in the Vijayanagara ones of a similar period, they have a curved top, with a hole in the centre for the ring. The plates are numbered consecutively on the back of each plate with Telugu-Kannada numerals, which are engraved to the left of the ring-hole but in the case of the fifth, or the last plate, the numeral five is engraved on the first side. The alphabet of the record is Telugu and the language partly Sanskrit and partly Telugu. The latter is employed in describing the boundaries, etc of the village granted. At the end is engraved the word *Śrī Virūpākṣa*, the *sign-manual* of the kings of the first Vijayanagara dynasty. The engraving has been done satisfactorily and the record is in an excellent state of preservation.

The inscription belongs to the reign of Dēvarāya II of the first Vijayanagara dynasty. His genealogy is traced as follows —

Harhara II  
|  
Dēvarāya I  
|  
Vijaya-Bukka  
|  
Pratāpa-Dēvarāya II

While the king was seated on the throne of his ancestors at Vijayanagara, his feudatory, Panṭa-Mailāra, requested his sovereign to be pleased to grant the village of Talakellapādu

to the Brāhmaṇa Śiṅgarārya, who was his *guru*. The record gives the following pedigree for Mailāra —

Sāra,  
|  
Pōta  
|  
Mummadi md  
Mummāmbū  
|  
Panta-Mailāra

Panta-Mailāra bore the birudās *Dharanivarāha*, *Chauhattamalla* and *Gharṣārūda*. The date of the inscription is Śaka 1350 (expressed by *yēna*, *bāna*, *anila* and *fatī*) which corresponded to the cyclic year Kilaka, Monday, the first (*Pratipad*)-*tithi* of the bright fortnight in the month of Āshādha. It is mentioned that the father and grandfather of the donee were respectively named Tātāchārya and Venkatāchārya, that the member of the family, Śiṅgarārya, belonged to the Śāthamarshana *gōtra*<sup>1</sup> and that his *śākhā* was Yajus. The village of Takkellapādu was situated in the Addanki-*sīma* in Kamma-vishaya. Regarding the date of the document Mr L. D. Swamikannu Pillai writes — “Ś 1350, Kilaka, Monday, Śukla 1 in Āshādha=Monday, 14th June, A D 1428. The *tithi* ended at 12½ *ghaṭikā*s after mean sunrise.”

The present record is the second copper-plate grant of the chief Panta-Mailāra, so far discovered. The first was published by Messrs Butterworth and Vēnugōpāla Chetty in their collection of the inscriptions in the Nellore district.<sup>2</sup> This document is exactly similar to the other as far as verse 18, the rest is necessarily different. The Panta-kula to which Mailāra

<sup>1</sup> The following is an extract from a work on the Śrīvaiṣṇava hierarchy, called the *Periya Tirumudiyadāra* regarding an Addanki Śiṅgarāchārya —

“Sect, Vadama, family, Śōṭai, Śāthamarshana-*gōtra*, Yajus-*śākhā*,

Śrīnivāsāchārya  
|  
Ettūr Śiṅgarāchārya (contemporary and disciple of Manavāla māmuniṅal)  
|  
Ettūr Venkatāchārya  
|  
Addanki Śiṅgarāchārya.”

The genealogy of the Tātāchārya family, as gathered from the *Prapannāraṁgam*, is given below for the benefit of the students of the history of Śrīvaiṣṇavas —

Ettūr Narasimhāchārya, (Śiṅgarāchārya)

Tātāchārya  
|  
Śrīśailapūrṇa  
|  
Śrīnivāsa.  
|  
Tātādēśika  
|  
Venkatīrya  
|  
Sundaradēśika  
|  
Śrīnivāsa.

Pañcha-mata bhaṇjanam Tātāchārya

Lakshmīkumāra Tātāchārya *aśvas* Kōti kanyakā-dānam Tātāchārya (contemporary of Venkatapatidēvarāya I)

<sup>2</sup> Copper plate No 18, Chejerla grant of Dēvarāya II, S 1351, Vol I, pp 149-164, written in the Nandī-nāgarī characters

belonged, is described in the Tottaramūdi plates<sup>1</sup> and the Konkuduru grant<sup>2</sup> as belonging to the fourth caste (i.e. the Śūdra caste). The name Panta-kula is mentioned therein as composed of several branches, of which the most important were the one of the Reddis ruling independently over the south Telugu country with Kondavidu as its capital, and another of the same kings ruling over the north Telugu country with Rājamahēndrapura (Rajahmundry) as the capital. In the genealogical portion of neither of these families do we come across the names Sūra, Pōta or Mummadi, the ancestors of Panta-Mailāra. Perhaps this chief belonged to a minor branch of the Panta-kula. The Telugu poet Śrīnātha, who was the *Vidyādhikārin* of the Kondavidu chiefs, laments the death of a Mailāru in a verse<sup>3</sup> which is quoted by Rāo Bahadūr Virēṣa-lingam Pantulu in his 'Lives of Telugu Poets'.<sup>4</sup> This Mailāru was, perhaps, the same as the Panta-Mailāra of the document under consideration who is said to have served Dēvarāya II in his campaigns against his enemies, and pleased his lord by paying him rich tributes of invaluable gems and other costly articles. On the whole, he seems to have been in the good graces of Dēvarāya II. Nothing further is known of Panta-Mailāra.

The donee, Śingarāya,<sup>5</sup> belonged to the Śrīsaila-vamśa. The family derives its name from Periya Tirumalai-nambi, the maternal uncle of the great Viśiṣṭādvaita teacher, Śrī-Rāmānuja. He was one of the five important disciples of Yāmunārya (*alias* Ālavandār), and was an authority in the exposition of the Rāmāyana, in which his descendants also became famous. The members of this family are better known by the title Tātāchārya. It is said that the god Venkatēśa of Tirupati was very pleased with Periya Tirumalai-nambi for the parental care he was taking of his image at Tirumala, and on one occasion the god is said to have addressed him as '*mama tāta*' (my father), and ever since Periya Tirumalai-nambi came to be recognised by the name Tātāchārya, a title which his descendants also began to assume. The Tātāchāryas became the *gurus* of the kings of Vijayanagara, the way they succeeded in bringing the emperors of Vijayanagara to their faith is narrated in the *Prapannāmṛitam*, a summary of which has been given in my paper on the Dalavāy Agrahāram plates of Venkatapatidēvarāya I.<sup>6</sup> The Tātāchāryas are found among the Vadagalais and the Tengalais alike, but the majority are only Vadagalais, the name Tātāchārya has therefore almost exclusively become a Vadagalai one at the present time, and I am told the Tengalai Tātāchāryas despise this Vadagalai appellation, Tātāchārya, and hence the paucity of the suffix among the Tengalai members of the Śrīsaila-vamśa. The owner of the copper-plate grant under consideration is a Tengalai Tātāchārya belonging to the Addanki branch of the family and is in all probability the lineal descendant of the donee of the document. There are Tengalai Tātāchāryas residing in Śrīmushnam, Śrīvilliputtūr, etc.

<sup>1</sup> Above, Vol IV, p 322, v 6

<sup>2</sup> Above, Vol V, p 57, v 4. Compare the genealogy given in the *Kāśikhandam* of Śrīnātha, an abstract of which has been given by Mr G. V. Rāmamūrti Pantulu, at *ibidem*, p 55.

<sup>3</sup> *Kailāśagiri bande Mailāru vibhūd-ēgi dinavechcham-ārāḡu*. Śrīnātha is said to have been a contemporary of Sarvajña Śingama-Nāyaka, for whose paternal uncle Mādhava Nāyaka, we get the date S. 1343, from the Śrirangam plates (see *Ep. An. Rep.* for 1906, p 9). He survived Rāchavēma and was afterwards patronized by the Reddis of Rājamahēndrapura (see *Ep. Ind.*, Vol XI, p 315), and it is possible that he lived long enough to survive Panta Mailāra as well. The time of his death has not as yet been settled.

<sup>4</sup> In the 1911 edition, p 132.

<sup>5</sup> There is every probability that the donee of the inscription under discussion is the Addanki Śingarāchārya given in the list of the *Periya Tirumudiyadaivu*, but there is this difference between the plates and the book, that while the former give the names Venkatāchārya and Tātāchārya as those of the grandfather and the father respectively, of Śingarāya, the latter mentions Venkatāchārya as the father of Śingarāchārya. It is very probable that the printed copy of the book which contains this pedigree is wrong, as none of the manuscript of the work in my possession makes any mention of this line at all.

<sup>6</sup> See above, Vol XII, p 162.



22 24 26 28 30 32 34 36 38 40 42 44

11 a

22 24 26 28 30 32 34 36 38 40 42 44

2 4 6 8 10 12 14 16 18 20

1

2 4 6 8 10 12 14 16 18 20

2 4 6 8 10 12 14 16 18 20

2 4 6 8 10 12 14 16 18 20





## Second Plate, First Side

- 22 तापदेवरायोभूतत्सु(त्सू)नुरमितोत्स-  
 23 [व]: । श्रीकीर्तिधरणीवाणीका[न्त]लालनदक्षिणः ।[ ६\*] <sup>1</sup>[सिं]-  
 24 ह्रासनस्थो विजयनगर<sup>2</sup> स्वकुलागते । रिपूना-  
 25 म्यंतरान् बाह्यानजयद्बुध्विविक्रमैः<sup>3</sup> ।[ १०\*] व<sup>4</sup>-  
 26 र्णाश्रमानुपालनरजितजनवर्ण्यमानरा-  
 27 जपदं । चतुरुदधिमैखलांकामिकक्ष<sup>5</sup>-  
 28 क्षामपालयद्बुध्वां ।[ ११\*] <sup>1</sup>मू०रायर-  
 29 गंडाकमरिरायविभाळकं । हिंदूरा-  
 30 यस्वरत्नाणं यमाहुरनिशं बुधाः ।[ १२\*]  
 31 गाभीर्यधैर्यतेजोवीर्यक्षपौदास्यसत्यम-  
 32 खादाः । धत्ते दशरततनयो<sup>7</sup> [रा]मः प्रागद्य [दे]-  
 33 व[रा\*]जेंद्रः ॥[१३\*] <sup>1</sup>दक्षस्तत्पादसेवायामासीन्मैला-  
 34 रभूवर<sup>8</sup> । हनूमानिव रामस्य प्रज्ञाहि-  
 35 तपराक्रमैः ।[ १४\*] <sup>1</sup>नप्ता यस्मूरुपतेः पौत्रः पो-  
 36 तमहीभुजः । पुत्रः पवित्रचारित्रो मुं-  
 37 मांवाभुम्रडींद्रयोः ।[ १५\*] <sup>4</sup>धरणीवराह-  
 38 विरुदो योसौ [चौ\*]हत्तमल्लविख्यातः । अरिमं-  
 39 डलीकभीषणघटानादस्त पंटमैलारः ।[ १६\*]  
 40 <sup>9</sup>त्रिविधकरणैरेव रात्रः प्रियं हितमाचर-  
 41 न्नहितधरणीपालान् विदन्<sup>9</sup> स्वबुध्विपराक्रमैः<sup>10</sup>  
 42 । विविधमणिभिः[\*] स्नाच्छेद्रव्यैः<sup>11</sup> पदे परिपूज[य]-  
 43 न्नक्त मनसः प्रीतिं [सि]वाहेवाकमना[\*] स्वयं  
 44 ।[ १७\*] <sup>1</sup>प्रतापदेवरायोस्य सेवापौरुषतोषित[: 1\*]  
 45 मानयित्वाथ मैलारमस्मै वरमदान्मुदा ।[ १८\*]

<sup>1</sup> Metre Anushtubh<sup>2</sup> Read °नगरे<sup>3</sup> Read °ह्रिवि°.<sup>4</sup> Metre Āryā<sup>5</sup> Read °च्छवा°.

The anusvāra of °डा° has been engraved above the line

<sup>7</sup> Read दशरथ°<sup>9</sup> Metre Harinī<sup>9</sup> Read भिन्दन् स्वबुध्वि°<sup>10</sup> The *visarga* of °क्रमै has been written at the beginning of line 42.<sup>11</sup> Read स्नाच्छे°.

*Second Plate, Second Side.*

- 46 'न ज्ञानं च मातंगान्न भूषा न च संपदः<sup>1</sup>  
 47 । स्वामिनः<sup>2</sup>] स्वस्य च हितमयान्त वरं क-  
 48 ती ।। १७\* ] '[उ]भय पविनयति यद्वापयि-  
 49 तार च किं च दातारं । कुर्विति तद्ग-  
 50 दानं सद्गुरवे शिगराग्याय ॥ २०\* ] 'शस्ति  
 51 श्रीर्वेकटगिरेर्नायकस्य जगद्गुरो' ।  
 52 लक्ष्मीपतेः पुरोधः<sup>3</sup>] श्रीर्वेकटाचा-  
 53 ख्यशेखर. ।। २१\* ] 'यस्य कीर्तिचुधार[वा]ट-  
 54 मेदुरा दिक्ककोरि[का] । त्वजंत्यया-  
 55 प्यहो तादृक्कद्रातपसचिस्सुहा<sup>4</sup>  
 56 ।। २२\* ] 'तस्यासीत्तनय<sup>5</sup>] श्रीमान्ताताचार्यो<sup>6</sup>  
 57 दयानिधि' । भजतां यत्पदाभोजं  
 58 भवाब्धि. पल्लवायते ।। २३\* ] 'चतुर्देशाना  
 59 धर्माणा विद्याना पारदृश्वन' । त-  
 60 स्याभृत्तनुज<sup>7</sup>] श्रीमान् शिगराग्य-  
 61 शिखामणि ।। २४\* ] 'समत्र यत्कराभो-  
 62 ज भक्ताना मस्तुर्केर्पित । प्रसाध्यस्या-  
 63 पि ससारसन्निपातस्य<sup>8</sup> संपज ।। २५\* ] 'वैदि-

*Third Plate, First Side*

- 64 कं भगवन्मार्ग<sup>7</sup> यत्प्रतिष्ठापयत्य-  
 65 य । तल्लोके वेदमार्गेकप्रतिष्ठाचा-  
 66 र्ये उच्यते ।। २६\* ] 'शठमपण्णोत्रजातः<sup>8</sup>  
 67 सागोपाग यजुस्तथाध्येता । वि-  
 68 ख्यातो विष्णुपथे विलसति लोके स शिं-

<sup>1</sup> Metre Anuṣṭubh<sup>2</sup> The *visarga* of सपद has been written at the beginning of line 47<sup>3</sup> Metre Āryā<sup>4</sup> The *anusvara* of सुहा has been written at the beginning of line 56<sup>5</sup> Read 'चार्यो<sup>6</sup> Read 'सन्निपातस्य<sup>7</sup> Read भगवन्मार्ग<sup>8</sup> The usual form of the name is शठमपण्ण

- 69 गराचार्यः ।[। २७\*] <sup>1</sup>एष विद्यतर्षाभूमि-  
 70 लोकिष्य च गुरुर्मम । तस्मै समर्प्य  
 71 ग्रामं स्वनाम्नैष<sup>2</sup> वरो मम ।[। २८\*] <sup>1</sup>इति  
 72 विज्ञापितस्तेन संतुष्टस्त्र महीपतिः ।  
 73 भूषासुवर्णपुष्पाद्यभक्ष्या<sup>3</sup> संपू-  
 74 ज्य त गुरुं ।[। २९\*] <sup>1</sup>पवित्रे [भ]ास्करचेत्रे तु-  
 75 गभट्टानदीतटे । हेमकूटनिवासस्य  
 76 विरूपाक्षस्य सनिधौ ।[। ३०\*] <sup>1</sup>भोगैरष्ट-  
 77 भिरास्त्रिष्ट ग्रामग्रामसम-  
 78 न्वितं । आचंद्रतारकं धारा-  
 79 पूर्वकं दक्षिणान्वितं ।[। ३१\*] <sup>4</sup>शाका-  
 80 वदि] व्योमवाणानलशशिसहि-

*Third Plate, Second Side*

- 81 ते वत्सरे कीलकाख्ये त्वापा-  
 82 टे मासि शुक्लप्रतिपदि च वि-  
 83 धोर्वासरे पुण्यकाले । अहं-<sup>5</sup>  
 84 कीसीन्नि कंसप्रकटितविष-  
 85 ये देवराजक्षितींद्रः प्रादा-  
 86 ज्ञाम नृसिंहाभिधवरगु-  
 87 रवे साधु तक्केळुपाडुं [। ३२\*] <sup>1</sup>ग्रा-  
 88 मो यस्सर्वभोगाढ्यः[\*] <sup>6</sup>श्रीनिवासनिवा-  
 89 सभूः पुरुषार्थार्थः <sup>7</sup>प्रसिध्यंति त-  
 90 स्मिन्निवसतां नृणां ।[। ३३\*] <sup>1</sup>भवद्भिः<sup>8</sup> पा-  
 91 लनीयो मे धर्मोयमिति भावि-  
 92 नः । उदकं बुध्या<sup>9</sup> प्रार्थयते देवरा-  
 93 ये(यो) महीपतीन् ।[। ३४\*] श्रीरामेण[र]प्येवमे-  
 94 वोक्तं ।[\*] <sup>10</sup>सामान्योयं धर्मसेतुर्द्व-  
 95 पाणं[र] काले काले पालनीयो भ-

<sup>1</sup>Metre Anushtubh

<sup>2</sup>Read °द्यभक्ष्या

<sup>3</sup>The anusvāra of अहं° begins the next line

<sup>7</sup>Read °पार्था, प्रसिध्यन्ति

<sup>9</sup>Read °बुद्ध्या.

<sup>2</sup>Read °नाचैष.

<sup>4</sup>Metre Sragdharā.

<sup>6</sup>The letter नि of श्रीनि° is engraved above the line

<sup>8</sup>Read भवद्भि

<sup>10</sup>Metre Sālinī.

*Fourth Plate, First Side.*

- 96 वद्धिः । सर्वानितान् भाविनः पार्थिवै-<sup>1</sup>  
 97 द्रान् भूयो भूयो याचते रा-  
 98 मचंद्रः ।[। ३५\*] पालनसुकृतप्रकाशनार्थ-  
 99 मपहरणदोषप्रख्यापनार्थं  
 100 च केचन पुराणश्लोका लिख्यंते ॥  
 101 <sup>2</sup>दानपालनयोर्मध्ये दानाक्षे-<sup>3</sup>  
 102 योनुपालनं । दानात्त्वर्गमवा-  
 103 प्रीति पालनादच्युतं पदं ।[। ३६\*] <sup>2</sup>ब-  
 104 हुभिवंसुधा दत्ता बहुभिः परिपा-  
 105 लिता । यस्य यस्य यथा<sup>4</sup> भूमि-  
 106 स्तस्य तस्य तथा<sup>4</sup> फल ।[। ३७\*] अस्य ग्रामस्य  
 107 सीमाचिह्नानि लिख्यंते देशभाष-  
 108 या ।[\*] तक्केळुपाटि अष्टदिक्कुल सीमानि-  
 109 र्णयसु । तूर्पुनकु । कुप्पेराविपा-  
 110 टि सधुकु<sup>5</sup> नक्कलवागु । आग्नेयभ[।]-

*Fourth Plate, Second Side.*

- 111 गं सीम राविनूतुल कुप्पेरावि-  
 112 पाटि संधुकु चित्तमनेनि मि०० ।  
 113 दक्षि<sup>6</sup> राविनूतुल संधुकु पच्चु-  
 114 व<sup>7</sup> नरारिशेट्टिकुंटकट्ट । नैरुतिभा-  
 115 गं राविनु(नू)तुल अलुवलपाटि स-<sup>8</sup>  
 116 धुकु नक्कलवांगु तलापि<sup>9</sup> न-  
 117 ल्लगुडु । पडुमटि सीम<sup>10</sup> अलुवल-

<sup>1</sup> The anusvāra of °वै° is at the beginning of the next line

<sup>2</sup> Metre Anushtubh

<sup>3</sup> Read °नाक्षेयो°

<sup>4</sup> Read यदा and तदा

<sup>5</sup> This word has been altered into सधि by Mr Ramamurti Pantulu in his paper on the Konkuduru plates of Allaya Dōdda, *Ep Ind*, Vol V, p 65

<sup>6</sup> Read दक्षिण

<sup>7</sup> Corruption of पच्चिम [It is more likely that Pachchuva is here meant to be the family name of Narāri-  
 setti after whom the pond is named —H K S]

<sup>8</sup> The anusvāra of स stands at the beginning of the next line

<sup>9</sup> Lit, 'forming a pillow for the head'

<sup>10</sup> The स of सीम has been added above the line

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- 118 पाटि संधुकु लिंगदिब(ब्) । वाय-  
 119 व्यानकु अलुवलपाटि जनकव-  
 120 र सधुकु जंगमुकुंठ  
 121 सीम । वूरि वुत्तरानकु सीम  
 122 पंगुलूरि सधुकु तेसगुंडु ।  
 123 करि ईशान्यानकु सीम पं-  
 124 गुलूरि कुपेराविपाटि सं<sup>1</sup>-  
 125 धुकुनु निलुवुळायि ।

## Fifth Plate

- 126 [इं]तव[टु] सीमानि[र्णय]प्रकार [॥\*]  
 127 <sup>2</sup>[ए]कैव भगिनी लोके सर्वेषामेव भूभुजां [॥\*]  
 128 न भोज्या न करग्राह्या विप्रदत्ता वसुंध-  
 129 रा ॥[३८\*] <sup>2</sup>स्वदत्तादिगुणं<sup>3</sup> पुण्य परदत्तानुपा-  
 130 लनं । परदत्तापहारेण स्वदत्त निष्फल<sup>4</sup>  
 131 भवेत् ॥[३९\*] <sup>2</sup>स्वदत्तां परदत्तां वा यो हरेत् व-  
 132 सुंधरां । <sup>5</sup>षष्ठिर्वर्षसहस्राणि विष्टायां ज[॥]-  
 133 यते क्रिमिः<sup>6</sup> ।[॥ ४०\*] <sup>2</sup>गामेका रत्निकामेकां [भू]-  
 134 मेरप्येकमगुलं । हर<sup>7</sup> नरकमाप्नोति या-  
 135 वदाभूतसङ्गवं<sup>8</sup> ॥[४१\*] <sup>2</sup>प्रत्यर्थिधरणीपालका-  
 136 लोरगगरुत्मतः । देवरायमहेश-  
 137 स्य शासन धर्मशासनं ।[॥ ४२\*] संगळसहात्री [॥\*]  
 138 श्रीविरूपाक्ष.

## FREE TRANSLATION.

(Verse 1) May the illustrious primeval Boar, being carried upwards by whom (being married by whom) the earth became pregnant with gems, be auspicious to you

(V 2) May the elephant (Ganēśa), whose trunk is always moist with the flowings from his temples,<sup>9</sup> having worshipped whom Śiva and others obtain the fruition desired (by them), bring you happiness.

<sup>1</sup> The *anuvāra* of सु<sup>0</sup> is written at the beginning of l 125

<sup>2</sup> Metre Anushtubh

<sup>3</sup> Read ०दिगुणं

<sup>4</sup> The *anuvāra* of ०ल stands at the beginning of line 131

<sup>5</sup> Read षष्टि व<sup>0</sup>

<sup>6</sup> Read क्रमि .

<sup>7</sup> Read हरन्.

<sup>8</sup> Read ०सङ्गवं

<sup>9</sup> 'These are puns on the words *dāna* and *karaḥ* *Nityadānārāharaḥ* means also one whose hand is wet with constantly making gifts'—B and V





(Vv 21-22) The illustrious Venkatāchārya was the *purōdhas* (*purōhita*) of the lord of Venkatagiri (*i.e.* the god Venkatēśa of Tirumala), the *guru* of the (whole) world, the consort of Śrī (Lakshmi), filled with the relish of the nectar of whose fame the *chakōras*, *viz* the quarters (of the earth), even now abandon the taste for moon-light<sup>1</sup> like those (birds)

(Vv 23-28) He had a son the illustrious Tātāchārya, who was a store-house of grace, to the worshippers of whose lotus foot, even the ocean of *samsāra* (round of births) becomes shallow like a pond To him who had seen the end of the fourteen *dharma*s and (?) *vidyā*s, was born a son named Śingarārya, the placing of whose hand, accompanied with *mantras*, on the heads of his disciples, was a remedy to the incurable typhoid, *samsāra* For having established the religion of Bhagavat (Vishnu) according to the Vēdas he is known in the world as the teacher who is the sole support of the doctrine of the Vēdas (*Vēdamārgakapratiśthāchārya*) This Śingarāchārya, who was born in the Śāthamarshana *gōtra*, had studied with the *angas* and *upāngas* the Yajur-vēda and who was famous in the religion of Vishnu, is shining in the world To him, who is the abode of learning and austerities, who is the *guru* to me, as well as to the world, grant a village in your name This is the boon I ask for

(Vv 29-32) Thus requested, the king Dēvarāja, being pleased and filled with devotion, honoured this *guru* with ornament-, gold, flowers, etc., and granted to the excellent *guru* named Nṛsiṃha, by the pouring of water and with *dakṣiṇā*, (to last) as long as moon and stars (endure), the village of Takkellapādu, together with the lands for its subsistence, situated in the Addankī-sīma of the Kamma-vishaya, together with the eight kinds of enjoyment, in the presence of (the god) Virūpāksha of the Hēmakūta hill, situated on the bank of the Tunga-bhadra, in the Bhāskara-*kshētra*, on a Monday, the first *tithi* of the bright fortnight of the month Āshādhā, in the year Kilaka, which was corresponding to the Śāka year represented by *sasi*, *anala*, *bāna* and *vyōma*, (1350)

(V 33) All prosperity to the inhabitants of this village which is the place of Śrīnivāsa and which has all items of enjoyment

(Vv 34-37) Dēvarāja's exhortation to his successors (and other kings) to protect this charity of his, and in support of the need for such protection the usual imprecatory and benedictory verses are quoted

(Ll 106-126) The details of boundaries of the village granted are (thus) noted in the language of the country (*i.e.* in Telugu) on the east the hill-stream (*nakkalavāngu*) in the juncture (*sandhi*) of Kupperāvipādu, the boundary on the south-east the mound of Billamanēni in the *sandhi* of Rāvinūtula and Kupperāvipādu, on the south, the western bank of the tank of Nārāisettkunta in the *sandhi* of Rāvinūtula, on the south-west side, the hill-stream and the pillow-like black boulder (*Nallagunda*)<sup>2</sup> in the *sandhi* of Rāvinūtula and Aluvalapādu, the boundary on the west (is) the mound (marked by) the *linga*-stone (*lingamūḍba*) in the *sandhi* of Aluvalapādu, on the north-west the boundary (is) the pond (called) Jangamukunta, in the *sandhi* of Aluvalapādu and Janakavaram, the boundary on the north of the village (is) the white boulder (*Tellagundu*) in the *sandhi* of Pangulūru; the boundary on the north-east of the village is the standing stone in the *sandhi* of Pangulūru and Kupperāvipādu. So much about the settlement of the boundaries

(Vv 38-41) Imprecatory verses

(V 42) Praise of Dēvarāja, and blessing

(L 138.) Śrī-Virūpāksha, (in Telugu characters)

<sup>1</sup> [A *dhr̥an̄* is here intended by the word *ātapa* which has the general sense of (scorching) sunlight — H K S]

<sup>2</sup> Or perhaps "the *nallagundu* at the source of *nakkalavāngu*"

No 2 —NIDAGUNDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI  
AND THE KADAMBA TAILAPA II A D 1107

BY LIONEL D BARNETT

Nidagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Bankāpūr tāluka of the Dhārwar District, Bombay. It is shown in the Map of the Dhārwar Collectorate (1874) as 'Needgoondē', and in the Indian Atlas sheet 42 (1827, with additions to 1891) as 'Neegoondē', in lat 14° 56', long 75° 15'. A record from this village, of the time of the Rāshtrakūta king Amoghavarsha I and dating from about A D 874, which has been edited by Dr Fleet in vol 7 above, p 212, shows that the ancient form of its name was Nidugundage, which is also found in line 9-10 of the record now edited, and that it was the chief town of a group of villages known as the Nidugundage twelve. The inscription which I now edit, from an ink-impression placed at my disposal by Dr Fleet is on a stone tablet which was found somewhere at this same village, and was removed, for safe storage, along with the stone bearing the other record mentioned just above, to the Kachēri at Shiggaon.

Part of the top of the stone bearing this record is broken away and lost, and of the sculptures which were there there remain now only the following in the centre, a *linga* on an *abhaya*-stand, on the right, the bull Nandi, kneeling towards the *linga*, with the moon above him, and on the left, the lower part of a figure seated with its legs crossed on a small pedestal.—The area covered by the inscription is rather irregular in shape its extreme measures are about 1' 8" in width by 2' 3" in height. The record is mostly in a state of excellent preservation the few letters which are damaged or missing can be supplied without any uncertainty, except in the last line.

The characters are Kanaese, of a nearly upright rounded type characteristic of the period. They are not very elegantly formed, and they are of unequal size in the first five lines they vary in height between  $\frac{3}{4}$ " and 1', and in the rest of the inscription their height is approximately between  $\frac{7}{8}$ " and  $\frac{1}{2}$ ". They present the abbreviated forms of *m* and *y* noticed under Yēwūn inscription F (above, Vol XII, p 335) the *m* appears as the sixth *akshara* in l 16, the *y* at the end of l 18.—The language is Kanaese prose throughout, except for the minatory Sanskrit verse in ll 21-23. The Kanaese is almost of the medieval type the liquid *l* only occurs once (in *ṛḍu*, l 16, beside *ṛḍḍu*, l 14), elsewhere appearing as *l*, and initial *p* is changed to *h* in *hērṃge* (l 14), *hanna* (l 15), *hēr*- (l 17), while remaining in *Pānumgall*- (l 9), *paṇav*- (l 15), *pēr*- (l 17).

The purport of the inscription is to record donations by various traders to the Mūlasthāna god, or chief god of the locality—the Metropolitan deity, as he may be called. This title is fairly common, for examples see above, vol 5, pp 22, 143, 149, *Epr Carn*, vol 3, Mysore, pp 181, 189, 201. The record is dated in the reign of the Western Chālukya king Tribhuvanamalla- (Vikramāditya VI), under whom, it tells us, the Kadamba prince Tailapa, who among other titles bears that of Banavāsī-puravaī-ādhiśvara, "lord of Banavāsī a host of cities", was ruling over the Pānumgal five-hundred, i.e. the province, comprising five hundred cities, towns, and villages, of which the capital was Pānumgal. This latter person is the Kadamba prince Tailapa II, son of Śāntivarman II he is known to have ruled until A D 1129, in succession to Kirtivarman II, as a feudatory of Vikramāditya VI and Sōmēśvara III. The name of his family is presented here (line 7) as Kadamba, with the short *a* in the first syllable, and

apparently the cerebral *d* in the record. This form is found in a few other records, but is on the whole unusual. In the case both of this family and of that of the Kādambas of Goī, the customary form was Kādambe, at any rate in prose passages.

The other persons mentioned are of no importance in themselves, but the names of most of the traders concerned in the transaction are of interest as illustrating the use of hypocoristic or affectionate diminutive forms, which is particularly common among men of their class. Mall. (l 12), which is often found elsewhere, is probably a diminutive of *Mallāzjuna*, it is also common in the fuller forms *Mallāce* and *Mallāne*, which show the affixes of courtesy -ana (ie. *ana*, 'elder brother') and -a-pa (ie. *a-pa*, 'Sir'). *Blana* (ibid) is probably an error for *Dina* which has its fuller counterpart in *Dinnana* (above, vol 3 pp 73-97) and *Dinnasirar* (ib. p 121), derived from *Dina* - *hā* (l 13) is often found in the forms *hātana* and *Kātana*. *Chari* (ib) is obviously a diminutive of some name such as *Chāṇḍarāṇa*, and *Siṇḍana* (l 15) of something like *Sinḍarāṇa* (*I p. Cera*, vol 3 Mysore, p 110). *Simjana* (l 16) is well known. The subject of the formation of Dravidian names is one that would well repay further study.<sup>1</sup>

The detail of the date of this inscription (l 10 ff) are the cyclic year Sarvajit, being the thirty-second of the Chūḍāya Vikrāma reckoning, i.e. of the reign of the Western Chūḍāya King Viṣṇuśrīdhara VI the first (7th) of the bright fortnight of Chaitra, Adavīra (Sunday). Dr. Fleet gives us the following remarks — 'This date is an interesting one, partly on being of the first day of the lunar year and partly for another reason which will be seen below. The Sarvajit *Samvatsara* in question began as a Chaitra Chaitra lunar year according to the southern lunar system of the cycle on 25 February A D 1107. This day itself was Chaitra Chaitra 1, the *tithi* as a true *tithi*, ending on it at about 18 hours 8 minutes after mean sunrise (for Ujjain). But the day was a Monday, whereas the record gives Sunday. The *tithi*, indeed, began on the Sunday, at exactly 18 hours 13 minutes, and being the opening *tithi* of the new year, it might quite well as an occasion of celebration, have been used and cited with the day on which it began, if a *mithi* one had permitted. But the time at which it began, 13 minutes after midnight makes it very unlikely that it can have been so used, as a true *tithi* for purposes such as those registered by this record. Accordingly from this point of view, with the *tithi* taken as the true *tithi* the date would have to be classed as irregular, in the usual sense that the given details do not work out satisfactorily and seem to involve a mistake of some kind. But as a mean *tithi* the *tithi* began at 6 hours 13 min after mean sunrise on the Sunday, that is, at 13 minutes after midday, which would leave the whole of the afternoon and the evening for doing anything to celebrate the occasion. Accordingly, from this point of view, as presenting a mean *tithi* used for purposes of celebration with the day on which it began, the date may perhaps be taken as a satisfactory one, answering to Sunday, 24 February, A D 1107. But all that we can really say is that the day may be either Sunday, the 24th, or Monday, the 25th February."

As regards places, the record mentions first, in line 9, the province known as the Pānumgal five-hundred this took its name from Pānumgal, Hānumgal, which is the modern Hāngal, the head-quarters of the Hāngal taluka of the Dhārwar District. It mentions Nidagundi itself as Nidugundage in lines 9-10 the *nādu* to which reference is made in line 10 is of course the Nidugundage twelve mentioned on the previous page. Talivalli, which is mentioned in line 12, must be the large village still bearing the same name, which is shown as

<sup>1</sup> A. Hille, in his *Beiträge zur Kenntnis der indischen Namengebung Die altindischen Personennamen*, p 55 ff, has given some attention to hypocoristic names, but has not touched the Dravidian side. He mentions the suffixes -na and -naka (pp 55, 70), but does not realise that -na (or, more correctly, -ana) is Dravidian in origin, and that -naka is the same affix with a Sanskrit termination.

"Tileewulee" and "Teelowly" in the two maps quoted above, it is in lat 14° 37', long 75° 17', twenty-one miles south-half east from Nidagundi the place has at least three inscriptions, of A D 1053 (?), 1238, and 1237, and a fourth, a fragment, the date of which is lost<sup>1</sup>

For a full account of the Kādambas of Hāṅgal, with a genealogical table and references to various unpublished as well as published records, see Dr Fleet's *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, vol I, part 2, pp 558-64<sup>2</sup> The pedigree as far as Tailapa II is given in the Kargudari inscription of A D 1108 published in *Ind Ant*, vol 10, p 251<sup>3</sup> it starts with a mythical Mayūravarma, who is undoubtedly intended to be the real Mayūrasarma, the original founder of the Kadamba power, whose achievements are recited in the Tālgund inscription of about the period A D 500—550<sup>4</sup> To the time of Kāmadēva, the last member of the line, belongs the Ablūr inscription E, dating from about A D 1200, published in vol 5 above, p 245, which recites the revival of Śaivism by the famous Ekāntada-Rāmāyā

TEXT<sup>5</sup>

- 1 Ōm<sup>6</sup> Svasti Samasta-bhuvan-āśraya śrī-pri(pri)thvī-vallabha
- 2 mahārājādhirāja paramēśvara paramabhattārī-
- 3 [ka] Satyāśraya-kula-tīlakam Chālukya-ābharanam śrī-
- 4 mat-Tribhuvanamalla-dēvarā vijaya-rājyam=uttar-ōtta-
- 5 r-ābhivri(vri)ddhi-pravaraddhamānam=ā-chamdr-ārkkā-tāram baram salu-
- 6 ttam=ire tat-pāda-padm opajivī samadhigata-pamcha-mahā-śabda mahā-
- 7 mamdha(da)lēśvaram Banavāsī-pura-var-ādhi(dhī)śvaram Kadambar-ācha(bha)-
- ranam nā-
- 8 m-ādi-samasta-prasasti-sahitam śrīman-mahā-mamdalēśvaram Taila[pa]-
- 9 dēvar Pānumgall=aynūruman=ubhaya-sāmyadimd=āluttam-ire Nidu-
- 10 gumdageya Māra-gāvumdan=ū[r\*]-ggāvumdu-geyy[ē\*] Chālukya-Vī-
- 11 kramam<sup>7</sup> mūvatt-erade(da)neya Sarvvajit-samvatsarada Chaitra-su(śu)ddha pādī-
- 12 va Ādivārad-amdu Tīlivally=Uttara-setti Kamchayana<sup>8</sup> Malli-setti Dhō-
- 13 nīy=Ākī-setti Kariya Kēti-settiya Chāmi-setti imt=inibarum=i-
- 14 iddu Mūlasthāna-dēvargge bitta dharṃma hēṅṅge visav=omdu mottakāra
- 15 Simdanam Ugura-mūnūrbbarum bitta darśanam paṇav=omdu hauna(nna)-vanī-
- 16 ga Simganamuv=ainūra-nālvarum=iḷdu bitta dharṃma gātrakkey=om-
- 17 du pōṇin=ari-hēṅ=int=i dharṃmamam piatipālisda[va\*]mge Vāraṇāsī-
- 18 Kurukṣetrādolu sāsirvvar=brāhmanargge sāyira kavileya-
- 19 n=ubhaya-mukhi-gotta-phalam=akku i dharṃmaman=alidivamge Vāraṇē-
- 20 sī-Kurukṣetrādolu sāsirvvar=brāhmanarumam sāsira kavile-
- 21 yuman=alida pañcha-mahā-pātakan=akkum | <sup>9</sup>Sva-datt[ā\*]m paṇa-
- 22 datt[ā\*]m vā yō harētir=vvasumdhārām<sup>10</sup> || shashtir=varisha<sup>11</sup>-saha-
- 23 srānī vishtā(shthā)yām jāyatō kri(kri)mī[h\*] || Rāmēśvara-
- 24 pamditā ||

<sup>1</sup> [Elliot MS Collection, R As Society's copy, vol I, p 75, vol 2, pp 199 b, 200, 371 b, for a photograph of the record of A D 1237, a long one of the time of the Dēvagiri-Yādava king Singhaṇa, see *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No 112.—J F F]

<sup>2</sup> [It may be noted that their family god, Madhulēśvara of Jayantīpura (Banavāsī), was a form of Śiva, not of Vishnu as there said on p 560.—J F F]

<sup>3</sup> No 210 in Professor Kielhorn's List of the Inscriptions of Southern India, vol 7 above, appendix

<sup>4</sup> Kielhorn's No 003 subsequently edited in vol 8 above, p 31

<sup>5</sup> From the ink-impression

<sup>7</sup> Read <sup>6</sup>Vikranta, and supply varshada or lalada

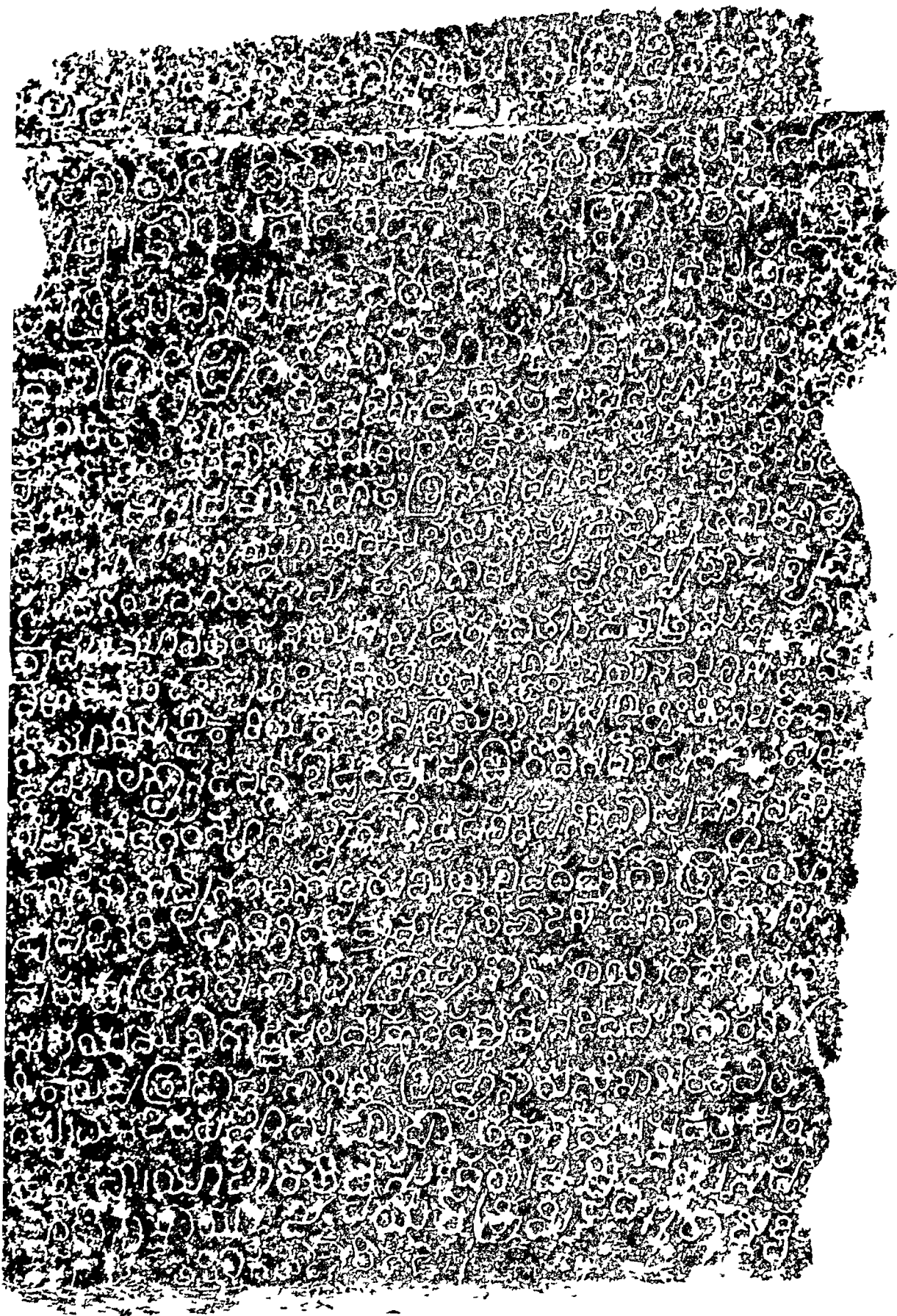
<sup>8</sup> Metre Ślōka (Anushtubh)

<sup>11</sup> Read =varsha

<sup>6</sup> Represented by the spiral symbol

<sup>9</sup> Perhaps to be corrected to Kamchayana

<sup>10</sup> Read harēta vasumdhārām



2

4

6

8

10

12

14

16

18

20

22



## TRANSLATION.

(Line 1) While the victorious reign of king Tribhuvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme lord, supreme master, decoration of Satyāśraya's race, ornament of the Chālukyas, is proceeding in its course of increasing success (*to endure*) as long as the moon, sun, and stars —

(Line 6) While the great feudatory lord the noble Tailapa, who bears all the titles such as “fosterling of the lotuses of his feet, great feudatory lord who has attained the five *mahā-sabdas*, lord of Banavāsi best of cities, ornament of the Kadambas,” was governing with impartiality the five-hundred of Pānungal, (*and*) while Māra Gāvūṇḍa of Nidugundage was holding the office of head-man of the village —

(Line 10) On Sunday, the first day of the bright fortnight of Chaitra of the cyclic year Sarvajit, being the thirty-second year of the Chālukya-Vikrama era, the following persons Uttava-Setti of Tilivalli, Kambhaya's (*son*) Malhi-Setti, Dhōni's (*son*) Āki-Setti, (*and*) Kariya Kēti-Setti's (*son*) Chāmi-Setti, acting in concert, granted as a pious donation to the Mālasthāna god one *vīsa* on every load, the *mottakāra*<sup>1</sup> Sindara and the Ugura three hundred<sup>2</sup> granted as a visiting-fee one *pana*, the fruit-merchant Singana and the five-hundred and four (*of his colleagues*), acting in concert, granted as a pious donation the excess-weight<sup>3</sup> of one load on every *gātra*

(Line 17) To him who maintains this pious foundation will accrue the same fruit as if he had bestowed a thousand kine as *ubhaya-mukhas*<sup>4</sup> on a thousand Brāhmanas in Benares or Kurukshetra, to him who infringes this pious foundation will accrue the five-fold deadly sin of slaying a thousand Brāhmanas and a thousand kine in Benares or Kurukshetra. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years

(Line 23) Rāmēśvara Pandita . . . . .

## No 3—TWO INSCRIPTIONS FROM BELGAUM, NOW IN THE BRITISH MUSEUM

BY LIONEL D BARNETT

The two inscriptions published herewith are engraved on large stone tablets which are now in the Department of British and Medieval Antiquities of the British Museum. The stones belonged originally to one or another of three Jain temples, the remains of which stand in the Fort at Belgaum, Bombay Presidency<sup>5</sup> and from the records themselves we learn that the temple was founded at some time about A D 1200 by Bichana or Bichirāja, an official of the Ratta prince Kārtavīrya IV, and was named Ratta-Jinālaya, ‘the Jain temple of the Rattas.’ Transcriptions of the two records—(not very accurate ones)—are given in Sn Walter

<sup>1</sup> This term is also found in vol 5 above, p 231

<sup>2</sup> Persons styled “the Ugura three-hundred” are mentioned in other records also, *eg* the Manoli inscriptions of A D 1223 and 1252, J B B A S, vol 12, pp 22, 40. The meaning of the expression is not known.

<sup>3</sup> *Ar:* is “an excess of corn in a measure” Kittel, Dictionary, p 99

<sup>4</sup> An *ubhaya mukh:* is an image of a cow in the act of giving birth to a calf see *Ind Ant*, vol 11, p 125, and Yājñavalkya, 1 206

<sup>5</sup> For an account of these temples, with Plates, see Burgess, *Archaeol Surv West India*, vol 1, p 1. The Fort dates from long after the time of the inscriptions



Fliot's MS Collection of South-Indian Inscriptions, vol 2, pp 323b, 331b, of the Royal Asiatic Society's copy and from the tilings of these it seems that at some time about 1839 the stones were still at Belgaum, standing in the compound of a bungalow occupied by Major Jervis, who appears to have been then the Executive Engineer, P. W. D. They seem to have been sent by Major Jervis to the Museum of the Bombay Branch of the Royal Asiatic Society, where at any rate one of them, B, was in 1871<sup>1</sup>. How and when they found their way eventually to the British Museum, I have not yet been able to ascertain.

#### A — OF THE TIME OF THE RATTIA PRINCE KARTAVIRYA IV. A.D. 1204

This inscription is incised on a massive stone slab, without ornament, of which the cornice on the top, inscribed with the introductory verse, is about 3 ft 11 in in width. The total height is a trifle over 4 ft. Under the cornice the stone is perfectly plain, the sides on the proper right is perpendicular, while that on the proper left is recurvate on top, and thence descends vertically. There is a crack or flaw vertically down the face of the tablet, and, as with B, its surface is damaged here and there. But the record is mostly in a state of good preservation, and the whole seems to be readable without any substantial doubt. I am indebted to Mr. H. Krishna Sastri for certain suggestions which have improved my original readings and interpretations.

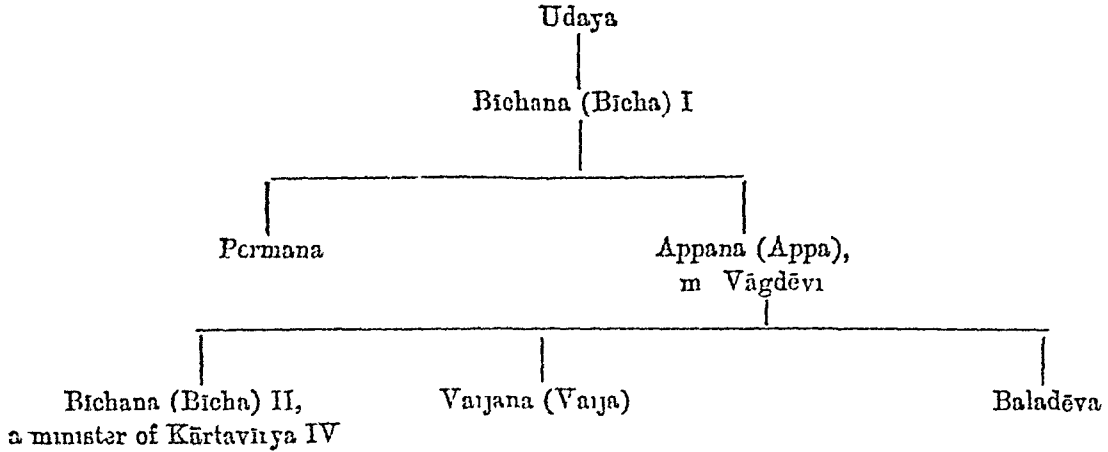
The character of the inscription is Kanarese, the letters being well shaped and rounded, of a type common about A.D. 1200. Their average height is about 1". The special characters for *m* and *v* noted above, vol 12, p 335, occur fairly often, and that for *y* (*ibid*) is found twice (*tamnaya*, l 7, and *kaṇṇya*, l 18). Some flourishes appear in the top and bottom lines. The language is Kanarese, except for the Sanskrit prelude (l 1) and the two verses beginning *Bahubhīr=vasudhā* and *Apa Gamg-ādi*<sup>2</sup> (l 60). The Kanarese of the metrical portion (verses 2-29, 61-63) is of the old dialect, the prose part (ll 37-59) is medieval. With regard to vocabulary, there are several words of lexical interest: *bāṇu* (l 26, see above, vol 12, p 270), *Vaddarāra* (l 40, cf above, vol 12, p 147), *baje* (l 41), *haṭṭi* (l 42), *gatan* (l 43, cf Tel *gavim*), *dhavalāra* (l 44, in Kittel's Dictionary only *dhavalāgāra* is given), *bhallurka* (l 47), *mummuri-damda* (ll 48, 49, cf above, vol 5, pp 19, 23) *ḍumka-siligaru* (l 50), *nelamellu* (l 51) *chīra* (l 52), *ṭadage* (l 53), *haqara* (l 58). With respect to orthography there is little to note: the letter *ḷ* nowhere appears, and in the prose initial *h* is regularly substituted for *p*, except in *pēridodam* (l 52) and *pēringe* (l 54).

The inscription refers itself to the time of the *Mahāmandalēsvara Kārtavīrya IV*, one of the Ratta princes of Saundatti for a full account of him and the family to which he belonged, see Dr Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol 1, part 2, pp 549-58. It mentions also his younger brother *Mallikārjuna*, whom it styles *Yuvarāja* and describes as ruling conjointly with him (line 38). In the genealogical direction, verses 2 to 14 (ll 3-19) contain panegyrics of *Sēna II*, his son *Kārtavīrya III*, whose wife was *Padmāvati* or *Padmaladēvi*, his son *Lakshma*, i.e. *Lakshmidēva I*, who married *Chandrikādēvi* or *Chandaladēvi*, and his sons *Kārtavīrya IV* himself and *Mallikārjuna*. The king *Krishna*, who is mentioned in verse 3 as the ultimate origin of the family of the Ratta princes, is the *Rāshtrakūta* king *Krishna III*<sup>2</sup>. In B, verse 4, the family name is presented as *Rāshtrakūta* the more usual form was *Ratta*, which we have in A, line 39,

<sup>1</sup> See loc cit, *ut supra*, where a crude summary of B is given on p 2.

<sup>2</sup> See *Dyn Kan Distrs*, *ut supra*, p 550.

and B, verse 20 and line 33 After that, verses 15 to 29 (ll 19-37) descant on the merits of the family of Bichana or Bichirāja, a Chief Scribe and Minister of Kārtavīrya whose pedigree is as follows



Appana is described as *śrīkarana*, "a Scribe" (B, verses 18, 20), and as *śrīkaran-āgra-ganya*, "worthy to be counted foremost among Scribes" (A, verse 21), and as *śrīkaran-āgrani*, "a leader of Scribes" (B, verse 17). The epithet *śrīkaran-āgra-ganya* is also applied to his eldest son, the second Bichana (B, l 33), who is further mentioned as *śrīkaran-ādhipa*, "chief of the Scribes," of Kārtavīrya IV (B, verse 23), and as a *sachiva* or "minister" of the same prince (A, verses 25, 26, B, verse 19). And we learn from A, line 39, and B, l 33, that it was this Bichana who founded the Ratta-Jinālaya temple at Belgaum.

The object of the record (l 37 ff) was to register donations which were made on a specified date in the time of Kārtavīrya IV, falling in December, A D 1204, for the upkeep of the Jain temple named Ratta-Jinālaya at Belgaum, which had been founded by the afore-said Bichana or Bichirāja II<sup>1</sup>. The grants were given to a trustee, Śubhachandra bhattāraka-dēva, the Āchārya of the said temple, who, as we shall see from the inscription B, was attached to Hanasōge, a town in the Yedatore taluka of the Mysore District, which once had a Jain establishment of some importance<sup>2</sup>. He was a disciple of Nēmichandra, disciple of Maladhārī-dēva, and belonged to the Pustaka Gachchha, the Dēsiya Gana, and the Kondakunda Anvaya, of the Mūla Samgha (B, verses 23-5, and ll 34-5). The first of the grants, given by Kārtavīrya IV himself (ll 37-45), included an assignment of land at Vēnugrāme, i.e. Belgaum, on the *sthala-vritti* tenure (l 41), a form of holding for which payment was made in kind from the produce<sup>3</sup>. The other grants consisted of imposts both in kind and in coin on various commodities of trade (ll 45-59), and certain shops (l 59). This part of the record is of much importance, as it throws considerable light on the economic organization of a great town of the period, and it is specially interesting to learn from lines 50, 51, that the mercantile community of Belgaum already included foreign settlers from Lāla, i.e. Lāta, Gujārāt, and the Maleyālam country. Then come two minatory Sanskrit verses (ll 60, 61), and two Kanarese verses and a prose Kanarese colophon naming the composer of the record (ll 61-3) he is Bālachandra-dēva, styled Kavi-Kandarpa, a disciple of Madhavachandra.

<sup>1</sup> This temple, though bearing this special name, was not the royal temple of the Rattas. That one, mentioned as *Rattora patta Jinālaya* in line 2 of a record of A D 980, was at Saundatti, see *Journ Bombay Branch As Soc*, vol 10, pp 204, 208.

<sup>2</sup> See, e.g., *Ep. Carn*, vol 4 Mysore, intro l, p 16 ff, and vol 7 above, p 110.

<sup>3</sup> Cf *tala vritti*, vol 12 above, p 273.

The date is exactly the same in both these two records, the details (A 1 40, B, 1 35) are the Śaka year 1127, the cyclic year Raktikṣhi, the second *tithi* of the bright fortnight of Pushya, Vaddavāra (Saturday), a *samkrānta* or passage of the sun into a sign of the zodiac. Dr Fleet gives me the following remarks —“The Raktikṣhi *samvatsara* was Śaka 1127 current, A D 1201 5. For this year the given *tithi*, Pauṣa sukla 2, answers quite regularly to Saturday, 25 December, A D 1204, on which day it ended at about 4 hrs 32 min after mean sunrise (for Ujjain). And on this day at 2 hrs 3 min the sun entered the sign Makura (Capricornus) and came to the winter solstice, which has always been a great occasion for festivities and donations. This date is interesting (1) in citing the current Śaka year, instead of the much more usual expired year, (2) in giving still another instance of the use of the name Vaddavāra to denote Saturday (see vol 12 above p 117), and (3) in satisfying the rule that a *tithi* used with a *samkrānti* should be the *tithi* which is actually current at the moment of the *samkrānti*”

The places mentioned in this record are not many. On line 48 mention is made of the Kūṇḍi three-thousand province, regarding which see Dr Fleet's paper in *Ind Ant*, vol 39 (1900), p 278, it was the hereditary territory of the Rattas, and consisted chiefly of a large part of the present Belgaum District, its capital was Saundatti the head-quarters of the Parigad tālukā of that district. Vēnugrāma (ll 38, 41, 48, 50), or Vēnugrāma (ll 41 42), is Belgaum itself, in other inscriptions its name occurs as Vēlugrāma, and it is known from other records to have been the chief town of a small district of seventy villages,<sup>1</sup> it seems to have been a second capital of the Ratta princes. Kanamburige (l 44) is the modern Kanbargi, about three miles north east from Belgaum, it is shown as “Kunbugee” in the Indian Atlas sheet 41 (1852) and as “Kūnbūgi” in the Bombay Survey sheet 275. On line 46 is mentioned a town Maghapattī, which I cannot identify. Mention is made on line 49 of Lāṭa, that is, Lāṭa, Gujaraṭ, and on ll 50, 51 of the Malayāla country, in connection with traders from those parts who evidently were settled in Belgaum, as they joined in making the grants

#### TEXT <sup>2</sup>

- 1 Śīmat parama-gaṇbhīra-syīdād-āmōgha-lāñchhanam [1\*] jīyāt=trilōkya-nāthasya śasanaṁ Jina-śasanaṁ || [1\*] Nāmo vita nāgāya Sāntayē ||<sup>4</sup>
- 2 Śī-Jina-samāya-nava-āmbudhī 1 jīyut-irkk=amathau-ōjūt āmrta-ratna-sī-janana-grīham sat[1\*]va-daya-jīvanam=aparimāta-gabhīram=apūṇam || [2\*]<sup>6</sup> Nava mauktika-l[1\*]raṇa
- 3 Śī yuvatiḡ=id=enis=inda Krishna-nripa-vamśa-jā-pārthiva-chavadol-Sēn-aṇasam bhuvana-natam misupan=eseva nāyaka-manu vol || [3\*] Vāra-Kūm-
- 4 d-iraṇḍal-idhisavarṇa=enip=ā Sēna-vibhūgo sūtan=ādam dūddhara-vairi bhūpa-bhakarā-paṇḍitānam Kārttavīryyan=anupama-sauryyam || [4\*] Ā vibhūg=idal-sati Padmā-
- 5 vatī Jina samāya vridhī-kāraṇ-āpāra Padmāvati budh ābhimata-Padmīvatī Vajrā-vudhūngo Paulōmya vol || [5\*] Avar=irvvaiggam puttīdan=avanīśvara-mau-
- 6 li-mārdanam Lakshma-nripam praviṇmala muktāphalam=oseva vāiddhigam Tīmāpārī negam puttava-vol || [6\*] 7 Ēn=ombom Lakshmidēva-kṣhītibhujana bhuj-ātōpamam vidvishadh(d)-dhātṛi-nāthai=ssamje-

<sup>1</sup> See, e.g., *Journ. Bombay Branch P. As. Soc.*, vol 10, pp 252 3      <sup>2</sup> From the stone

<sup>3</sup> Metre Ślōka (Anuṣṭubh). The line is preceded by the Jain symbol on the stone

<sup>4</sup> Here follows on the stone the spiral symbol

<sup>5</sup> Metre Kanda, and so in verses 3 6

<sup>6</sup> Here follows again the spiral symbol

<sup>7</sup> Metre Sraḍḍharā

- 7 gempam bhata-pada-hatīyind=āda kem-dāhīy=em̄d=ālin-ābhra-dhivānamam tamnava  
turaga khur ōdghōsham=em̄d=am̄ji nānā sthāna-sthīyitrāmam kīl=padeyade bidad=  
ō-
- 8 duttam=idd-appar=mm̄num || [7\*] <sup>1</sup>Aparādhigalane nōlpudu nīpālaka  
dāmda-niti bāppu ghan-ājñ-ādhipan=āge Lakshma-bhū-vibhuv=aparādhm  
damdam=em̄b=iv=ill=ēin kritiyō || [8\*]
- 9 <sup>2</sup>Amrit-āmbhōrūsiyol=puttāda Sīriyan=anam baytu dhātram sva-māyā-kramadim  
bōr=orvvalam nirmamisi chapaleyan=ā Krishnanol=kūdi matt=ā vima-  
10 l-ōdyad-bhāgyeyam susthireyan=osedu kottam mahibhrin-nikīy-ōttaman=app=  
i Lakshmidēvamg=ene mige taledal Chamdrīkādevī chelvam || [9\*]<sup>3</sup>  
<sup>4</sup>Pranuta-srī-nidhi Chamdrīkā-
- 11 satiya śila-brātāmam kūde dhārīniyol=bannisal=ārum=ārttapare Lakshmi-ōrvvī-  
śanam kshatriy-āgrānyam śilade mechchisal phanīpanam pūnd=e-  
12 tte tām tanna kay-gunāmam kamdudayind=avam pogalal=ārppam vīva-  
jūv-āhīyam || [10\*] <sup>5</sup>Nālapati-Lakshmidēva-sati Chamdaladēvi nīy-ōdgha-  
hastadim dhareg=eseyalke
- 13 samkramanadol=kude kāmchanāmam beralgalol=ber=esoda hōma-kūhīkaya  
karpp=esed-irppudu bāhn-kalpa-vallānya tala-pravālada nakha-prā(pra)-  
14 savakk=elas irdda tumbi-vol || [11\*] <sup>6</sup>Śrī-Vasudhvan=ant=esva<sup>7</sup> Lakshma-  
nripamgav=am̄ndya-Dīvaki-dēvi-vol=oppuv=i vinuta-Chamdala-dēvigam=ādar=  
ātmajar=bhbbhū(bbhū)-valaya-
- 15 prabaddha-Bala-Kōsavar=em̄d=ene Kārttavīryya-dhātri-vara-Mallikārjuna-kumārakar=  
ūrjūta-śauryya-śāligal || [12\*] <sup>8</sup>Dridha-śauryyam Kārttavīryyam tala-  
16 re bala-yutam dīg-jayakk=anya-dhātri-patigal=benn-ittu nīram pugal=avara arir-  
ōshnadim batti chitt-ōdgata-bhīty-utkarsha-vritti-prasarana-vīsarād gha-
- 17 ramma-tōy-ōrmmyum vīstritam=āgal hāniyūm vīddhiyūm=adu nījam=  
ambhōdhig=embar=vvimūdhar || [13\*]<sup>9</sup> <sup>10</sup>Ī kamanīya vāji-chayam=i la-
- 18 ri-samkulam=i vāṣmī-lōkam=iv=em̄mav=ā kavīya kālegadol bayal=ājiyol=purānī-  
kada yuddhadol=pīdīdan=int=ivan=i lali Kārttavīryyan=em̄d=ā-
- 19 kulam=āgi nōduvadu bandhana-śāleyol=irdd=ari-brajam || [14\*]<sup>11</sup> <sup>12</sup>Śrī-Ratta-vamśam=  
emba Sumāruvan=āśrayisi kalpa-kujanānam=enal=ēm rārāji-
- 20 pududo vībudh-ādihāram śrīmat-kulam pramōda-nivāsam || [15\*]<sup>13</sup> || Ā  
mahaniya-kulakke śrīō-manī bhavy-āmbujakke tōjō manī rakehū-manī budha-  
vītatige
- 21 chintā-manī bēlpargg=enalke ramjīpan=Udayam || [16\*] Lahita-gun-augham  
Lakshmi nīlayam samśrīta-madhu-bratam taledam nirmalam=app=Udaya-  
sarōvaradol=ndayamam purusha-pundarikam Bī-
- 22 eham || [17\*] <sup>14</sup>Prakata-srī-nidhi Bīchanam kula-griham śilakke līl-āśrayam  
sukritakl=udbhava-mamdiram Sīrige sēv-āsthānakam sad-gunakke kal-ābhīyāsa-  
padam Sarasvatige samchār-ālayam

<sup>1</sup> Metre - Kanda<sup>2</sup> Here follows on the stone the spiral symbol<sup>3</sup> Metre Champakamālā<sup>4</sup> Read *esera*<sup>5</sup> Here follows on the stone the spiral symbol<sup>6</sup> Here follows on the stone the spiral symbol surrounded by rays<sup>7</sup> Metre Kanda, and so in verses 16-17<sup>8</sup> Here follows on the stone the spiral symbol<sup>9</sup> Metre Mahāśrīgādhārā<sup>10</sup> Metre Mattēbhavīkrīdita<sup>11</sup> Metre Utpalamālā<sup>12</sup> Metre Mahāśrīgādhārā<sup>13</sup> Metre Utpalamālā<sup>14</sup> Metre Mattēbhavīkrīdita

- 23 dharmma-kāryya-kalāpakk=abhiṣiddhi-gēham=amal āchārakk=enal ramṣipam || [18\*]  
<sup>1</sup>Bichamge sukavi-samstuta-vāchamg=ādar=ssutar=Jjin-ēmdra-mata=śrī-lōchana-sam-  
 nibhar=ātma-hit-ā-
- 24 charanar=nnegalda Permmananum=Appananum || [19\*] Pāp-āpahāri-Jinapa śrī-  
 pada-bhaktam supūtra-samkula dāna-vyāpāra-gamita dānan=enip=i permmegge  
 Permmanam tavar mmaney=ādam || [20\*]
- 25 <sup>2</sup>Sthira-padm-ōdayam-ambujakke kamalam padm-ākarakk=ambuj-ākaram=udyāna-  
 vanakke pūrṇa-phalit ārāmam purakk=oppuv=amt=ire lōk-ōttama-Kārttavīryya-  
 nrīpa-rājyam-
- 26 g=oppuvam sad-gun-ābharanam śīkaran-āgrā ganyan=enis-irdd=Appam jagam bāpp=  
 enal || [21\*] Anavady-ōkti vinūta-vānig=upadēsam chāgam=asvapna-bhūja-  
 nikīyakk=ati-visma-
- 27 ya-sithitakaram Jainā-kram-āmbhōja-pūjanam=Aimdra dhvaja-vibhrama-śruti-lasat sam-  
 vādiy=emd=amd=anindya-nay-śrīkaran Appanamge dorey=ār=i dhātīyo-
- 28 1 dhārmamīkar || [22\*] <sup>3</sup>Achalita-guna-nīlayam chatura-Chaturmukhan=enisuv=  
 Appanana vallabhe suprachura-vivēk-āspada-chāru-charite Vāgdēviy=emba  
 pesarind=cseval || [23\*] <sup>4</sup>Vara-Vā-
- 29 gdēviyam=Appana-piabbugam=ādar=nnand inai-śrī-Jinēśvara-mārgga-pratibhāsaka-pravi-  
 lasad iatna-trayamgal=vinēyara pūrva-ārjita panyadinde mratam mey-vettav=  
 emb-ante
- 30 susthūa-Lakshmi-pati-Bicha-Vaija-Baladēvar=saj-jan-ānandakar || [24\*]<sup>5</sup> <sup>6</sup>Pranut-  
 ōdyat-pātra-dānam brita guna charitam saj-Jin-āvāsa-nirmmāpanav=ātm-ōrvvi-
- 31 śa-rājy-ābhyudaya-nay-achayam tammol=opputt-ulal dhārmīyol=vikhyāti-vett=  
 nrvvaie sogayipar=ā Gamdarāditya-sēn-āgrani Nimbam Kārttavīryya-kshī-
- 32 tīpati-sachiv-ōttamsan=i Bichirājam || [25\*] <sup>7</sup>Sujan ākarshanam=ūtma-vallabha-  
 vasikāram suhrin-mōhanam kujan-ōchchātānam=anya mamti chaya māna-  
 stambhanam durnnaya-bra-
- 33 ja vidvīśhanam=emb=iv=āge nija-mamtr-āmgamgalim ramṣipam vijaya śrī-midhi-  
 Kārttavīryya sachivam Lakshmi-ghanam Bichanam || [26\*] <sup>8</sup>Para-vadhug=  
 anumatiyam Jainar-iyal=āgadu para-pi-
- 34 varttaneyol Jainaiol=ādīkām Bicham tamd=ari-nrīpa-bhūja-vijaya-Lakshmiyam  
 patig-ivam || [27\*] <sup>9</sup>Hiday āhlādakan=ādan=urvvig=ivan=ovvam sarvva-sampad-  
 gun-aspada-Bich-annu-Vaijanam vi-
- 35 bhateyol Dharmm-ūtmayam mūrttiyol=Madanam chāgadol=abja-bāmdhava tanūjam  
 Jainā-pūj ābhishēkadol=Imdrām nayadol Brihaspati ran-ōdyat-kridoyol Rāgha-  
 vam || [28\*] <sup>10</sup>Vidi-
- 36 ta-Jin-āgam imbnūddhi-varddhānadol=nay-vimsā vārij-ābhyudaya-vidhānadol budha-  
 mānō-bhūmat ārppanadol kalamkam=illada hīma rōchi tāpa-kritiy=illada bhānu  
 vimū-
- 37 dha-vritt-j-illada sara-bhūrahām dhareyol=Appa-sutam Baladēvan=oppuvam ||  
 [29\*]<sup>11</sup> Svasti Samadhugatī-pamecha-mahāśabda-mahāmaṇḍalāśvām Kārttavīryya-  
 dēvam nū ānu-

<sup>1</sup> Metre Kanda, and so in verse 20

<sup>2</sup> Metre Kanda

Here follows on the stone the symbol of the *chakra*

<sup>3</sup> Metre Mattōbhavikrīdita

<sup>4</sup> Metre Mattōbhavikrīdita

<sup>5</sup> Here follows on the stone the symbol of the *chakra*

<sup>6</sup> Metre Mattōbhavikrīdita, and so in verse 22.

<sup>7</sup> Metre Mattōbhavikrīdita

<sup>8</sup> Metre Mahāśragdharā

<sup>9</sup> Metre Kanda

<sup>10</sup> Metre Champakamālā

- 38 ja-yuvārāja-kumāra-Vīra-Mallikārjuna-dēvam berasu Vēnugrāma skandhāvāradol  
sāmrajya sukhāman=annbhavisuttam=ātmīya-śrīkaran-āgra-
- 39 gaṇyanum=akṣhī-mamtri-jana-varēnyanum=appa Bichirājam mādisida Retta-Jin-  
ālayada śrī-Śāntinātha-dēvara nitya-pūj-ābhishēkam modal=āda dharmma-  
kāryyam<sup>1</sup>-nimittā-
- 40 m=āgi taj-Jin-ālay-āchāryya-śrī-Subhachandra bhattāraka-dēvarggo Śaka-varshada  
1127neya Raktākshī-samvatsarada Pushya śuddha-bidiḡe Vaddavāradol-āda  
samlāmanā-
- 41 samayadol nālchhāsīrvvam=mahājanamgal sahitam=āgi dhārā-pūrvvakam mādi  
Vēnugrāmeyol kotta sthala-vrittī adāra temka deseja bajeya  
khāṇḡeyim pr-
- 42 duval koda geyya ippa'ta-nālkaneja hattiyalli iri-igatte sahitam mattar=aydu ||  
ā Vēnugrāmeyalli hiriya mūda-gēriya paduvana hiriyo-
- 43 | Duggiyara Tikinana maneyim badagal-maney=omdu | paduva-gēriya paduvana  
hariyol=maney=omdu | paduvana gavanīyalli maney=omdu | sāla basadiyim  
mūdana
- 44 Kapilēsvara dēvara dhavalārada katt-idīrol=mane mīru | Āneja-kerege hōda  
batteyim badagal hū-dōmtam ā Vēnugrāmada kōlim mattar=eradu  
kammav=innūṛ-elpatt-iru | Kanamburige-
- 45 y=Ālūrim paduvana her-ggereyim paduval key-mattar hamneradu | paduvana  
hattiyallim temka gēriyol=ay-gajy=agalad=ippatt=omdu kay-nilada maney=omdu ||<sup>2</sup>  
Mattam svasty-a-
- 46 nēka-guna-gan-ālamkri(kri)ta-satya sruch-āchāra-naya-vinaya-sampannarum = āśrita - jana-  
prasannarum Maghapattipura-patishhita-Jina muni-jan-ōpadishtha-gudda-śāstra  
krāma-pa-
- 47 ripālita-Vīra-banamju-dharmmarum samichhāta-punya-karmmarum | Padmāvati dēvi-  
labdha-vara-prasādarum vibhita-sthala-jin-āhlādarum | nyāy-ōpārjjana-vyavahāra-  
prāśastarum
- 48 bhallumki-damda-hastarum-appa Samaya-chalīvartti Jayapati Setti mukhyam=  
āgi Vēnugrāmada sthalada samasta mummuri-damdamgalum Kūmdī-mūsāsirada  
pattaniga modal=id-u-
- 49 bhayā-nānā-dēśi-mummuri-damdamgalum Paraśurāma Nāyaka Pommāna Nāyaka  
Ambugi Nāyaka pramukhar=appa samasta-Lāla-vyavahārigalum | Padapa  
Nāyaka Kom-
- 50 da Nambū Setti Poreyacha Setti modal=id-ullā Maleyāla-vyavahārigalum  
mattam=i Vēnugrāmada sthalada chinnageyikadivarum dūṣgarum mukhyam=  
āg=ulida parādarnum | tūḡarum | dimka-
- 51 sāligarum=int-ivar=ellam nerid-i Śāntinātha dēvara basadigo bitt=āyiv=emt=  
emdode bidiganum bamda kudurege nelamettu hāgav=omdu | temkal nade-  
vavarkke sumka hāgav=omdu | Maleyālara
- 52 kudurege hāgav=omdu | aruvatt-ayd=attu kōnamgalol=ēnam pūṛidodam sarvv-  
ābhāda-pe(pu)rihāram | chinnageyikada chirakko dūṣiga-vasarakke | hattī-  
vasarakke | manūgāra-vasarak[k\*]e | gamdha-vana-
- 53 vasarakke gaudha-vanigar=amgadige | akka-sālega-matakke bēre-vēṛe barisa-deṛe  
hiriya hāgav=omdu | horaganum bamda sireya kadagego viṣav=omdu |  
horaganum bamda gamdha-vanakke | kaksha-bhandakke | ā bham-

<sup>1</sup> Read *kāryya*°<sup>2</sup> Here follows on the stone the symbol of the *śankha*

- 54 dam gadyānam tūkav=aydu | hattiya bhandigo tūam mūra ā pēringo  
kīniy=omdu | bhattida bhamdigo bhattav=or-vvallaṃ ā pēringo bhattav=or-  
mmānam | amkāpātha(da) bhattam mīradad=ā bhattamv=or-vvallaṃ | bhatta-  
55 vasuad<sup>1</sup>=amgadigo bhattam nichcha-vollage | akkā-vasarakko akkāy=adānam |  
melasina hēringo melas=or-mmūnam ā javalakke aie vānam | ingina  
pettigge ingu gadyānam tūkav=āru alla-aṇṇinada javalakko ā bha-  
56 ndam palav=aydu ā hīrī[m\*]ge al[l\*]i-aṇṇinam palam hattu | gīnakko  
nichchat(v)=enney=addam | adakeva hēringe adakey=ippatt-aydu ā javalakke  
adake hamneadu | eleya hēring=elo nūru ho-  
57 reg-eley=ayattu | teṅgūna kāya hēring=ā kāy=omdu | oleya hēringe oleya  
sūd-ciadu ā hor[e\*]ge sūd=omdu | horaganūna bamda bellada bhamdigo  
bel[l\*]ad=achchu hadinaydu ā  
58 horege achch=omdu | bīleya hēring=ā kāy=īru ā horege kāy=mūru | nelliya  
kāya hēring=ī kāy=balliv=omdu | kavvina bagarakko omdu kavvu |  
balabada hērim-  
59 ge balahav=or-ppalām<sup>2</sup> Mattam=ā Śāntinītha-dēvara basadigo Śrī-Kārttavīryya-  
dēvam kottā amgarā badagā-gūiya badagana haṇṇiya paduvana kadeyol rājā-  
vithiyam mūdā nālku [||']  
60 <sup>3</sup>Bahubhū=vasudhā dattī rājābhū=Śrīgā-ādibhū | yasya yasya yadā bhūmis-  
tasya tasya tadā phalam || Apī Gamg-ādī-tūthāshu hautur=ggām-athavā  
dvīyam | mīshkrīti[s\*]=syū=na dēva-sva-  
61 bāhma-sva-haranī nīnām || <sup>4</sup>Odayim=ī dhātuy=ellam migo pōgale chīram  
vattitutt-ukko nity-ābhyaudaya-śrī-Kārttavīryya-kṣatīpa-rūpula-sāmājya-santānam-  
nīvī-rīdi-  
62 ta-śrī=Bīchirāja-pīathita-vimāla-Śāntīśar=āyāsa-dharmmam sād-alamkāra-sphītātt-  
ānīta-pada-Kavī-Kāndarpa-viśvayakta-sūktam || <sup>5</sup>Dōsha-vyatītam=attha-viśśham-  
id=ene pōldan=oldu śāsanamam piyū-  
63 sha-sama-sūkti chāturbhūhā(ībbhū)shā-kavī-chakravartī Kāvī-Kandarppam<sup>6</sup> [||\*]  
Śīman-Mādhavachandī-va-trayīdyā - chakravartī - āk - sudhī - rasan - ābhyaudita - nitya-  
sāhitya-kamla-vana-maīlām Bālachandī-dēvam pēlva śāsanam<sup>7</sup>

## TRANSLATION

(Verse 1)—Victorious be the teaching of the Lord of the Three Worlds, enjoined by the Jinās, which bears the infallible token of the blessed and supremely profound doctrine of alternatives<sup>1</sup>

Homage to Śīnti the Passionless<sup>2</sup>

(Verse 2)—The new ocean (consisting of) the blest Jinās' doctrine, a home for the creation of gems and nectar richly welling forth without churning, whose water is the pity for living creatures, immeasurably profound, boundless—be it radiant<sup>3</sup>

(Verse 3)—In the series of monarchs born of the lineage of king Krishna, which was known as a new pearl-necklace of the damsel Fortune, the world-renowned king Sēna [II] was resplendent, as a brilliant central gem

<sup>1</sup> There are traces of an erroneous *anuvāra* after the *va*, but the stone here is so worn that certainty is impos-  
sible

<sup>2</sup> Here follows on the stone the symbol of the *śāntī*

<sup>3</sup> Metre Ślōka, and so in the next verse At the beginning of this line is a symbol, apparently the *śāntī*

<sup>4</sup> Metre Māhāśrīgharā

<sup>5</sup> Metre Kanda

<sup>6</sup> Here follows on the stone the spiral symbol, surrounded by rays.

<sup>7</sup> Here follows on the stone the symbol of the *chakra*.

(Verse 4)—To this lord Sēna, who was known as the monarch of the realm of excellent Kūṇḍī, was (born) a son whose prowess terrified irresistible hostile kings, Kārtavīrya [III], peerless in valour

(Verse 5)—Of this lord the good wife was Padmāvatī, a second Padmāvatī<sup>1</sup> in fostering the Jain doctrine, & Lalakṣmī admired by sages,<sup>2</sup> even as of the Thunderbolt-bearer (*the wife was*) Pulomva's daughter [Śachi]

(Verse 6)—To this couple was born king Lakshma [Lakshmidēva I], adorned by the diadems of lords of earth, as is born to the bounteous Ocean and (*the river*) Tāmbrapaṇā the flawless pearl

(Verse 7)—How shall I describe the grandeur of the arm of king Lakshmidēva? Hostile lords of the earth, afraid of the redness of the evening (*sly*) because they deemed it the red dust caused by the tread of his warriors' feet, and of the roar of the settling cloud because they deemed it the rattling of his horses' hoofs, never rested in their various seats—O hearken!—and were constantly fleeing away at all times

(Verse 8)—The punitive policy of kings (*consists in*) detecting offenders, happily, when Lakshma, the lord of earth was reigning with mighty authority, neither offence nor punishment existed, so skilful was he!

(Verse 9)—When the Creator in the course of his magic, quite putting aside Fortune born from the Ocean of Nectar, created a second (*Fortune*), he assigned to Krishna as mate the fickle (*Fortune*), and graciously bestowed this (*second*) most constant lady of stainless exalted estate upon Lakshmidēva, highest of the company of sovereigns to such an exceeding degree did Chandrikādēvi display beauty

(Verse 10)—Are any men on earth collectively able to extol (*adequately*) the series of virtue of the good lady Chandrikā, treasure of famed fortune? As she won by her virtue the approval of the monarch Lakshma, prince of chivalry, if she had engaged the king of serpents, he,—look you!—knowing the merits of her character, would have been able to extol her with the whole series of his tongues

(Verse 11)—When Chandradēvi, the good wife of king Lakshmidēva, flourished on earth and with her model hand bestowed gold on an occasion of a *samkrānti*, the black colour of the incrustation on the gold, appearing in connection with her fingers, seemed like a bee thirsting for the flowers of her nails of terrestrial coral upon the creeping plants of desire which were her arms

(Verse 12)—To king Lakshma, who was like the blessed Vasudēva, and to this renowned Chandradēvi, who was illustrious as the flawless princess Dēvakī, were (born) sons like Baladēva and Kūśava, the controllers of the encircling earth, (*namely*) Kārtavīrya [IV], lord of the earth, and the young prince Mallikāryjuna, (*who were*) endowed with abundant valour

(Verse 13)—When Kārtavīrya, firm in valour, advanced with his host to conquer the regions of the world, and other lords of earth, turning their backs, plunged into the water, it evaporated through the heat of their bodies, and (*again*) swelled through the waves of sweat streaming forth under the influence of the emotion of intense terror arising in their minds men in error averred that this was the ebb and flow of a real ocean

(Verse 14)—“This desirable troop of steeds, this troop of elephants, this company of damsels, were ours, (*but*) in contests of elephants, in battles in the open field, in strife of opposing hosts, this man, this hero Kārtavīrya, has taken them!”—thus ruefully reflects the crowd of his enemies sitting in the house of bondage

<sup>1</sup> A tutelary goddess of the Jain church

<sup>2</sup> More correctly Viṣṇu

<sup>2</sup> And, secondarily, “a Lakshmi admired by Buddha”



(Verse 15)—Living upon the Sumēra (*which is*) the blest Ratta race, how flourished as a tree of desire a fortunate family, the support of the sages, a home of happiness<sup>1</sup>

(Verse 16)—A crest-jewel to this worshipful family, a son to the lotuses (*that are*) godly men, a prophylactic gem to the company of sages, a wishing-gem to the needy, flourished Udaya

(Verse 17)—Possessing a multitude of delightful merits, a residence of Fortune, observing agreeable religious duties,<sup>1</sup> Bicha, a lotus of men, blossomed forth from the stainless lake (*that was*) Udaya

(Verse 18)—Bichana, a treasure of distinguished fortune, flourished as a family-house of virtue, a resort for sport of good deeds, a birth-mansion of Fortune a durbar-court for merit, a place for Sarasvati to practise the arts, an abode where walked the company of religious duties, a house for the fostering of stainless conduct

(Verse 19)—To Bicha, whose speech was extolled by worthy poets were (*born*) sons like eyes of the spirit of the Lord Jina's doctrine, active for the good of their own souls (*namely*) Permana and Appana

(Verse 20)—Known as being devoted to the blessed feet of the Lord Jina which remove guilt, (*and*) as passing the days in bestowing largesse upon crowds of worthy recipients, Permana was a home for this greatness

(Verse 21)—As when there is seen constant blossoming of lotus-flowers on the lotus plant, (*as when there are*) lotus-plants in the lotus-lake, lotus-lakes in the woods of a park, (*or*) a pleasure full of fruit in a town so flourished in the realm of the world-supreme king Karta-virya [IV] the Chief Scribe Appa, adorned with goodly qualities, while the universe congratulated itself

(Verse 22)—(*His*) faultless speech (*was*) instructive to the famous Goddess of Speech, (*his*) bounty (*was that*) of the multitude of the celestial trees, extremely admirable (*was his*) worship of the lotuses of the Jain succession<sup>2</sup>, (*he was*) a brilliant expounder of scriptural lore splendid as a flag of Indra<sup>3</sup>—in these respects what godly men on this earth are peers of the Scribe Appana, blameless of policy?

(Verse 23)—Of Appana, known as a residence of unwavering virtues (*and*) a Brahman of men of skill, the beloved wife, who walked gracefully in the ground of most abundant discretion was known by the name of Vāgdēvi.

(Verse 24)—To the excellent Vāgdēvi and the lord Appana were (*born*) sons, as if the frinity of most noble virtues illuminating the blessed Lord Jina's course, through the previously acquired merit of godly men had verily become incarnate, (*namely*) Bicha lord of most constant Fortune, Vaija, and Baladēva, delighting the virtuous

(Verse 25)—As in them were seen bounty to famous and exalted recipients, practice of the virtues of pious observances, construction of dwellings for the good Jinās, (*and*) a course of

<sup>1</sup> As applied to the lotus, these three epithets respectively mean "having a multitude of beautiful filaments, resting on a land of Fortune, haunted by bees"

<sup>2</sup> That is the Jinās and their apostolic successors.

<sup>3</sup> Cf. J. J. Meyer *Hindu Tales*, p. 143 "Then amid loud and auspicious cries of joy the standard of Indra was raised surmounted with white banners, adorned with a great multitude of rattles and little bells, covered with many beautiful wreaths of garlands, decorated with a string of jewels, decked with a pendant mass of various fruits. Then the most beautiful and divine poet compositions written by good poets were sung, the multitude of golden and jeweled articles that had adorned the eyes were seen, and betel and other things were given to the jugglers, a great deal of incense, saffron, and water was thrown, great gifts were given, drums and other instruments were sounded" (translated from the story of Dōmuka in Jacobi's *Die indische Erzählungen in Sanskrit* (1871) On the legend of Mahabharata, I 63.

policy for the advancement of their sovereign's kingdom, two (of them) obtained distinction on the earth and became glorious - Nimbā, the general of the army of Gandarāditya, and this Bichirāja, a crown of the ministers of king Kārtavīrya IV, that coral-tree among leaders of the hosts of sons of valour

(Verse 26)—Owing to (his) attraction of worthy men, control over those whom he loved, fascinating influence over friends, extirpation of the wicked, maintenance of the dignity of all other ministers, (and) hatred of all evil designs Bichana with these elements of policy prospered, renowned for fortune, as counsellor of Kārtavīrya, who was a treasure of the Goddess of Victory.

(Verse 27)—For Jains to bestow their regard upon another's wife is improper Bicha, going even beyond Jains in his behaviour towards his fellow-creatures, brought and gave to his lord the Goddess of Victory (formerly belonging) to hostile monarchs' arms.

(Verse 28)—Delightful to the heart this Vajjana, the younger brother of Bicha the site of qualities of all prosperity, was on earth in his single person a Dharma's son [Yudhishtira] in dignity, a Love god in beauty, a son of the Lotus's Friend [Karna] in bounty, an Indra in Jain worship and anointment a Brihaspati in policy, a Rāghava in the exalted sport of war

(Verse 29)—In swelling the ocean of the famous Jinas' lore, in bringing about the rise of the lotuses of his own kindred, in effecting the desires of sages' minds, a moon without spot, a sun without scorching action, a celestial tree without its insensibility distinguished on earth was Baladēva, son of Appa

(Lines 37-38)—Hail! When the Mahāmaṇḍalēśvara Kārtavīrya-dēva [IV], possessor of the pañcha-mahāsūda,<sup>1</sup> in company with (his) younger brother the Her-Apparent Prince Vira Mallikārjuna-dēva was enjoying the delights of empire in the camp of Vēnugrāma,—

(Lines 39-40)—for the purposes of the regular worship, anointment, and other religious offices of the divine Śāntinātha of the Ratta temple of the Jinas, which had been constructed by Bichirāja, the Chief Scribe and head of all the ministers,—

(Lines 40-41)—he granted to Śubhachandra-bhattāraka-dēva, the teacher at that temple of the Jinas, at the time of the *samkramana* on Saturday the second day of the bright fortnight of Pūṣya of the cyclic year Raktākṣi, the 1127th (year) of the Śāka era, in company with the four thousand burgesses, with pouring of water, (an estate on tenure of) *sthala-ṛitti* in Vēnugrāma

(Lines 41-42)—On the west from the ditch of the *baje*<sup>2</sup> on the southern side thereof, in the twenty-fourth *hatti*<sup>3</sup> of the *koda-gey*,<sup>4</sup> (he granted) five *mattar*, together with an *ṛisul*<sup>5</sup> structure,

(Lines 42-45)—In the aforesaid Vēnugrāma, in the western course of the great eastern street, on the north of the house of Duggiyarā Tikāna, one house, in the western course of the western street, one house, in the western town gate, one house, in front of the white plastered building of the god Kapilēśvara, on the east of the Sāla-basadi (temple), three houses, on the north of the road going to the Āneya-Kere [the Elephant's Tank], a flower-garden (comprising) two *mattar* (and) two hundred and seventy-six *lamma* according to the rood of the afore-said Vēnugrāma, on the west of the great tank on the west of Ālūr of Kanamburige,<sup>6</sup> twelve *mattar* of arable land, in the street on the south of the western market, one house, five cubits in width and twenty-one cubits in length

<sup>1</sup> Regarding this epithet see vol 12 above, p 254

<sup>2</sup> Possibly *bañje*, "barren" [land]

<sup>3</sup> *Hatti* corresponds to the Tamil *pathi*, which is explained in Winslow's Dictionary as "class, arrangement, division room or space between pillars garden beds in rows"

<sup>4</sup> *Koda-gey* is possibly the origin of the modern *kodagi*, which signifies either saleable land with a fixed rent that does not vary on account of seasons and other causes, or land granted for services in restoring, constructing or maintaining tanks see the *Kṛṣṇamāra Glossary*, s v

<sup>5</sup> Explained in Kittel's Dictionary as "a pitfall to catch tigers, elephants, etc"

<sup>6</sup> [This is very likely the large tank on the north of the Fort at Belgum, along the east side of which goes the road to Kanbargi.—J F F]

(Lines 45-49)—Furthermore Hail! All the Mummuri dandas of the place of Vēnugrāma and the Mummuri-dandas of both (*classes of*) itinerant traders, comprising the merchants (*pattana*) of the Kūṇḍi three-thousand and others, with Samaya-chakravartī Jayapati Sitti at their head, who are adorned with a series of many virtues, endowed with veracity, purity of conduct, policy, and courtesy, kindly to dependents, maintaining the religion of strict *Banāṅgus* according to the courses (*enjoined*) by the books of the lay-disciples instructed by the saints of the Jina established in the town of Maghapattī, performing meritorious works, receiving the grace of boons from the goddess Padmāvati,<sup>1</sup> causing delight to all folk, highly reputed for just acquisition (*of wealth*) and practice of trade, carrying in their hands *bhallum* staffs,—

(Lines 49-51)—and all the traders of Lāla,<sup>2</sup> headed by Paraśurāma Nāyaka, Pommana Nāyaka, and Ammugi Nāyaka, and all the Maleyāla traders, headed by Padapa Nāyaka, Konda Nambi Setti, Poṛeyacha Setti, and others, and likewise the other traders of the aforesaid place of Vēnugrāma, headed by the gold-workers and clothiers, and the oil-merchants; and the *dimka-sāligas* all these in assembly granted to the sanctuary of the aforesaid divine Śāntinātha a revenue in the following form —

(Lines 51-52)—On each horse coming from the north, a *nelamettu* (?) of one quarter (*of a pana*), on one that passes on the south, a toll of one quarter (*of a pana*); on each horse of the Maleyālas, one quarter (*of a pana*), in the case of sixty-five oxen and buffaloes, however they be laden, (*there is to be*) immunity from all imposts,—

(Lines 52-53)—On each *chira* of gold-works, on each clothier's shop, cotton shop, jeweller's shop, perfumery-shop, perfumers' bazaar, (*and*) goldsmith's booth, one large quarter (*of a pana*) as annual tax under each separate head

(Lines 53-54)—On each *kadaga* of cloth coming from without, one sixteenth (*of a pana*), on each (*parcel of*) perfumery coming from without, and on each *bhanda* of grass, one *gadyāna* and five *tūka* on that *bhanda*, on each *bhandi* of cotton, three *tāra*, on each load thereof, one *kāni*<sup>3</sup>,—

(Lines 54-55)—On each *bhandi* of paddy, one *balla* of paddy, on each load thereof, one *māna* of paddy, when paddy (*to the extent*) of an *ankana* is sold, one *balla* of that paddy, on each bazaar of paddy-shops, a regular *sollage* of paddy, on each shop for husked rice, an *adda* of husked rice,—

(Lines 55-56)—On each load of black pepper, one *māna* of black pepper, on each half-load thereof, a half of a *māna*, on each *pottige* of asafetida, one *gadyāna* and six *tūka* (*on the value of*) the asafetida, on each half-load of green ginger and turmeric, five *pala* of the *bhanda* thereof, on each load thereof, ten *pala* of green ginger and turmeric, on each oil-mill, a regular *adda* of oil; on each load of areca-nuts, twenty-five areca-nuts, on each half-load thereof, twelve areca-nuts,—

(Lines 56-59)—On each load of betel-leaves, one hundred betel-leaves, on each parcel, fifty betel-leaves, on each load of cocoanuts, one such fruit, on each load of palm-leaves, two bundles of palm-leaves, on each parcel thereof, one bundle, on each *bhandi* of coarse sugar coming from without, fifteen blocks of coarse sugar, on each parcel thereof, one block, on each load of plantains, six such fruits, on each parcel thereof, three fruits, on each load of myrobolans, one *balla* of such fruit, on each *hagara* of sugarcane, one cane, on each load of potstone, one *pala* of potstone

(Line 59)—Likewise, to the aforesaid sanctuary of the divine Śāntinātha were given by king Kārtavīrya [IV] bazaars, four, on the east of the high-road at the western end of the northern course of the north street

<sup>1</sup> See note on verse 5

<sup>2</sup> Scil. Gujarāt.

<sup>3</sup> The *kāni* is  $\frac{1}{16}$  (here of the *pana*, in modern times of the rupee), the *tāra* is worth  $\frac{1}{3}$  of an *anna*, so 3 *tāra* are double of 1 *kāni*; hence the load (*hēru*) in this case is half the *bhanda*.

(Lines 60-61)—Sagara and many other kings have made grants of lands, whosoever has at any time the soil has at the same time the fruit thereof The slayer of a cow or of a Brāhman may perchance find atonement in the Ganges and other holy places; but in the case of appropriation of the possessions of gods and Brāhmanas there can be no (*atonement*) for men

(Lines 61-62)—Whilst the whole earth joyously utters abundant praise, long may the sequence of the extensive empire of the blessed Kārtavīrya, constant in success, continue its course, the pious foundation of the dwelling of the famed stainless Śāntinātha by the world-renowned fortunate Bichirāja has been well told with great clearness by the Kavi-Kandarpa whose verses possess goodly ornaments of style and lucid meaning

(Lines 62-63)—Free from faults, remarkable for significance is this decree which the Kavi-Kandarpa, whose verses are equal to nectar, an emperor of the poets of the four tongues, has joyfully related (*This is*) the decree related by Bālachandra-dēva, a swan in the lotus-wood of everlasting literature that has risen from tasting the nectar of the utterances of the blessed Mādhavachandra, emperor of masters of the triple lore

#### B — OF THE SAME TIME AND DATE

This inscription is engraved on a massive stone tablet, having a total height of about 4 feet  $7\frac{3}{4}$  inches and a total width of about 4 feet The greater part of the stone is occupied by the inscription, which is incised on a sunken surface of a width varying between 2 feet 11 inches and 3 feet, enclosed between two outstanding perpendicular borders, carved into bands of varying width, of a maximum breadth of  $5\frac{1}{2}$ " This area is surmounted by a plain cornice,  $2\frac{1}{2}$ " high, containing the prelude (line 1) of the inscription, and above this is the top of the stone, carved in the shape of a dome in tiers Over the centre of the cornice is a small medallion containing the figure of a squatting Jina The surface of the stone is damaged here and there but the inscription is mostly in a state of good preservation, and seems to be readable all through without any substantial doubt

The character is in every respect very similar to that of the previous record, the only difference being that the special forms for *m* and *v* are extremely common The peculiar *y*, on the other hand, is found only in °ōdayadol, l 6 The initial *ri* occurs in *rit-ōkti* (l 24) and there is a subscript *ri* by mistake for *ri* in the name *Hadrīgumti* (ll 50-51). The *upadhmanīya* sign is found in *bhāvinah=p°*, l 60, see above, vol 12, p 271—The language is Kanarese, except for the prelude (verse 1) and the two standing verses on ll 59-61, which are Sanskrit The metrical Kanarese portions (ll 2-31, 56-59, 61 f) are in the old dialect, the prose is medieval In the metrical parts the vocabulary is normal, the only rare word being *sella* (l 15); but the prose portion contains a number of obscure words, chiefly relating to agriculture, which are not to be found in any dictionary—The orthography is medieval the archaic *l* only occurs once, and then it is a mistake for *l*, viz in *Bharatadol*, l 3 In *Appaya*, l 52, for *Appaya*, we find the frequent change for *a* to *e* before *y*

In subject this inscription is closely connected with the preceding document, as it records a grant of certain lands to the same temple and the same trustee by the same prince. In verses 3-13 it narrates the pedigree of the Ratta rulers from Sēna II to Kārtavīrya IV, and in verses 14-22 it descants on the merits of the family of Udaya down to Bichana, but adds nothing to the information gained from the other inscription Verses 22-25 extol the Jain doctors Maladhārīdēva, Nāmichandra, and Śubhachandra. Then follows the formal grant of the village of Umbaravāni, in the Koravalli kampāna of the Kūndi three-thousand province, in *sarva-namasya* tenure, with specification of boundaries, and a record of certain lands given on *sthala-vritti* tenure, all for the benefit of the Ratta-Jinālaya Jain sanctuary in Belgaum (ll 31-56) Then come two Kanarese verses (ll 56-59), two Sanskrit stanzas (ll 59-61), and a metrical Kanarese epilogue (ll 61-62)

The date of this inscription (l 35) is exactly the same with that of the preceding record A its details answer to Saturday, 25 December, A.D 1204, see p. 18 above.

The places mentioned are fairly numerous. Regarding the Kündi three-thousand province (1 36) see p 18 above. The Koravalli kampāna, a division of that province (1 36), has already been localized by a record of A.D 1208 (*Ind. Ant.*, vol 19, p 245), which places in it a village Bhōyja which is the modern Bhōj, about twelve miles towards north-west from Chikōdi, which latter place, the head-quarters of the Chikōdi taluka of the Belgaum District, is shown in the Indian Atlas quarter sheet 41, N W (1905), in lat 16° 25', long 74° 38'.<sup>1</sup> Koravalli itself, however, which gave its name to the *kampāna*, remains to be identified, but it is not impossible that Koravalli may have been the ancient name of Chikōdi itself.<sup>2</sup> With that guide we easily identify Umbaravāni, which was in the Koravalli *kampāna* (1 36), with Umrāni, a village, shown in the same map, about three miles towards south-east from Chikōdi, and sixteen miles from Bhōj. Among the places mentioned in the specification of the boundaries of Umbaravāni, Belgōdu (1 40) is certainly the "Belkud" of the quarter-sheet 41, N E (1903),—the "Belkoo" of the full sheet 41 of 1852,—three miles south-east from Umrāni, Bammanavāda (1 40) is, no doubt, "Bombalvād" of the map 41 N W, two and a half miles south of Umrāni, and Karavase (11 41, 42) must be the "Kharosi" of the same map,—the "Karooshee" of the old sheet 41,—four miles towards west south-west from Umrāni. Of the other places, Karbūr (1 45) is Kabbūr, eleven miles towards south-east-by-east from Chikōdi, and Hingalaje (1 48) seems to be Nā-Hinglaj, seven miles towards west-south-west from Chikōdi.<sup>3</sup> The other local places cannot be found—they were of course in the Kündi three thousand, but not necessarily in the Koravalli *kampāna*. Hanasōga (1 35) is Hanasōgo in the Yedatore taluka of the Mysore District see p 17 above.

TEXT.<sup>4</sup>

- 1 <sup>5</sup>Srimat-parama-gambhīra-śyīdvād-āmōgha-lāmcchhanam } jīyāt=tra lōkya-nāthasya  
śāsanam Jina-śāsanam || [1\*]<sup>6</sup> || Namō vita-rāgāya śāntiye ||<sup>7</sup> ||
- 2 <sup>8</sup>Śrī-līna samayya-nav-āmbudhi rūjīsut-nkk=amathan-ū(6) rjjet-āmrita ratna-śrī-janana-  
griham sat[1\*]<sup>9</sup> va-dāyā-jīvanam=aparimita-gabhīram=n-
- 3 pāram || [2\*]<sup>9</sup> || Jambūdvīpada Bharatadol<sup>10</sup>=Ambujabhava-sāra-śrīṣṭi Kūmdī-mahi-  
chakram bage-golipudu sakala-jan-āmbaka-ghana-sukri-
- 4 ta-phala-vilāsa-nivāsam || [3\*] Śrī-Rāshtrakūta-vamśa-sarōruha-vana-rājahamsan=  
adan=ālvam vistāri-yaśō nidhi Sēna-mahi-ramanam
- 5 sambhrit-āmal-ōbhaya-paksham || [4\*] Sūryam nṛj ānujeyan=ādaradim śāśi-y=itru  
rājan=ādam nanpam dhariyisi mik-kamt=ā Sēna-rājano-
- 6 l=senasi rājan=empavan=āvam || [5\*] Sthir-tcyan=uttamgateyam dhariyisid=ā  
Sēna-nripa-var odayadol=bhāsura-tājō-nidhi padm-ābhīrāma-
- 7 n=ene Kārttavīryya-raviy=udayisida(da)m || [6\*] Vinata-ripu-pratibimb-āli  
nitāmtim Kārttavīryya-pada-nakhadol=chelv=enikum pūrvva-pad-āsri-

<sup>1</sup> Bhōj is in the quarter sheet 40, S W (1903) in lat 16° 32', long 74° 30'

<sup>2</sup> [Of the four possibilities about Koravalli suggested by me in *Ind. Ant.*, vol 19, p 244, the only really admissible one is 'Koorlee, Kurali,' about eighteen miles west-by north from Chikōdi but it does not seem satisfactory. I am inclined to think now that the place must be Chikōdi itself. The name Chikōdi is of course, *chik-kōdi*, from *chikka*, 'small,' and *cādi, pādi*, 'settlement, hamlet, village,' and very possibly may not be as old as the place itself seems to be, but may date from a time when the town had become for a while of minor importance — J F F]

<sup>3</sup> The prefix *Nā* distinguishes this place from Gad-Hinglaj in the Kōlhāpūr State, twenty miles towards south-west from Chikōdi.

<sup>4</sup> From the stone

<sup>5</sup> Metre Ślōka (Anushtubh) The verse is preceded by the Jain symbol

<sup>6</sup> Here follows on the stone the spiral symbol surrounded by rays

<sup>7</sup> The spiral symbol surrounded by rays again follows. <sup>8</sup> Metre Kanda, as also in verses 3-8

<sup>9</sup> Here follows on the stone the spiral symbol

<sup>10</sup> Read 'dol'

- 8 tīran=a'īdu tan-mamtra-kṛitige paded=appuva-vol || [7\*] Stbīti-kārini vimala-gu-  
ānvite Padmaladēvi Kārttaviryya-dharitī-pati dayite tīm triva-
- 9 rgg-ōmnata(t)-sādhikey=apara-nīti-vidye-vol=eseval || [8\*] <sup>1</sup>Janyisidam samasta-  
guna-samkula-samstuta-Lakshma-bhūmipam jana-nuta-Kārttaviryya-
- 10 vilhugam satī-Padmaladēvigam sutam janyipa-vol Jayantan=Amara-  
prabhugam Śachigam Mayūra-vāhanan=Abhavamgav=Adriygam=Amgabhavam  
Hanigam
- 11 Ram-ākhivagam || [9\*] Vaniteyaram mainlehuva samākṛitiyim sumanō-  
bhuvirddhigam janyipa śladim ku-valayakke vikisaman=iva mrymeyim jana-
- 12 nayanakke Kāri no Vasantano Chamdramanō ditikke pēl=ene vibhu Lakshmi-  
dēvan=esevam kavī-samkula-kalpa-bhūruham || [10\*] <sup>2</sup>Vijita-īpu-āja-rāj-ātma-
- 13 ge Chamdaladēvi Lakshma-nripa-satī=eseval=vijitī-gbata-saippa-made visva-jana-  
stutī-c'āru-charitey=cne dhāriniyol || [11\*] <sup>3</sup>Avai-irvarggam kalī-Kārttavi-
- 14 ryyanum Mallikārjunanum=ādāṣ=prōdbhava-sāmājya-Ram adhīpa-yuvārāja-kumārā=  
ātmaja-gghana-tjāth(r) || [12] <sup>4</sup>Janam=ellam mechecho challam
- 15 pūgevar=urada śllam jaya-śrige nallam Maṇu-mārggam sa-trivarggam tanag=  
eseve nisarggam grīhāt-ūri durggam sa nay-ālāpam
- 16 surūpam negaldan=atī-Dilīpam jūt-ārātī-bhūpam ghana-śūryyam kshatra-vam(va)-  
ryyam sura-kuja-sadris andāryyan=i Kārttaviryyam || [13\*] <sup>5</sup>
- 17 <sup>6</sup>Srimat-kul-ābdhi-vuddhana - sōman=enipp=Udaya - viohuvim=ātmajan=atyuddāma - yaśō -  
nidhi Bicham bhū-mahitam saumya-vrittiyam taled=esevam || [14\*]  
Bicham-
- 18 ge sukavi-samstuta vāchamg=ādar=ssutar-Jjin endra-mata-śrī-lōchana - samnibhar=ātma-  
hūt ācharanar=negalda Permmananum=Appananum || [15\*] <sup>7</sup>Tanagam
- 19 Brahmagam=udya-ch-chaturate tanigam vārdhigam gunpu chāgam tanagam  
Karnamgam=atyumnati sari tanagam Mōrugam bhū-priyatvam tanigam  
Chamdrangam=Arhan-mata-ru-
- 20 eni tanagam Vārishcnamgam=emd=em<sup>t</sup>=anīsam bhavy-āli bannippadu guniy=  
emis udd=Appanam pūthiyundim || [16\*] <sup>8</sup>Śrikāran-āgranig=Appamg=ākalita-  
lasa-
- 21 ch-charithe dayitey=alamkār-ākīrre vinute vara-varnn-ākṛiti Vāgdēviy=uchita-  
nīm idin=eseval || [17\*] <sup>9</sup>Ghana-lakshmi pati-Pāmdugar negalda Ku-
- 22 nti-dēvigam Dharmma-namīdina-Bhim-Ārjunar=āda-vol=tanujar=ādāṣ=vīśrutar=Kkā-  
rttaviryya-nripa-śrikāran-Āppanamgam=esev=i Vāgdēvigam sāra-śau-
- 23 ryya-nidhānar=vibhu-Bicha-Vaija-Baladēvar=nnirjūt-āiātigal || [18\*] <sup>10</sup>Anupama-  
vidyeg=udgha-īmayam sirig=oppuva chāgad=ēlge jauvanake vimirmmal-ā-
- 24 charanam=āyuge vīstṛitī-kṛitī vāk-pravarttanega r t-ōkti tamn=esakadim sale  
mamdanam=āge varttipam jana-pati-Kārttaviryya-sachiv-aika-śirō-
- 25 manī Bichan=urviyol || [19\*] <sup>11</sup>Idu tām śrikāran-Āppan-āgra-suta-sat-punya-  
prabhā-jālam=int=īdu Ratta-kshatīpāla-mamtriya Ramā-smēr āvalōk-āmśu
- 26 matt=īdu dal dhārmika-chakravarttiya dayā dugdh-ābdhi-vichi-samabhyundayan  
tān=ene Bichurājana yasum parvitta mā-lōkamam || [20\*] <sup>12</sup>Vinuta-nija-

<sup>1</sup> Metre Champakamālā, and so in verse 10

<sup>2</sup> Here follows on the stone the spiral symbol

<sup>3</sup> Here follow on the stone two spiral symbols, with a *da da* between them

<sup>4</sup> Metre Kanda, and so in verse 15

<sup>5</sup> Metre Mattēbhavikṛitita

Metre Mattēbhavikṛitita

<sup>6</sup> Metre Kanda, and so in verse 12

<sup>7</sup> Metre Mahāśrāgharā

<sup>8</sup> Metre Mahāśrāgharā

<sup>9</sup> Metre Champakamālā

<sup>10</sup> Metre Kanda

<sup>11</sup> Metre Kanda, so verses 22-25

- 27 p abl ug-ābichanadol-naya-<sup>1</sup>etra-d<sup>2</sup>rih<sup>3</sup> do<sup>4</sup>jaber<sup>5</sup> caran<sup>6</sup> <sup>7</sup>ana(n)<sup>8</sup>gole<sup>9</sup> <sup>10</sup>agay<sup>11</sup>  
āstram vinādol-narmuna-<sup>12</sup> hira-<sup>13</sup>cup<sup>14</sup> Viṣṇu | [21\*] Ma<sup>15</sup> Il<sup>16</sup> tar<sup>17</sup> na<sup>18</sup>  
nō-
- 28 dida tiranī janas-ereda ri(va)re de hrudam <sup>19</sup>matte-<sup>20</sup>ari<sup>21</sup> <sup>22</sup>arav<sup>23</sup> <sup>24</sup>il<sup>25</sup> <sup>26</sup>arav<sup>27</sup> <sup>28</sup>arav<sup>29</sup> <sup>30</sup>arav<sup>31</sup>  
surūpan-anatīy<sup>32</sup> <sup>33</sup>arav<sup>34</sup> <sup>35</sup>arav<sup>36</sup> <sup>37</sup>arav<sup>38</sup> <sup>39</sup>arav<sup>40</sup> <sup>41</sup>arav<sup>42</sup> <sup>43</sup>arav<sup>44</sup> <sup>45</sup>arav<sup>46</sup> <sup>47</sup>arav<sup>48</sup> <sup>49</sup>arav<sup>50</sup>  
[22\*] <sup>51</sup>arav<sup>52</sup> <sup>53</sup>arav<sup>54</sup> <sup>55</sup>arav<sup>56</sup> <sup>57</sup>arav<sup>58</sup> <sup>59</sup>arav<sup>60</sup> <sup>61</sup>arav<sup>62</sup> <sup>63</sup>arav<sup>64</sup> <sup>65</sup>arav<sup>66</sup> <sup>67</sup>arav<sup>68</sup> <sup>69</sup>arav<sup>70</sup>  
[23\*] A <sup>71</sup>arav<sup>72</sup> <sup>73</sup>arav<sup>74</sup> <sup>75</sup>arav<sup>76</sup> <sup>77</sup>arav<sup>78</sup> <sup>79</sup>arav<sup>80</sup> <sup>81</sup>arav<sup>82</sup> <sup>83</sup>arav<sup>84</sup> <sup>85</sup>arav<sup>86</sup> <sup>87</sup>arav<sup>88</sup> <sup>89</sup>arav<sup>90</sup>  
[24\*] <sup>91</sup>arav<sup>92</sup> <sup>93</sup>arav<sup>94</sup> <sup>95</sup>arav<sup>96</sup> <sup>97</sup>arav<sup>98</sup> <sup>99</sup>arav<sup>100</sup> <sup>101</sup>arav<sup>102</sup> <sup>103</sup>arav<sup>104</sup> <sup>105</sup>arav<sup>106</sup> <sup>107</sup>arav<sup>108</sup> <sup>109</sup>arav<sup>110</sup>  
[25\*] <sup>111</sup>arav<sup>112</sup> <sup>113</sup>arav<sup>114</sup> <sup>115</sup>arav<sup>116</sup> <sup>117</sup>arav<sup>118</sup> <sup>119</sup>arav<sup>120</sup> <sup>121</sup>arav<sup>122</sup> <sup>123</sup>arav<sup>124</sup> <sup>125</sup>arav<sup>126</sup> <sup>127</sup>arav<sup>128</sup> <sup>129</sup>arav<sup>130</sup>  
[26\*] <sup>131</sup>arav<sup>132</sup> <sup>133</sup>arav<sup>134</sup> <sup>135</sup>arav<sup>136</sup> <sup>137</sup>arav<sup>138</sup> <sup>139</sup>arav<sup>140</sup> <sup>141</sup>arav<sup>142</sup> <sup>143</sup>arav<sup>144</sup> <sup>145</sup>arav<sup>146</sup> <sup>147</sup>arav<sup>148</sup> <sup>149</sup>arav<sup>150</sup>  
[27\*] <sup>151</sup>arav<sup>152</sup> <sup>153</sup>arav<sup>154</sup> <sup>155</sup>arav<sup>156</sup> <sup>157</sup>arav<sup>158</sup> <sup>159</sup>arav<sup>160</sup> <sup>161</sup>arav<sup>162</sup> <sup>163</sup>arav<sup>164</sup> <sup>165</sup>arav<sup>166</sup> <sup>167</sup>arav<sup>168</sup> <sup>169</sup>arav<sup>170</sup>  
[28\*] <sup>171</sup>arav<sup>172</sup> <sup>173</sup>arav<sup>174</sup> <sup>175</sup>arav<sup>176</sup> <sup>177</sup>arav<sup>178</sup> <sup>179</sup>arav<sup>180</sup> <sup>181</sup>arav<sup>182</sup> <sup>183</sup>arav<sup>184</sup> <sup>185</sup>arav<sup>186</sup> <sup>187</sup>arav<sup>188</sup> <sup>189</sup>arav<sup>190</sup>  
[29\*] <sup>191</sup>arav<sup>192</sup> <sup>193</sup>arav<sup>194</sup> <sup>195</sup>arav<sup>196</sup> <sup>197</sup>arav<sup>198</sup> <sup>199</sup>arav<sup>200</sup> <sup>201</sup>arav<sup>202</sup> <sup>203</sup>arav<sup>204</sup> <sup>205</sup>arav<sup>206</sup> <sup>207</sup>arav<sup>208</sup> <sup>209</sup>arav<sup>210</sup>  
[30\*] <sup>211</sup>arav<sup>212</sup> <sup>213</sup>arav<sup>214</sup> <sup>215</sup>arav<sup>216</sup> <sup>217</sup>arav<sup>218</sup> <sup>219</sup>arav<sup>220</sup> <sup>221</sup>arav<sup>222</sup> <sup>223</sup>arav<sup>224</sup> <sup>225</sup>arav<sup>226</sup> <sup>227</sup>arav<sup>228</sup> <sup>229</sup>arav<sup>230</sup>  
[31\*] <sup>231</sup>arav<sup>232</sup> <sup>233</sup>arav<sup>234</sup> <sup>235</sup>arav<sup>236</sup> <sup>237</sup>arav<sup>238</sup> <sup>239</sup>arav<sup>240</sup> <sup>241</sup>arav<sup>242</sup> <sup>243</sup>arav<sup>244</sup> <sup>245</sup>arav<sup>246</sup> <sup>247</sup>arav<sup>248</sup> <sup>249</sup>arav<sup>250</sup>  
[32\*] <sup>251</sup>arav<sup>252</sup> <sup>253</sup>arav<sup>254</sup> <sup>255</sup>arav<sup>256</sup> <sup>257</sup>arav<sup>258</sup> <sup>259</sup>arav<sup>260</sup> <sup>261</sup>arav<sup>262</sup> <sup>263</sup>arav<sup>264</sup> <sup>265</sup>arav<sup>266</sup> <sup>267</sup>arav<sup>268</sup> <sup>269</sup>arav<sup>270</sup>  
[33\*] <sup>271</sup>arav<sup>272</sup> <sup>273</sup>arav<sup>274</sup> <sup>275</sup>arav<sup>276</sup> <sup>277</sup>arav<sup>278</sup> <sup>279</sup>arav<sup>280</sup> <sup>281</sup>arav<sup>282</sup> <sup>283</sup>arav<sup>284</sup> <sup>285</sup>arav<sup>286</sup> <sup>287</sup>arav<sup>288</sup> <sup>289</sup>arav<sup>290</sup>  
[34\*] <sup>291</sup>arav<sup>292</sup> <sup>293</sup>arav<sup>294</sup> <sup>295</sup>arav<sup>296</sup> <sup>297</sup>arav<sup>298</sup> <sup>299</sup>arav<sup>300</sup> <sup>301</sup>arav<sup>302</sup> <sup>303</sup>arav<sup>304</sup> <sup>305</sup>arav<sup>306</sup> <sup>307</sup>arav<sup>308</sup> <sup>309</sup>arav<sup>310</sup>  
[35\*] <sup>311</sup>arav<sup>312</sup> <sup>313</sup>arav<sup>314</sup> <sup>315</sup>arav<sup>316</sup> <sup>317</sup>arav<sup>318</sup> <sup>319</sup>arav<sup>320</sup> <sup>321</sup>arav<sup>322</sup> <sup>323</sup>arav<sup>324</sup> <sup>325</sup>arav<sup>326</sup> <sup>327</sup>arav<sup>328</sup> <sup>329</sup>arav<sup>330</sup>  
[36\*] <sup>331</sup>arav<sup>332</sup> <sup>333</sup>arav<sup>334</sup> <sup>335</sup>arav<sup>336</sup> <sup>337</sup>arav<sup>338</sup> <sup>339</sup>arav<sup>340</sup> <sup>341</sup>arav<sup>342</sup> <sup>343</sup>arav<sup>344</sup> <sup>345</sup>arav<sup>346</sup> <sup>347</sup>arav<sup>348</sup> <sup>349</sup>arav<sup>350</sup>  
[37\*] <sup>351</sup>arav<sup>352</sup> <sup>353</sup>arav<sup>354</sup> <sup>355</sup>arav<sup>356</sup> <sup>357</sup>arav<sup>358</sup> <sup>359</sup>arav<sup>360</sup> <sup>361</sup>arav<sup>362</sup> <sup>363</sup>arav<sup>364</sup> <sup>365</sup>arav<sup>366</sup> <sup>367</sup>arav<sup>368</sup> <sup>369</sup>arav<sup>370</sup>  
[38\*] <sup>371</sup>arav<sup>372</sup> <sup>373</sup>arav<sup>374</sup> <sup>375</sup>arav<sup>376</sup> <sup>377</sup>arav<sup>378</sup> <sup>379</sup>arav<sup>380</sup> <sup>381</sup>arav<sup>382</sup> <sup>383</sup>arav<sup>384</sup> <sup>385</sup>arav<sup>386</sup> <sup>387</sup>arav<sup>388</sup> <sup>389</sup>arav<sup>390</sup>  
[39\*] <sup>391</sup>arav<sup>392</sup> <sup>393</sup>arav<sup>394</sup> <sup>395</sup>arav<sup>396</sup> <sup>397</sup>arav<sup>398</sup> <sup>399</sup>arav<sup>400</sup> <sup>401</sup>arav<sup>402</sup> <sup>403</sup>arav<sup>404</sup> <sup>405</sup>arav<sup>406</sup> <sup>407</sup>arav<sup>408</sup> <sup>409</sup>arav<sup>410</sup>  
[40\*] <sup>411</sup>arav<sup>412</sup> <sup>413</sup>arav<sup>414</sup> <sup>415</sup>arav<sup>416</sup> <sup>417</sup>arav<sup>418</sup> <sup>419</sup>arav<sup>420</sup> <sup>421</sup>arav<sup>422</sup> <sup>423</sup>arav<sup>424</sup> <sup>425</sup>arav<sup>426</sup> <sup>427</sup>arav<sup>428</sup> <sup>429</sup>arav<sup>430</sup>  
[41\*] <sup>431</sup>arav<sup>432</sup> <sup>433</sup>arav<sup>434</sup> <sup>435</sup>arav<sup>436</sup> <sup>437</sup>arav<sup>438</sup> <sup>439</sup>arav<sup>440</sup> <sup>441</sup>arav<sup>442</sup> <sup>443</sup>arav<sup>444</sup> <sup>445</sup>arav<sup>446</sup> <sup>447</sup>arav<sup>448</sup> <sup>449</sup>arav<sup>450</sup>  
[42\*] <sup>451</sup>arav<sup>452</sup> <sup>453</sup>arav<sup>454</sup> <sup>455</sup>arav<sup>456</sup> <sup>457</sup>arav<sup>458</sup> <sup>459</sup>arav<sup>460</sup> <sup>461</sup>arav<sup>462</sup> <sup>463</sup>arav<sup>464</sup> <sup>465</sup>arav<sup>466</sup> <sup>467</sup>arav<sup>468</sup> <sup>469</sup>arav<sup>470</sup>  
[43\*] <sup>471</sup>arav<sup>472</sup> <sup>473</sup>arav<sup>474</sup> <sup>475</sup>arav<sup>476</sup> <sup>477</sup>arav<sup>478</sup> <sup>479</sup>arav<sup>480</sup> <sup>481</sup>arav<sup>482</sup> <sup>483</sup>arav<sup>484</sup> <sup>485</sup>arav<sup>486</sup> <sup>487</sup>arav<sup>488</sup> <sup>489</sup>arav<sup>490</sup>  
[44\*] <sup>491</sup>arav<sup>492</sup> <sup>493</sup>arav<sup>494</sup> <sup>495</sup>arav<sup>496</sup> <sup>497</sup>arav<sup>498</sup> <sup>499</sup>arav<sup>500</sup> <sup>501</sup>arav<sup>502</sup> <sup>503</sup>arav<sup>504</sup> <sup>505</sup>arav<sup>506</sup> <sup>507</sup>arav<sup>508</sup> <sup>509</sup>arav<sup>510</sup>  
[45\*] <sup>511</sup>arav<sup>512</sup> <sup>513</sup>arav<sup>514</sup> <sup>515</sup>arav<sup>516</sup> <sup>517</sup>arav<sup>518</sup> <sup>519</sup>arav<sup>520</sup> <sup>521</sup>arav<sup>522</sup> <sup>523</sup>arav<sup>524</sup> <sup>525</sup>arav<sup>526</sup> <sup>527</sup>arav<sup>528</sup> <sup>529</sup>arav<sup>530</sup>  
[46\*] <sup>531</sup>arav<sup>532</sup> <sup>533</sup>arav<sup>534</sup> <sup>535</sup>arav<sup>536</sup> <sup>537</sup>arav<sup>538</sup> <sup>539</sup>arav<sup>540</sup> <sup>541</sup>arav<sup>542</sup> <sup>543</sup>arav<sup>544</sup> <sup>545</sup>arav<sup>546</sup> <sup>547</sup>arav<sup>548</sup> <sup>549</sup>arav<sup>550</sup>  
[47\*] <sup>551</sup>arav<sup>552</sup> <sup>553</sup>arav<sup>554</sup> <sup>555</sup>arav<sup>556</sup> <sup>557</sup>arav<sup>558</sup> <sup>559</sup>arav<sup>560</sup> <sup>561</sup>arav<sup>562</sup> <sup>563</sup>arav<sup>564</sup> <sup>565</sup>arav<sup>566</sup> <sup>567</sup>arav<sup>568</sup> <sup>569</sup>arav<sup>570</sup>  
[48\*] <sup>571</sup>arav<sup>572</sup> <sup>573</sup>arav<sup>574</sup> <sup>575</sup>arav<sup>576</sup> <sup>577</sup>arav<sup>578</sup> <sup>579</sup>arav<sup>580</sup> <sup>581</sup>arav<sup>582</sup> <sup>583</sup>arav<sup>584</sup> <sup>585</sup>arav<sup>586</sup> <sup>587</sup>arav<sup>588</sup> <sup>589</sup>arav<sup>590</sup>  
[49\*] <sup>591</sup>arav<sup>592</sup> <sup>593</sup>arav<sup>594</sup> <sup>595</sup>arav<sup>596</sup> <sup>597</sup>arav<sup>598</sup> <sup>599</sup>arav<sup>600</sup> <sup>601</sup>arav<sup>602</sup> <sup>603</sup>arav<sup>604</sup> <sup>605</sup>arav<sup>606</sup> <sup>607</sup>arav<sup>608</sup> <sup>609</sup>arav<sup>610</sup>  
[50\*] <sup>611</sup>arav<sup>612</sup> <sup>613</sup>arav<sup>614</sup> <sup>615</sup>arav<sup>616</sup> <sup>617</sup>arav<sup>618</sup> <sup>619</sup>arav<sup>620</sup> <sup>621</sup>arav<sup>622</sup> <sup>623</sup>arav<sup>624</sup> <sup>625</sup>arav<sup>626</sup> <sup>627</sup>arav<sup>628</sup> <sup>629</sup>arav<sup>630</sup>  
[51\*] <sup>631</sup>arav<sup>632</sup> <sup>633</sup>arav<sup>634</sup> <sup>635</sup>arav<sup>636</sup> <sup>637</sup>arav<sup>638</sup> <sup>639</sup>arav<sup>640</sup> <sup>641</sup>arav<sup>642</sup> <sup>643</sup>arav<sup>644</sup> <sup>645</sup>arav<sup>646</sup> <sup>647</sup>arav<sup>648</sup> <sup>649</sup>arav<sup>650</sup>  
[52\*] <sup>651</sup>arav<sup>652</sup> <sup>653</sup>arav<sup>654</sup> <sup>655</sup>arav<sup>656</sup> <sup>657</sup>arav<sup>658</sup> <sup>659</sup>arav<sup>660</sup> <sup>661</sup>arav<sup>662</sup> <sup>663</sup>arav<sup>664</sup> <sup>665</sup>arav<sup>666</sup> <sup>667</sup>arav<sup>668</sup> <sup>669</sup>arav<sup>670</sup>  
[53\*] <sup>671</sup>arav<sup>672</sup> <sup>673</sup>arav<sup>674</sup> <sup>675</sup>arav<sup>676</sup> <sup>677</sup>arav<sup>678</sup> <sup>679</sup>arav<sup>680</sup> <sup>681</sup>arav<sup>682</sup> <sup>683</sup>arav<sup>684</sup> <sup>685</sup>arav<sup>686</sup> <sup>687</sup>arav<sup>688</sup> <sup>689</sup>arav<sup>690</sup>  
[54\*] <sup>691</sup>arav<sup>692</sup> <sup>693</sup>arav<sup>694</sup> <sup>695</sup>arav<sup>696</sup> <sup>697</sup>arav<sup>698</sup> <sup>699</sup>arav<sup>700</sup> <sup>701</sup>arav<sup>702</sup> <sup>703</sup>arav<sup>704</sup> <sup>705</sup>arav<sup>706</sup> <sup>707</sup>arav<sup>708</sup> <sup>709</sup>arav<sup>710</sup>  
[55\*] <sup>711</sup>arav<sup>712</sup> <sup>713</sup>arav<sup>714</sup> <sup>715</sup>arav<sup>716</sup> <sup>717</sup>arav<sup>718</sup> <sup>719</sup>arav<sup>720</sup> <sup>721</sup>arav<sup>722</sup> <sup>723</sup>arav<sup>724</sup> <sup>725</sup>arav<sup>726</sup> <sup>727</sup>arav<sup>728</sup> <sup>729</sup>arav<sup>730</sup>  
[56\*] <sup>731</sup>arav<sup>732</sup> <sup>733</sup>arav<sup>734</sup> <sup>735</sup>arav<sup>736</sup> <sup>737</sup>arav<sup>738</sup> <sup>739</sup>arav<sup>740</sup> <sup>741</sup>arav<sup>742</sup> <sup>743</sup>arav<sup>744</sup> <sup>745</sup>arav<sup>746</sup> <sup>747</sup>arav<sup>748</sup> <sup>749</sup>arav<sup>750</sup>  
[57\*] <sup>751</sup>arav<sup>752</sup> <sup>753</sup>arav<sup>754</sup> <sup>755</sup>arav<sup>756</sup> <sup>757</sup>arav<sup>758</sup> <sup>759</sup>arav<sup>760</sup> <sup>761</sup>arav<sup>762</sup> <sup>763</sup>arav<sup>764</sup> <sup>765</sup>arav<sup>766</sup> <sup>767</sup>arav<sup>768</sup> <sup>769</sup>arav<sup>770</sup>  
[58\*] <sup>771</sup>arav<sup>772</sup> <sup>773</sup>arav<sup>774</sup> <sup>775</sup>arav<sup>776</sup> <sup>777</sup>arav<sup>778</sup> <sup>779</sup>arav<sup>780</sup> <sup>781</sup>arav<sup>782</sup> <sup>783</sup>arav<sup>784</sup> <sup>785</sup>arav<sup>786</sup> <sup>787</sup>arav<sup>788</sup> <sup>789</sup>arav<sup>790</sup>  
[59\*] <sup>791</sup>arav<sup>792</sup> <sup>793</sup>arav<sup>794</sup> <sup>795</sup>arav<sup>796</sup> <sup>797</sup>arav<sup>798</sup> <sup>799</sup>arav<sup>800</sup> <sup>801</sup>arav<sup>802</sup> <sup>803</sup>arav<sup>804</sup> <sup>805</sup>arav<sup>806</sup> <sup>807</sup>arav<sup>808</sup> <sup>809</sup>arav<sup>810</sup>  
[60\*] <sup>811</sup>arav<sup>812</sup> <sup>813</sup>arav<sup>814</sup> <sup>815</sup>arav<sup>816</sup> <sup>817</sup>arav<sup>818</sup> <sup>819</sup>arav<sup>820</sup> <sup>821</sup>arav<sup>822</sup> <sup>823</sup>arav<sup>824</sup> <sup>825</sup>arav<sup>826</sup> <sup>827</sup>arav<sup>828</sup> <sup>829</sup>arav<sup>830</sup>  
[61\*] <sup>831</sup>arav<sup>832</sup> <sup>833</sup>arav<sup>834</sup> <sup>835</sup>arav<sup>836</sup> <sup>837</sup>arav<sup>838</sup> <sup>839</sup>arav<sup>840</sup> <sup>841</sup>arav<sup>842</sup> <sup>843</sup>arav<sup>844</sup> <sup>845</sup>arav<sup>846</sup> <sup>847</sup>arav<sup>848</sup> <sup>849</sup>arav<sup>850</sup>  
[62\*] <sup>851</sup>arav<sup>852</sup> <sup>853</sup>arav<sup>854</sup> <sup>855</sup>arav<sup>856</sup> <sup>857</sup>arav<sup>858</sup> <sup>859</sup>arav<sup>860</sup> <sup>861</sup>arav<sup>862</sup> <sup>863</sup>arav<sup>864</sup> <sup>865</sup>arav<sup>866</sup> <sup>867</sup>arav<sup>868</sup> <sup>869</sup>arav<sup>870</sup>  
[63\*] <sup>871</sup>arav<sup>872</sup> <sup>873</sup>arav<sup>874</sup> <sup>875</sup>arav<sup>876</sup> <sup>877</sup>arav<sup>878</sup> <sup>879</sup>arav<sup>880</sup> <sup>881</sup>arav<sup>882</sup> <sup>883</sup>arav<sup>884</sup> <sup>885</sup>arav<sup>886</sup> <sup>887</sup>arav<sup>888</sup> <sup>889</sup>arav<sup>890</sup>  
[64\*] <sup>891</sup>arav<sup>892</sup> <sup>893</sup>arav<sup>894</sup> <sup>895</sup>arav<sup>896</sup> <sup>897</sup>arav<sup>898</sup> <sup>899</sup>arav<sup>900</sup> <sup>901</sup>arav<sup>902</sup> <sup>903</sup>arav<sup>904</sup> <sup>905</sup>arav<sup>906</sup> <sup>907</sup>arav<sup>908</sup> <sup>909</sup>arav<sup>910</sup>  
[65\*] <sup>911</sup>arav<sup>912</sup> <sup>913</sup>arav<sup>914</sup> <sup>915</sup>arav<sup>916</sup> <sup>917</sup>arav<sup>918</sup> <sup>919</sup>arav<sup>920</sup> <sup>921</sup>arav<sup>922</sup> <sup>923</sup>arav<sup>924</sup> <sup>925</sup>arav<sup>926</sup> <sup>927</sup>arav<sup>928</sup> <sup>929</sup>arav<sup>930</sup>  
[66\*] <sup>931</sup>arav<sup>932</sup> <sup>933</sup>arav<sup>934</sup> <sup>935</sup>arav<sup>936</sup> <sup>937</sup>arav<sup>938</sup> <sup>939</sup>arav<sup>940</sup> <sup>941</sup>arav<sup>942</sup> <sup>943</sup>arav<sup>944</sup> <sup>945</sup>arav<sup>946</sup> <sup>947</sup>arav<sup>948</sup> <sup>949</sup>arav<sup>950</sup>  
[67\*] <sup>951</sup>arav<sup>952</sup> <sup>953</sup>arav<sup>954</sup> <sup>955</sup>arav<sup>956</sup> <sup>957</sup>arav<sup>958</sup> <sup>959</sup>arav<sup>960</sup> <sup>961</sup>arav<sup>962</sup> <sup>963</sup>arav<sup>964</sup> <sup>965</sup>arav<sup>966</sup> <sup>967</sup>arav<sup>968</sup> <sup>969</sup>arav<sup>970</sup>  
[68\*] <sup>971</sup>arav<sup>972</sup> <sup>973</sup>arav<sup>974</sup> <sup>975</sup>arav<sup>976</sup> <sup>977</sup>arav<sup>978</sup> <sup>979</sup>arav<sup>980</sup> <sup>981</sup>arav<sup>982</sup> <sup>983</sup>arav<sup>984</sup> <sup>985</sup>arav<sup>986</sup> <sup>987</sup>arav<sup>988</sup> <sup>989</sup>arav<sup>990</sup>  
[69\*] <sup>991</sup>arav<sup>992</sup> <sup>993</sup>arav<sup>994</sup> <sup>995</sup>arav<sup>996</sup> <sup>997</sup>arav<sup>998</sup> <sup>999</sup>arav<sup>999</sup> <sup>1000</sup>arav<sup>1000</sup> <sup>1001</sup>arav<sup>1001</sup> <sup>1002</sup>arav<sup>1002</sup> <sup>1003</sup>arav<sup>1003</sup> <sup>1004</sup>arav<sup>1004</sup>  
[70\*] <sup>1005</sup>arav<sup>1005</sup> <sup>1006</sup>arav<sup>1006</sup> <sup>1007</sup>arav<sup>1007</sup> <sup>1008</sup>arav<sup>1008</sup> <sup>1009</sup>arav<sup>1009</sup> <sup>1010</sup>arav<sup>1010</sup> <sup>1011</sup>arav<sup>1011</sup> <sup>1012</sup>arav<sup>1012</sup> <sup>1013</sup>arav<sup>1013</sup> <sup>1014</sup>arav<sup>1014</sup>  
[71\*] <sup>1015</sup>arav<sup>1015</sup> <sup>1016</sup>arav<sup>1016</sup> <sup>1017</sup>arav<sup>1017</sup> <sup>1018</sup>arav<sup>1018</sup> <sup>1019</sup>arav<sup>1019</sup> <sup>1020</sup>arav<sup>1020</sup> <sup>1021</sup>arav<sup>1021</sup> <sup>1022</sup>arav<sup>1022</sup> <sup>1023</sup>arav<sup>1023</sup> <sup>1024</sup>arav<sup>1024</sup>  
[72\*] <sup>1025</sup>arav<sup>1025</sup> <sup>1026</sup>arav<sup>1026</sup> <sup>1027</sup>arav<sup>1027</sup> <sup>1028</sup>arav<sup>1028</sup> <sup>1029</sup>arav<sup>1029</sup> <sup>1030</sup>arav<sup>1030</sup> <sup>1031</sup>arav<sup>1031</sup> <sup>1032</sup>arav<sup>1032</sup> <sup>1033</sup>arav<sup>1033</sup> <sup>1034</sup>arav<sup>1034</sup>  
[73\*] <sup>1035</sup>arav<sup>1035</sup> <sup>1036</sup>arav<sup>1036</sup> <sup>1037</sup>arav<sup>1037</sup> <sup>1038</sup>arav<sup>1038</sup> <sup>1039</sup>arav<sup>1039</sup> <sup>1040</sup>arav<sup>1040</sup> <sup>1041</sup>arav<sup>1041</sup> <sup>1042</sup>arav<sup>1042</sup> <sup>1043</sup>arav<sup>1043</sup> <sup>1044</sup>arav<sup>1044</sup>  
[74\*] <sup>1045</sup>arav<sup>1045</sup> <sup>1046</sup>arav<sup>1046</sup> <sup>1047</sup>arav<sup>1047</sup> <sup>1048</sup>arav<sup>1048</sup> <sup>1049</sup>arav<sup>1049</sup> <sup>1050</sup>arav<sup>1050</sup> <sup>1051</sup>arav<sup>1051</sup> <sup>1052</sup>arav<sup>1052</sup> <sup>1053</sup>arav<sup>1053</sup> <sup>1054</sup>arav<sup>1054</sup>  
[75\*] <sup>1055</sup>arav<sup>1055</sup> <sup>1056</sup>arav<sup>1056</sup> <sup>1057</sup>arav<sup>1057</sup> <sup>1058</sup>arav<sup>1058</sup> <sup>1059</sup>arav<sup>1059</sup> <sup>1060</sup>arav<sup>1060</sup> <sup>1061</sup>arav<sup>1061</sup> <sup>1062</sup>arav<sup>1062</sup> <sup>1063</sup>arav<sup>1063</sup> <sup>1064</sup>arav<sup>1064</sup>  
[76\*] <sup>1065</sup>arav<sup>1065</sup> <sup>1066</sup>arav<sup>1066</sup> <sup>1067</sup>arav<sup>1067</sup> <sup>1068</sup>arav<sup>1068</sup> <sup>1069</sup>arav<sup>1069</sup> <sup>1070</sup>arav<sup>1070</sup> <sup>1071</sup>arav<sup>1071</sup> <sup>1072</sup>arav<sup>1072</sup> <sup>1073</sup>arav<sup>1073</sup> <sup>1074</sup>arav<sup>1074</sup>  
[77\*] <sup>1075</sup>arav<sup>1075</sup> <sup>1076</sup>arav<sup>1076</sup> <sup>1077</sup>arav<sup>1077</sup> <sup>1078</sup>arav<sup>1078</sup> <sup>1079</sup>arav<sup>1079</sup> <sup>1080</sup>arav<sup>1080</sup> <sup>1081</sup>arav<sup>1081</sup> <sup>1082</sup>arav<sup>1082</sup> <sup>1083</sup>arav<sup>1083</sup> <sup>1084</sup>arav<sup>1084</sup>  
[78\*] <sup>1085</sup>

- 48 <sup>1</sup>Harigabbey=Ālūrol=ūrim paduval Himgalajeya batteyim badagal=ā kōla mattar=omdu badagana kēriyalli hannir-kkayy=agalad=irppattu
- 49 kay=nilada maney=omdu || Chachchakkriyalli mūdana prabhu-mānyad=olage Bochehula-geṛeyim mūdai=Mudugōdeya batteyim temkal hēruva-
- 50 gōla mattar=mmūvattu Setti-gutta Nōganana maneyim badagal hannir-kkayy=agalad=irppattu kay=nilada maney=omdu || Belagaleya halli Hadri(drī)gum-
- 51 tīyol=ūrim mūdai=ottim paduval kamma nālnūr ayvattu || Uchchugāveya halli Nittūrol=ūrim nairityadol=mahājanamgal kōṭṭa ka-
- 52 g-goda-geyam<sup>2</sup> Appeya Sāvantan=ambaliyalli kōṭṭa keyam<sup>3</sup> sime Kamdeya keṛeyim badagal Hulagana guttiyim mūdai Sāvantana koda-ge-
- 53 yyim temkal Sella-sarahim paduval natta kal mūda-gēriyalli danagara maneya sthaladol hadinā[<sup>4</sup>iku<sup>5</sup>]-gayy=adda-vane mumt=erada godḍige || Kannagāvey=Ā-
- 54 lūrim nairityadalli ele-dōmtam hēruva-gōla mattar=omdu kammav=elnūr-ayvatt-  
emtu temkanim br̥mda(da) Muguliya hallav=adarake temkana hele pa-
- 55 duval=ā hallam badagal=Ūrumbi-bāviya tōmtam | mūdai Mūlasthāna-dēvara tōmtam | āgnīya kōnol=ūra naduvana dēvūlayada tōmtam | ā e
- 56 leya tōmtadim temkal=ā halladim mūdai hū-dōmtam kammam nālnūru || Ī simegalol=ella natta kalgal ||<sup>6</sup> <sup>6</sup>Osed=ī śāsana mārḡgadim nripa=ad=ār=pālīppar=ī
- 57 dharmamam nīśadam tat-sukrit-ātmar=ātma-bala-mitra-prēyasi-gōtra-putra-samriddhatradol=omdi viśva-dharejam nīśkamtakam mādi samtosadim iūjyaman-appu-keḍu padeva-
- 58 r=ddirgh-āyūmam śrīyūmam || Ene(ni)sum lōbhade śāsana-kramaman=āvom miridam tad-durōtman=asōvy-ācharan-ānvitam paḷige paśū(śu)nyakke pāpakke bhājanan=alp-ā-
- 59 ya ruḷ āvilam rīpu-brit-ātma-ōrvī-talam durvālam ghana-dukkh-āspadan=āgalam narakad=ōlōl=kādugum mūdugum<sup>7</sup> || <sup>7</sup>Sāmānyō=yam dharmma-sē-
- 60 tur=nripānām kālē kālē pālaniyō bhavadbhūh [<sup>8</sup>ī<sup>8</sup>] sarvān=ētān=bhāvīnaḥ= pārtthiv īmdīn=bhūyō bhūyō yāchatō Rāmachandrah || <sup>8</sup>Sva-dattām para-dattām
- 61 vā yō harṭta vasundharūm shashṭim varsha-sahasrāpi viśvthāyām jāyatō krīmih ||<sup>9</sup> <sup>10</sup>Prahat-āri-brāja-Kārttavīryya sachivam śrī-Bichrājam yaśō-mahī-
- 62 tam pūlim=enalke śāsana-man=olpim Bālachandram guṇ-āgrahī vīdvaj-jana-sammata-sphuta-pad-ārth-ālapkriyā-samkul-āyaham=app=ant-ire pēldan-intu Kavī-Kandarppam budh-ādhiśvaram ||<sup>11</sup>

## TRANSLATION

(Verses 1 and 2 are the same as in the preceding inscription)

(Verse 3)—In the Bharata (*division*) of Jambūdvīpa the Kūndī province, a choice creation of the Lotus-born [Brahman], fascinates the mind, an abode where are displayed fruits of abundant good deeds of the eyes of all folk

<sup>1</sup> This line on the stone is preceded by the spiral symbol

<sup>2</sup> Read <sup>o</sup>geya

<sup>3</sup> Here follows on the stone the *chakra* symbol

<sup>4</sup> Metre Mattōbhavikrīḍita; and so in the next verse

<sup>5</sup> Here follows on the stone the spiral symbol surrounded by rays

<sup>6</sup> Metre, Śālinī

<sup>7</sup> Here follows on the stone the *śaṅkha* symbol

<sup>8</sup> Here follow on the stone two spiral symbols surrounded by rays

<sup>9</sup> Read *keya*

<sup>10</sup> Metre: Ślōka.

<sup>11</sup> Metre: Mattōbhavikrīḍita.



(Verse 4)—A royal swan in the lotus-forest which is the blessed lineage of the Rāshtrakūtas, a treasure of abounding glory, Sēna [II], beloved of the Earth, who represented two stainless *pakshas*,<sup>1</sup> ruled it

(Verse 5)—The moon was (*entitled*) *rāja* ["king" or "moon"], bestowing (*upon Sēna*) with reverence and affection his own younger sister Fortune. Who, with that king Sēna could be wrathful, and (*still*) be styled *राजा*?<sup>2</sup>

(Verse 6)—On the eastern mountain (*is*) this excellent king Sēna, who possessed constancy and exaltation, there arose the sun that was Kārtavīrya [III], a treasure of brilliant lustre, delightful to lotuses.<sup>3</sup>

(Verse 7)—The line of reflected images of bending foemen on Kārtavīrya's toes nails, (*one after another*) constantly driving out predecessors who had taken refuge at his feet—clung, as it were, in desire to take counsel with him

(Verse 8)—Establishing order, endowed with stainless virtue, Padmaladēvi beloved of Kārtavīrya the lord of Earth, in her turn appeared like a second science of polity, causing high success in the triple domain.<sup>4</sup>

(Verse 9)—King Lakshma [Lakshmidēva I], extolled for a multitude of all merits, was born as son to the lord Kārtavīrya, praised of the people, and to his good wife Padmaladēvi, as was born Jayanta to the Lord of Celestials and to Śachi as the Peacock-ender [Kittilāya] to Abhava and to the Mountain's Daughter, as Kīma to Hari and (*the goddess*) named Ramā

(Verse 10)—By his form, which infatuated the damsels, by his virtue, which caused the exaltation of the wise,<sup>5</sup> by his splendour, which aroused an expansion (*of delight*) in the earth, the lord Lakshmidēva, a tree of desire to the multitude of poets, so appeared to the eyes of the folk that they said "Say in truth, is he Kāma, or the Spring-god, or the Moon?"

(Verse 11)—The good wife of king Lakshma was Chandradēvi, daughter of a monarch who conquered hostile monarchs, overcoming the pride of mighty serpents,<sup>6</sup> praised by all people for her noble conduct on the earth

(Verse 12)—Of this pair the sons were the princes the valiant Kārtavīrya [IV] and Mallikārjuna, (*respectively*) king and heir apparent of the Fortune of their natal empire, intensely glorious

(Verse 13)—As all the folk applaud (*him*) while he displays sport (*consisting in*) wounding foemen's breasts,<sup>7</sup> love for the Spirit of Victory, a course (*enjoined*) by Manu associated with the triple domain,<sup>8</sup> a nature whereby he captured foemen's fastnesses (*and*) held politic converse, glorious was this Kārtavīrya, goodly of form, surpassing Dilipa, conquering hostile kings, intense in valour, flower of knighthood, equal in bounty to the Tree of the Gods

<sup>1</sup> Apparently the two *pakshas* are the paternal and maternal families of Sēna. With reference to the swan, the epithet secondarily means "equipped with a pair of stainless wings"

<sup>2</sup> The verse implies that Sēna was good only to those who submitted to him and paid tribute, but deposed kings who were ill disposed towards him

<sup>3</sup> Also "delightful because of (*the presence of*) Fortune" Padmā=Srī. There is also a secondary reference to the name of his queen, Padmāvatī or Padmaladēvi

<sup>4</sup> Namely, *dharma*, *artha*, and *kāma*, religion, wealth, and love

<sup>5</sup> Secondarily, in reference to the Spring god, this means "causing a rich growth of flowers" The next epithet secondarily refers to the Moon, and in that sense means "causing the opening of the lotus flower"

<sup>6</sup> Because she was fairer than any Nāga woman, see Kittel, *śv ghata sarpa*. For another view see *Ind Ant*, vol 1<sup>o</sup>, p 248

<sup>7</sup> This translation is given with some reserve. *Sellari* does not appear in the dictionary, I assume that it means the same as *seffe*, and perhaps may be derived from *śalya*. Cf Dr Fleet's remarks in *Ind Ant*, vol 32 p 226.

<sup>8</sup> Namely, *dharma*, *artha*, and *kāma*

(Verse 14)—Styled a moon raising up the ocean of his blest lineage, the lord Udaya's son, a treasure of magnificent fame, was Bicha, celebrated over the earth, displaying courteous [or "moon-like"] conduct

(Verse 15 is identical with verse 19 of the preceding inscription, introducing Permana and Appana, sons of Bicha)

(Verse 16)—To him and to Brahman (*pertained*) exalted skill, to him and to the Ocean profundity, to him and to Karna, bounteousness, to him and to Māu, verily high position, to him and to the Moon, love of the earth, to him and to Vārishēna,<sup>1</sup> delight in the Jinas' doctrine in these words how constantly did the company of the righteous joyfully extol Appa as a virtuous man!

(Verse 17)—The Chief Scribe Appa's wife, endowed with brilliant conduct, full of elegance, renowned, having a form of choice hue, bore the fitting name of Vāgdēvi

(Verse 18)—As to Pāndu, prince of vast fortune, and to the illustrious queen Kuntī were born the famous sons Dharma's son [Yudhishtira], Bhīma, and Arjuna, so to king Kārtavīrya's scribe Appana and to the distinguished Vāgdēvi (*were born*) the lords Bicha, Vaija, and Baladēva, treasures of choice prowess, conquerors of foes

(Verse 19)—Bicha, the unique crest-jewel of king Kārtavīrya's ministers, acted on earth (*in such a manner*) that in his splendid career model courtesy was verily an ornament to peerless learning, abundance of brilliant bounty (*an ornament*) to fortune stainless conduct (*an ornament*) to youth, widespread fame (*an ornament*) to age, truthful speech (*an ornament*) to eloquence

(Verse 20)—'This is indeed the mass of radiance of the goodly merit of the scribe Appana's eldest son!—this is a ray of the smiling glance of the Fortune of the Ratta king's minister!—this indeed is verily the risen tide of the waves of the Milk-Ocean (*that is*) the grace of the emperor of godly men!—thus described, Bichirāja's fame spread abroad through the triple world

(Verse 21)—To his renowned lord in times of consideration vision of the lore of statecraft, on the field of stern battle a keen missile of victory, in time of sport a minister of amusement,<sup>2</sup> was Vaija

(Verse 22)—The damsels and the troops of bards, who gazed upon him and begged with eagerness (*respectively*) eyed not and begged not of any other so comely (*and*) unsurpassed in bounty was Baladēva

(Verse 23)—In the lineage of teachers of the blest king Kārtavīrya's chief scribe Bichana flourished the great sage Maladhāridēva, sublime of righteousness and intelligence

(Verse 24)—This pre-eminent sage's disciple, worshipped by lords of earth, an ornament on the face of the goddess of the most pure Doctrine, famed for extraordinary virtues, was the illustrious prince of sages Nēmichandra

(Verse 25)—As a treasure of peerless austerities, one whose feet were caressed by coronets of troops of monarchs, did the earth with huge delight extol the lord Śubhachandra-dēva-bhat-tāraka

(Lines 31-33)—Hail! While the *Mahāmaṇḍalēśvara* Kārtavīrya-dēva [IV], possessor of the *pañcha-mahāśabḍa*,<sup>3</sup> in company with (*his*) younger brother the Heir-Apparent Prince Vira Mallikārjuna-dēva, was enjoying the delights of empire in the camp at Vēnugrāma,—

<sup>1</sup> A saint of Jain legend. There was a sect bearing the name of V° Āchārya see *Ind Ant*, vol 6, p 30 f

<sup>2</sup> This term, *narma sachiva*, occurs also in Kāmandaki, V viii, 20, where Śaṅkarārya in his commentary instances Vasantaka as the *narma sachiva* of Vataś rāja (scil in the Ratnāvali). Another instance on an inscription is found in vol 3 above, p 30, l 162.

<sup>3</sup> See above, vol 12, p 254

(Lines 33-34)—for the purposes of the *anga-bhōga*, *ranga-bhōga*, daily bathing, and worship of the divine Śāntinātha of the Ratta temple of the Jinas, which has been constructed by his Chief Scribe the incalculably meritorious Bichirāja, for the restoration of broken, burst, and worn-out (*portions*) of his abode, and for gifts of food and the like,—

(Lines 34-38)—he did with pouring of water grant in exceeding pleasure to Śubhachandra-bhattāraka-dēva, the teacher at that temple of the Jinas, who was connected with the Mūla Samgha, the Kondakunda Anvaya, the Dēśiya Gana, the Pustaka Gachchha, and (*the town*) Hanasōga, at the time of the *saṃkramana* on Saturday the second day of the bright fortnight of Pusliya of the cyclic year Raktākshī, the 1127th (year) of the Śaka era, the village known as Umbaravāni in the Koravalli kampāna within the Kūndi three-thousand making it immune from all conflicting claims, carrying with it *tēja-svāmya* of the eight rights of usufruct,<sup>1</sup> accompanied with (*rights over*) treasures, deposits, water, stones, gardens, etc., to be universally respected, for the increase of the glory of his empire and his posterity

(Lines 38-39)—The boundaries thereof are in the north eastern quarter, at the corner of the *narūta* tree,<sup>2</sup> a standing stone, thence, facing towards the south, in the direction of the east, a standing stone, thence in front, a standing stone, thence in front, the Cobras' Tank,

(Lines 39-41)—thence in front, in the south-eastern quarter, a standing stone in the *muggudde*<sup>3</sup> of Mūlavalli and Belgōdu; thence, facing towards the west, in the direction of the south, a standing stone below the Imguni Tank of the *muggudde* of Bammanavāda and Kutukavāda; thence in front, the Kunil-gallu, there a standing stone,

(Lines 41-42)—thence in front, in the south-western quarter, a standing stone in the *muggudde* of Kutukavāda and Karavase; thence, facing towards the north, in the direction of the west, a standing stone in the *muggudde* of Mēlgundi (*and*) Karavase; thence in front, a standing stone in the upper part<sup>4</sup> of the Kemdari,<sup>5</sup>

(Lines 42-44)—thence in front, in the north-western quarter, a standing stone in the building of the *muggudde* of Mēlgundi (*and*) Nāvīdige; thence, facing towards the east, in the direction of the north, the upper pile of stones of the Chunam-heap, thence in front, at the western corner of the Hill of the Wild Date-tree, a standing stone, thence in front, above the stone-heap of Herahina Kōdi, a standing stone, thence in front, above the lea, a standing stone

(Lines 45-47)—Likewise there was granted in the shire a *sthala-ṛitti* tenure (*of the following estates*): in Mūlavalli, the branch-hamlet of Karbūr, on the east of the town, south of Belakabbe's arable land, eight hundred *kamma* of arable land, in the aforesaid Karbūr, on the west of Maddi Gēvunda's house, one house, six cubits in width (*and*) twenty-one cubits

<sup>1</sup> On the *ashta bhōga* see C P Brown, *Three Treatises on Mirasi Right*, p. 17n., where F W Ellis quotes the traditional verse enumerating the eight *bhōgas*, scil *nīdhi-nīkshēpa-pāshānari siddha-sādhya-jal ānṛitam aleshiny-āgāmi-samyuktam ashta-bhōga-samanvitam* Ellis explains these as (1) *nīdhi*, treasure trove, (2) *nīkshēpa*, property deposited in the land and not claimed by another, (3) *pāshāna*, mines, etc., (4) *siddha*, lands, etc., yielding produce, (5) *sādhya*, produce from such lands, etc., (6) waters, (7) privileges actually enjoyed, (8) privileges which may be conferred. Burnell, *South Indian Palaeography*, p. 118n, renders *siddha* as "improvements actually made" and *sādhya* as "improvements which can be made" See also Kittel, s v

<sup>2</sup> The *Prerina spinosa* or *longifolia*

<sup>3</sup> The meaning of this term, which literally denotes "three heaps," is uncertain. Perhaps it is the same as the Telugu *muggada*, the junction of the boundaries of two or more villages (for examples of which see C P Brown's *Three Treatises on Mirasi Right*, p. 32, in a spurious but fairly old grant).—[I have been inclined for some time to think that this term is equivalent to the *tri samdhi* of some other records, and means the point at which the lands of three villages met, in this case of Umbaravāni, Mūlavalli and Belgōdu.—J F F]

<sup>4</sup> *Mōmku*, which I assume to be identical with *mōlu* of the dictionaries.

<sup>5</sup> Meaning either "red cave" or "red sands"

in length, in Kuliavāḷge, to the north-east of the town, east of the god Kennēśvara's arable land, one *mattar* by the road of Kūṇḍi, (and) on the south of the Jain sanctuary one house, twelve cubits in width (and) twenty-one cubits in length,

(Lines 48-49)—In Harigabbey-Ālūr, on the west of the town, north of the road to Hingulaje, one *mattar* by the aforesaid road, (and) in the northern street, one house twelve cubits in width (and) twenty cubits in length;

(Lines 40-51)—In Chachchakki, within the eastern *mānya*<sup>1</sup> of the Prabhu, east of the Boochhula-Tank, south of the road to Mudugōde, thirty *mattar* by the Brāhman's road, (and) on the north of Setti-gutta Nāgana's house one house, twelve cubits in width (and) twenty cubits in length, in Hēdriguntī, a hamlet of Beḷagale, on the west of the bank to the east of the town, four hundred and fifty *kamma*,

(Lines 51-53)—In Nittūr, a hamlet of Uchchugāve, on the south-west of the town, the boundary of the *kag goda-gey*<sup>2</sup> granted by the burghers and of the arable land granted in the *umbali*<sup>3</sup> of Appaya Sāvanta (as) a standing stone north of the Kande Tank, east of Hulaga's Bush, south of the Sāvanta's *koda-gey*, (and) west of the Sella-saral, (and) in the grounds of the cattlekeeper's house, on the eastern street, an *adda-vane*-house of fourteen cubits, in front two *loddige*;

(Lines 53-56)—In Ālūr, (a hamlet) of Kannagāve, on the south-west, a betel-plant garden (comprising) one *mattar* seven hundred and sixty-eight *kamma* by the Brāhman's road; the river of Mugulī coming from the south, the southern *hale* thereof, on the west the aforesaid river, on the north the garden of the Ūrumba well; on the east, the garden of the Mūlasthāna god, on the south-east quarter, the garden of the temple in the middle of the town; on the south of the aforesaid betel-plant garden, east of the aforesaid river, a flower-garden (comprising) four hundred *kamma*. At all the boundaries of these (there are) standing stones

(Lines 56-58)—The kings who in accordance with this decree shall graciously preserve this pious foundation in very truth, inspired by the righteousness thereof, shall obtain prosperity for themselves, their armies, friends, wives, families, and sons, shall clear the whole earth of obstacles, shall rule their empire with happiness, and shall gain long life and fortune.

(Lines 58-59)—The wicked man who through greed shall transgress in any degree the order of this decree, following an improper course, being a vessel of guilt, malice, (and) evil, shall be short-lived, overwhelmed with disease, his own lands shall be taken away by foes; feeble, suffering intense pain, he shall for ever be born to torture in the seven hells

(Lines 59-61)—This general principle of pious foundations of kings is to be maintained by you age after age—again and again Rāmachandra makes this entreaty to all these future sovereigns. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

<sup>1</sup> "Land either liable to a trifling quit rent, or altogether exempt from tax" Kittel, s.v. *mānya*. In the Tamil country "Serra mānyam signifies land *entirely free*, of which both the Mēl vāram, the Government share, and the Cudī vāram, the Inhabitant's share, is enjoyed by the holder of the Mānyam, this tenure can only be lawfully created by the joint act of the Prince and the people, Arḍha mānyam is land *half free*, of which the holder enjoys only the Mēl vāram, it is created by the Prince only" (F. W. Ellis in C. P. Brown's *Three Treatises on Mirasī Right*, p. 24, n. 13). It would seem that the *namasya* tenure applied to holdings of Brāhmanas (cf. the salutation *namaskāra* appropriate to Brāhmanas), and by analogy to other holdings in religious endowments, while the *mānya* tenure was granted to secular persons or for secular purposes, but this distinction does not always hold good in the Tamil Country.

<sup>2</sup> I.e. the hard (or black-soil?) *koda-gey*. See above, p. 25, n. 4

<sup>3</sup> A kind of rent-free holding.



great temple, but was set up in some place, perhaps the courtyard, in which it would be more visible to the public, and was removed eventually to its present position in order that it should be better preserved

At the top of the tablet there are sculptures, which, according to the Elliot MS Collection, are as follows in the centre, a *linga* (presumably on an *abhishēka*-stand, as usual), on the left, two standing figures and a cow and calf, with the sun above them, and on the right, another standing figure and the bull Nandi, with the moon over them

The tablet bears 95 lines of writing, mostly in a state of excellent preservation, of which lines 1 and 2 cover an area of about 4' 4" in width and 1½" in height, and the rest an area of about 4' 2" in width and 5' 4" in height. It includes, as has been said, two inscriptions the first of them ends about half-way through line 89, and the second begins immediately after it. I mark the two records A and B. I am indebted to Mr H Krishna Sastri for some valuable suggestions in dealing with some of the verses in the first of them

#### A—OF THE TIME OF VIKRAMADITYA VI A D 1112

The characters of this record are upright and finely formed Kanarese, of the time to which the record refers itself, averaging from  $\frac{1}{16}$ " to  $\frac{1}{2}$ " in height—The language is Kanarese, with the exception of the two opening stanzas and the stock verses, beginning on line 86, which conclude it, which are Sanskrit. After its opening *namaskāras* (lines 1, 2), the inscription is in verse as far as line 69, as usual, this metrical portion is in the ancient dialect. The remainder (excluding the Sanskrit comminatory verses on lines 86-89), is in the mediæval dialect—As regards vocabulary, we may note first that in line 41 we have the surname *Chauvēra*, which apparently means "possessing four images"<sup>1</sup>. Other words to be noticed are *lāvana*, l 50 (explained by Kittel as "a list of soldiers or of public servants," but here used in a sense not unlike that of *lāvanī*, "mass," "collection"), *pāvula*, ll 70, 77 f (see vol 12 above, p 270), *ātākūta*, l 70 ("theatrical performances" ?), *ghaḥyīra*, l 77 ("clock" or "gong", in Kittel *gadyāra*, *gadyāla*, *qadyāla*), *vasuge*, ll 78, 80-82, *takkilu*, l 81, *iśaka*, l 82, *khandika*, ll 82 f—The orthography presents several features of interest. The *sonne* is omitted at the end of verses 3, 5, 8, 9, 11-18, 20-23, 25, 28, 33-35, 37, 39, 46, 48-53, 55, 60-62, 68, 70, 72 and 74. Intervocalic *l* in Sanskrit words usually, but not always, is changed to *ḷ*. There is considerable confusion between *l*, *ḷ* and *r*. The *ḷ* appears as *r* in *eruvār*, l 7, *ārddar*, l 11, *nōrppada*, l 14, and *nōrppadam*, l 38, *erpatṭe*, l 15, *negardḍe*, ll 23, 31, and *negardḍa*, ll 44, 55, *irḷḍu*, l 26, with *irḷḍa*, l 38, and *irḷḍudu*, l 60<sup>2</sup>, *torttu*, l 30, *negartteya*, ll 31, 38, *arkkisal*, l 36, *negarḷḍa*, l 46, *rērkuv*, l 63, *pogartte*, l 68, beside such regular forms as *e g negalḍa*, l 25. The *l* appears as *ḷ* in *prabaḷa*, l 10, *āḷḍan*, ll 9, 23, *āḷḍe*, ll 10, 16, *tāḷḍi*, l 21, *golḷudu*, l 32, on the other hand, *ḷ* is changed to *l* in *irḷḍidam*, l 28, *irḷḍa*, l 37, *irḷḷe*, l 66, *negalalu*, l 68, *balḷya*, l 70, on this confusion see Kittel's Grammar, paragraphs 32, 236. Several times, even in the metrical parts of the first inscription, final *m* before initial vowels is changed to *v*. The sound *ay* is sometimes changed to *ey* thus *valeyā*, l 38, *Pōteya*, l 41, *taneyam*, l 42 f, *Basaveya*, l 42, *udeyam*, l 52, and *udey*<sup>o</sup>, l 58, *abhyudeya*, l 59, *sameya*, l 75. The spelling *putrikeyer*, l 58,

<sup>1</sup> The word *chau vēra* seems to be a Prakrit form corresponding to a Sanskrit *chatur bēra*, "possessing four images". What this exactly means is not clear, but possibly it denotes a man who makes a living by showing images of gods, similar to the *mankha*, "a mendicant who went about getting his livelihood by showing a picture which he carried in his hand" (*Uvāsagadāsā*, in *Biblioth Ind* vol 2, app. p 1). The profession of image-showman is already attested by Pāṇini, V. iii. 99, *jivik ārtthō ch=āpanyē*, "the affix *la* is not added to denote an image when that image is used as a means of livelihood but is not for sale".

<sup>2</sup> In *irḷḍu* (l 26) and *irḷḍudu* (l 60) the crook representing *r* is placed on the top of the hook representing *u* on the right side of the *ḷ*. This mode of writing leads to some confusion, for in *oreya* (l 29) and *Bennekalḷu* (l 71) the *e* in the syllables *re* and *nne* is represented by a similar hook surmounted by the same crook, whereas in *Vennekal* (l 68) the *e* is denoted by a crook placed immediately over the *nn*, without any hook below it.

is probably due to a similar phonetic cause. The *upadhmāñīya* sound is represented once only, and here with the character for *r*, viz *payah-pūra* (l 44), on this, which is perhaps a merely graphic feature, see above, vol 12, p 271. Lastly, we may note that the prose parts of both documents show fluctuation in the use of initial *p* and its derivative *h* thus we find here *paḍuvalu*, l 80, *poṃ* and *ponna*, l 83, and *pana*, l 83, by the side of *hōda*, l 77, *hola*°, l 77, *haduval*, l 78, *halla*, l 78, *hattu*, l 78, *hanneradu*, l 83.

The inscription begins with salutations to Śiva and other deities, and verses in praise of Śiva, Viṣṇu, and Brahman. It then gives some Puranic genealogical and other matter,<sup>1</sup> by way of an introduction to the real pedigree of the Western Chālukyas, one of whom, Vikramāditya VI, was reigning when it was written.

It deals first with the race of Manu (verses 6-14), because the Chālukyas were affiliated to the Mānavya Gōtra. The son of the god Brahman was Manu Svāyambhuva, his son was Pūyavrata, his seven sons were Agnidhra, Mēdhātithi, Vapushmat, Jyōtishmat, Dyutimat, Havyana, and Savana, who reigned over the seven *dvīpas* or concentric islands of the Hindū cosmos. Agnidhra was succeeded by his son Nābhi. Then follows a geography, also in the Puranic vein,<sup>2</sup> after which our poet goes back to his genealogy, telling us that Nābhi's eldest son was Rishabha, and the son of the latter was Bharata, the eponym of the land known as the Bhārata-varsha. The author then makes a passing mention of the "emperor Vikrama" (verse 15), that is, Vikramāditya VI, who, he tells us, was an ornament of the Chālukya race, a scion of the race of Manu, and a very Viṣṇuvardhana, "an increaser of Viṣṇu," with allusion, no doubt, to the fact that the Chālukyas had Viṣṇu as their family god, and the boar, typifying one of his incarnations, as their crest.

The inscription then introduces the Solar Race (prose after verse 15). We are told first that the Manus Svāyambhuva, Svārochisha, Auttama, Tāmasa, Raivata, and Chākusha had each in succession ruled the earth for seventy-one cycles of the four ages: this means that six *manvantaras* or patriarchates have elapsed in the current *kalpa* or æon.<sup>3</sup> There is then introduced the seventh Manu, Vivasvata, who presides over the *manvantara* in which we are now: he was a son of Vivasvanta, i.e. Vivasvat, the Sun, who was a son of the Prajāpati Kasyapa by Aditi, daughter of the Prajāpati Daksha, and to him there was born Ikshvāku, whose daughter was Ilā.

The Lunar Race, to which the Chālukyas really claimed to belong, by paternal descent, is introduced at this point (verse 16), the previous matter having been given with a view to adding glory to this race by showing an intermarriage of it with the Race of the Sun. The mind-born son of the god Brahman was the great sage Atri. His son, born from the pupil of his eye, was the Moon. The Moon's son was Budha, who had as his wife Ilā, the daughter of Ikshvāku, mentioned just above. And their son was Purūras, "an increaser of the Lunar Race." Purūras begat Hārīti Pañchaśikha (verse 17), this person, we may remark, was obviously invented because the early Chālukyas of Bādāmi were Hārīti-putras, descendants of an original ancestress of the Hārīti Gōtra.<sup>4</sup> In descent from the sons of Hārīti there arose the Chālukya race (verse 18). In this race the record mentions first Satyāśraya (verse 21), meaning Pulakēśin II (A.D. 609-42), whom it styles, without any real foundation, "lord of Ayōdhyā."<sup>5</sup> In this connection the family was also known as the family of Satyāśraya. It then (verse 22)

<sup>1</sup> Compare Bhāgavata Purāna, V, 1 f, and Viṣṇu Purāna, II, 1.

<sup>2</sup> Compare Bhāgavata, V, 11, Viṣṇu, II, 1.

<sup>3</sup> About this matter see Dr Fleet's paper on the Kaliyuga in *Journ R. As. Soc.*, 1911, p 492.

<sup>4</sup> There is no mention in this record of Hārīti's water pot (*chulka*, *chuluka*, *chaluka*) from which some other records fancifully derive the name Chālukya: see Dr Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol 1, part 2, p 339.

<sup>5</sup> See *Dyn. Kan. Districts*, ut supra, page 339.

skips on to Taila II (A D 973-96), the founder of the later Chālukya line. And it then enumerates Taila's successors (verse 23) down to the reigning king Vikramāditya VI (A D 1076-1126), who is eulogized copiously (verses 24-32), but without any mention of definite details

The record then introduces an officer of Vikramāditya VI, the General Mahādēva, and proceeds to treat of his descent and pious works (verse 31 ff) In the land of Bhārata-varsha there was the Belvala district (*nāḍu*) In this district there was a group of villages known as the Naroyamgal twelve And in this group there was the great *agrahāra* Ittage, in which there were four-hundred Brāhman householders (*mahājanas*) One of them was Pōtaya Chauvēra,<sup>1</sup> of the Ātrēya *gōtra* (verse 42), who begat Mādhavabhatta, who begat Basavaya, who begat Dēchirāja, who constructed a tank for his native town and begat by his wife Nijakabbe or Nijāmbike a son named Vāsudēva Vāsudēva by Valajikabbe begat Nārāyanadēva, a very Mūrtti-Nārāyana or incarnation of the god Nārāyana (Vishnu), who married Chandrikāmbike or Chandrikādēvi (vernacularly Chandalabbe) The offspring of this union was our hero Mahādēva (verse 56), who had three wives, Kālādēvi, Mallikādēvi, and Pampalādēvi In recognition of Ittage being his birthplace (verse 61 ff), Mahādēva built there the great temple of Śiva-Mahādēva which is the chief glory of the place Then (verse 68), in memory of his father Nārāyana, otherwise known as Mūrtti-Nārāyana, he constructed a temple of Vishnu under the name of Mūrtti-Nārāyana And after that (verse 69), in memory of his mother Chandrikādēvi, Chandalabbe, he raised a sanctuary to the god Chandalēsvara, to which, with somewhat doubtful appropriateness, he added a residence of public women (*sūlryar*) And finally he crowned his labours by building a temple of his own tutelary deity Bhurava (verse 70) and a *matha* or monastery (verse 71), and making in the precincts of the temple of Mahādēva a tank named Dēvi gere, "the Tank of the Goddess" (verse 73) This account of the General Mahādēva ends by naming in verses 74, 75, sixteen other places at which he did acts of piety which made him famous, including, it is said, even Vārānasi (Benares)

This brings us to the business part of the record, beginning in line 69, namely, the record of grants made to the temple of Mahādēva We are told first that the king Vikramāditya VI himself gave to the temple an entire village named Beṇnekallu no date is given for this grant The rest of the record (line 71 ff) is occupied with the donations made on a certain day in the year Nandana, the thirty-seventh year of the reign of Vikramāditya VI, by the General Mahādēva. And from the opening of this passage we learn that Mahādēva, in addition to being a *Dandanāyaka*, held also the offices of *Mahāpradhāna* or High Minister, *Kannada-Sandhuigraha* or *Sandhuigraha* for the Kanarese country, and *Mane vergade* or Master of the Household, and also had the title of "a *Mahāsāmantādhīpati* who possesses the *pañchamahāsabha*"<sup>2</sup> The donations were given by him in trust to the Four-hundred Mahājanas, headed by the Ūrode or village head-man, of Ittage, which is styled here (line 75) a *mahā-agrahāra*.

The details of the date of this inscription (line 76) are the cyclic year Nandana, being the thirty-seventh year of the Chālukya-Vikrama-varsha, that is, of the reign of Vikramāditya VI, the full-moon of Bhādrapada, Ādityavāra (Sunday), an eclipse of the moon Dr Fleet gives me the following remarks — "This Nandana samvatsara was the Śāka year 1034 expired, A.D 1112-13 For this year the given *tithi*, the full-moon of Bhādrapada, answers as a true *tithi* to 7 September, A D 1112, on which day it ended at exactly 20 hours 13 minutes after mean sunrise (for Ujjain) But the day was a Saturday, whereas the record specifies a Sunday, and the *tithi* as a true *tithi* cannot by any means be carried on to the Sunday Accordingly, from this

<sup>1</sup> Regarding this surname see p 37 above, under vocabulary.

<sup>2</sup> Regarding this epithet see vol. 12 above, p 254



point of view the date is an irregular one. But the given *tithi* as a mean *tithi* ended at 2 hours 29 minutes after mean sunrise on the Sunday and the date in this way may perhaps be accepted as working out satisfactorily. There was, however, no eclipse of the moon, either visible or invisible in India, at this full-moon, or, indeed, at any time in A.D. 1112. And, though a similar case of a mean *tithi* giving perhaps a satisfactory result has been found in the case of the Nīdagundi inscription of A.D. 1107 (see page 13 above), much more evidence is wanted before we can accept mean *tithis*, even as occasional instances, in the face of the general indications that all the details of the Hindū calendar were determined by true time from long before the period to which this record belongs. In this case, all that we can really say is that the date may be either Saturday the 7th, or Sunday the 8th, September, A.D. 1112, but the date is an irregular one, at any rate in respect of the alleged eclipse. The passage also contains the term *samkrānti*: it says *sōma-grahana-samkrānti-vyatīpātad-amdu*. This term cannot have been used here in its ordinary meaning, namely, of the entrance of the sun into a sign of the zodiac, as the nearest such *samkrāntis* were Kanyā on 27 August and Tūlā on 26 September. It has perhaps been used here, in the simple meaning of 'a coming together,' to denote the beginning of the supposed eclipse, the first contact of the moon and the sun, for which the technical term is usually *sparsa*, 'touching'. The same expression *sōma-grahana-samkrānti-vyatīpātad amdu* is found also in the inscription B, line 93."

Of the various places mentioned in this inscription, some can be identified, but others remain for further inquiry. We have to note first that the record locates Ittagi (verse 34) in the Nareyamgal twelve and the Belvala district (*nāḍu*). The Belvala or properly Belvola district is well known as a three-hundred district, the chief town of which seems to have been Annigere, now known as Annigēri, in the Nawalgund tāluka of the Dhārwar District. And Nareyamgal, which gave its name to the Nareyamgal twelve, is Narēgal in the Rōn tāluka of Dhārwar, about twenty-six miles east-north-east from Annigēri and twelve miles towards the north-west from Ittagi: there are inscriptions there, published in the *Journ. Bombay Branch R. As. Soc.*, vol. 11, p. 219 ff. Kukkanūru, the chief town of a group of thirty villages (lines 70, 77), still exists under exactly the same name three miles north-by-east from Ittagi; it, also, was in the Belvola three-hundred<sup>1</sup> it has some unpublished inscriptions and several old temples.<sup>2</sup> Bennekallu, in the Kukkanūru thirty (line 71), is evidently the "Bennikul" of the Atlas sheet 58, five miles south-east from Kukkanūr and five and a half miles east of Ittagi. And Talakallu (line 77) is the "Tallukullo" of the same map, eight miles south-south-east from Kukkanūr. Among the places mentioned in verses 74, 75, as the localities where other pious acts were done by the General Mahādēva, Savasi (l. 67) is "Saunshi," i.e. Saumshi, which is shown in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat 15° 12', long 75° 21' - seven miles south-east from it is Gudigere, the "Gudgeri" of the map, these two places are mentioned as forming together "the Savasi- or Samasi-Gudigere agrahāra" in a Tālgund inscription of A.D. 997, and the record seems to mark this as one of "the eighteen *agrahāras*" which are mentioned in various inscriptions.<sup>3</sup> Kundumgola is, no doubt, Kundgōl, an outlying town of the Jamkhadi State about five miles north-west from Saumshi. Kundgōl and Saumshi are stations on the Southern Mahratta Railway on the Harihar side of Hubli. Vēlūgrāme is Belgaum, the chief town of the Belgaum District, Bombay. Vārānasi is of course Benares. Svāmi-Pampā-sthala is, no doubt, the well known Hampe, Hampi, the still inhabited part of the great city Vijayanagara in the Bellary District, Madras. Mōḍeganūr is mentioned in other records as a *nelevīdu* or standing camp of the Kalachurya

<sup>1</sup> See *Ind. Ant.*, vol. 4, p. 277.

<sup>2</sup> Fergusson, *History of Indian and Eastern Architecture*, 2nd ed., vol. 1, p. 426.

<sup>3</sup> See vol. 6 above, p. 254, for the record itself see also (imperfectly) *Epi. Carn.*, vol. 7 (Shimoga), Sk. 179.

kings Somēśvara, Sankama, and Āhavamalla<sup>1</sup> it cannot at present be traced, but should probably be found somewhere in the Nizām's territory Lattalūr, the name of which is also found in inscriptions in the forms Lattanūr and Latalaura, is Lātūr, a town in the Bidar District of the Nizām's territory, shown in the Indian Atlas sheet 56 (1845) in lat 18° 24', long. 76° 38' it is noteworthy as having been the original home of the ancestors of the Rāshtrakūta kings of Mālkahd (see vol 7 above, p 223 ff) Vennekal is very likely the Bennekallu mentioned above

TEXT<sup>2</sup>

- 1 Ōm<sup>3</sup> Ōm Namaḥ=Śivāya | Ōm Namō bhagavate Vāsudēvāya || Ōm Namō Brahmanayc<sup>4</sup> nama[h\*] | śrī-Ganapataye nama[h\*] | śrī-Sarasvatyai nama | Ōm [!]\*<sup>5</sup> Namaḥ=tamga-siraś-chumbi-chandīa chāmara-chāravē [!]\* trailōkya-nagar-ārambhā-mū-
- 2 la stambhāya Śambhāv<sup>6</sup> || [!]\* Jyaty=āviśhkrutām Viśhnōr=vvārīham kshōbhīt-ārnavam [!]\* dakṣiṇ-ōmnata-damshtr-āgrā-viśrīmta-bhuvanam vapuh || [2\*] Śrī-Śamkarāya namōm(mō) nama |
- 3 Ōm<sup>6</sup> 7Śrī-Vāni-nātha-vamdyā<sup>8</sup>-prakṛiti-patu nāti nātya-śrīlūsham=ātm-ēcheh āvirbhbhāv-  
svabhāva ttrbhuvana namit-aisvaryā-vaṃpat-prabhāv-aik-āvāsam vīdya-vēdam sukṛiti-  
surabhī samdōha dōha-kshamam mālka=i viśvakk-ēmdum=atyutsava-sa-
- 4 mudayamam chandra-līkh-āvatamsa || [3\*] 9Śrī rāmā-ramanīya-nātra-naphara-krīd-  
āspadam kāya-kāmty ārūdhā-prachur āmbu kaustubha-gabhastī-vrakta-kimjalka-  
vistāram lōchana-pundarika-jathara-svarnn-[ā\*]hja-i iriyam samast-ārā-
- 5 dhyaṃ kamalākaram bol=esedam Lakṣmī-manō-vallabham || [4\*] 10Kamalā-  
vallibha-nābhī-hēma-kamalam janm-ōtsava-sthānam=āge mahātmam paramam  
pavitrān=ogedam prdm-āsanam Bhāratī-ramanam vēda-mahā-prabandhaka-Vu i-
- 6 jam bhūti-bhbhuvās [s\*]vas trayī-krama-nirmmīna-pūāyanam nikhīla-lōk-āiādhyā-pād-  
āmbuja || [5\*] Enis-irdd=amburūha-Svayambhūge sutam Svāyambhuvam  
puttīdam Manuv=ātamege magam Priyabrata-nṛpam tat putrai=Agnīdhīa-  
mukhya-na-
- 7 rēmdr-ōttamar=ervar<sup>11</sup>=amt-avaigge(rge) sapta-dvīpamam pachchu kottan=āli-  
vallabhan=ā Priyabrata=udāta-kshītr-gōti-ōttamam || [6\*] Lavan āmbhōmīdhi  
sutt=iralk=eseva Jambūdīpā=Agnīdhra-rājya-vilās āspadav=akshu-vēshṭita-viśāla-
- 8 Plakṣhav=akshunna saushthāva-Mēdhātithi-pālitaṃ sure gadal-sutt=irppinam nōdal=  
oppuv[u\*]d=ā Śilmali sō(sō)chma sāhasa-Vapushmad-bhūbhujā-svikṛitām ||  
[7\*] 12Jyōtiśhmamtam Kuśadvīpaman=esev-inegam sarpi sutt=irppudam vikhyāt-  
āmbhōrāsi tannam dadhi ha-
- 9 lasidndam Kīaumchamam rāja-chakra-khyātam kar-kondan=amt=ā Dyutimad-avanipam  
dugdha-vārāśi-sim-ānvitam<sup>13</sup> Śāk-āntavi(ri)pakk-arasan=enisidam Havvanam  
vyagra-tīja || [8\*] 14Svād-ūdaka-vṛita-Pushkara-mēdimyam Savanan=āldan-  
avanata-ripu-lakṣmī dayita-mūrti Manu-

<sup>1</sup> See *Dyn Kan Distrs*, ut supra, pp 485, 497, and *Lpī Carn*, vol 7, Summa, Sl 197

<sup>2</sup> From the ink impressions

<sup>3</sup> Denoted by the spiral symbol

<sup>4</sup> This extraordinary dative seems to have been suggested by the following *Ganupatajē*

<sup>5</sup> Metre Ślōka, and in the next verse

<sup>6</sup> Denoted by the spiral symbol

<sup>7</sup> Metre Sragdhārā.

<sup>8</sup> Po sibil *Prādhān*

<sup>9</sup> Metre Śrīdhārikṛīḍita

<sup>10</sup> Metre Mattībhavikṛīḍita, and so on

<sup>11</sup> Apparently a dialectal form for clear, unless it is a mistake for *erera*

<sup>12</sup> Metre Sragdhārā

<sup>13</sup> See above, vol 12, p 270

<sup>14</sup> Metre Kanda

- 10 vamś-ōdadhi-sa[m\*]pūrṇa-chamdran-anaghan-atamdra || [9\*] <sup>1</sup>Sakala-dvīpī-patī-  
Priyabrata-sut-Āgnīdhra-ādigaḷu tamma tamdo kudalu sapta-samudra-samvāhita-  
sapta-dvīpamam sapta-sapti-kai āgra-prabala-pratāpam=eseyalk=āld(āld)=im balikkam  
jagat-prakat-Āgnīdhra-sut-ōttamai=dthā(ddha)-
- 11 reyan=ārdham<sup>2</sup>=Nābhi-rāj-ādigaḷu || [10\*] Himavat parvatadimdo temkan=adu  
Nābhi-kshētram=ā Hēmakūta-mahibhi(bhri)t-patirunde Kimpurusha-virshana  
te[m\*]kal=opp-irppud=ā kramadimdo=ā Nishadhi-āchalakke Hari-vaisham dakshinam  
Mēru-madhyam=enalu tōrppud=Ilāviritam vri-
- 12 ta-kanaḷ-Jambū-nadi-vibhrama || [11\*] <sup>3</sup>Nila-Svīt-ādhi-śrī(śrī)mga-kshītadhara-nik iram  
temkal=opp-irppinam Lōkālōk-ātyamta-ramyam sogayisuvudu ramyam Huanmamamam=  
ettam bhūlōk-ōtkrīsham=app=Uttara-Kuru Kanak-īdr-īmdradim mūdai=ukkam  
śrī-līlam Mālvamamam so-
- 13 gayisuvudu matt=alli Bhadrāśva-vaisha || [12\*] <sup>4</sup>Sama-samdo=oppuva varsh-  
ōttamamgalimdo=eśeva Mēru-chāuto tamui[m]dam=enalko paduvai-ām(i)  
Gandhamādanalk=enisi Kētumālam=ad=esegu || [13\*] <sup>5</sup>Δ nava-khanda-mamvāla-  
mahisarol=agiyānu=appa Nābhig=amūlāna-gun-ōdayam Rishabhan=ātmajan-ādan=  
aganya-punya-la-
- 14 kshmi-nidhi tat sutam Bharatan=ādudu Bhārata-varsham=ātanimdo=ā nripan=alte  
tāno Manu-vamśa-vibhūshanan=emtu nōrppada<sup>6</sup> || [14\*] <sup>7</sup>Ā Bharat ādi-bhūbbu-  
jarin=aggalam=āgi samudra-mudaitōi vī-bharam=ellamam nija-bhujā-bhādam  
taledam Chalukya-vamś-ābhānamam pratāpa-nīlayam vibhu Vikrama-chakravartī  
dhātri-bhuvana-piāsiddha-Manu-
- 15 vamśa-jan=ātane Vishnavarddhana || [15\*] Gadya || Ad=emt=enal=erāde(da)neya  
Kamalagarbhavarum tribhuvana-sad-dharmma-sūtradhārarum<sup>8</sup> ananya-simānya-  
mahim-āspadarum | rāja-nīti-latā-kamdaum=enisida Svāyambhuva Svāyachisha  
Uttama | Tāmra | Ruvata | Chākshushar=emba Manugai=or-orvvar=  
eippatt<sup>9</sup>-omdu chatui-yyugam baram dbare-
- 16 yan=āld=anamtaim Hiranyagarbhā chāru-charana-nakha-śukti-muktāphalan=enisida  
Daksha-prajāpatiḡ=Aditi puttidaḷ=Aditigam jagach-chitra-karma-kusha(śa)lan=  
enisida Kaśyapa-prajāpatiḡgam samasta-lōchanan=enisida Vivasvamtan=ā  
Vivasvamtamge Manu-nīti-nipunan=enisid=ēle(la)neya
- 17 Manu-Vaivasvatam=ā Vaivasvatamg=Ikshvāku-kshītisam janīya(yi)sidan=ā nripamg=  
Ilā-dēvyi=emba suto puttidaḷ=attalu || <sup>10</sup>Anupama-hōma-timarasa-gaibbhana  
mānasa putian=Ati tan-muni-pati-nōtia putikego puttida namdanan=Imdu-mauli-  
mandanan=amrit-āmsu tat-piya-
- 18 sutam Budhan=unnata Sōma-vamśa-varddhanan=ogedam Budhamgav=Ilegam prithu-  
kittī-īavam Pūrāva || [16\*] <sup>11</sup>Ā rāja-rājan=enipa Purūravanimdo=eśeva  
Sōma-vamśadol=ādām Hāiti-Pamchaśikhau=akhiḷ ātūti-narēmdia-mauli-le[khī\*]ta-  
charana || [17\*] <sup>12</sup>Palarum Hāitig=ādar=ssu-
- 19 tar=atula-dharā-bhūa-dhauēya-bahē-bilar=ā bhūbhrit kul āgrēsarare modal=enalk=  
āytu Chālukya-vamśam vilasalakshmi-latā-vēllitam=akhila-jagat tamgam=ndyad-  
yasō-nirmala-muktā-ratna-gaibbbham sakala-kula-kubhrid-vamśa-labdha-piāsamsa ||  
[18\*] <sup>13</sup>Chūdā-pamchaka-mam-

<sup>1</sup> Metre Mattēbhavikridita, and so in v-c-se 11<sup>2</sup> Metre Sragdharā<sup>3</sup> For vōlpadam<sup>4</sup> Re, the fourth syllable of the word sūtradhārarum is written over the line in smaller character<sup>5</sup> For eḷ<sup>o</sup><sup>6</sup> Metre Mahāsrāgdhārā<sup>7</sup> Read āldar, or āddar The sonne is written twice<sup>8</sup> Metre Kanda<sup>9</sup> Metre Utpalamālā<sup>10</sup> Metre Utpalamālā<sup>11</sup> Metre Champakamālā<sup>12</sup> Metre Kanda<sup>13</sup> Metre Sārdulavikridita

- 20 danam Bhagavati-brahma-drum-iridhakam krōd-īva-śukīti-śchihne-m=ñi. jita-bhujasphāra-sphurad-viki ima-kīdā-dāmdita-śītravam śuchi yasah-piōtphulla malli-nav-īpīdabhījūta dig-vadhūkam=esegum rājanyam-ā vamsadol || [19\*] <sup>1</sup>Para-vams-ōmnati pōla-
- 21 l=ārkkume tadiya śīyan=emb=amt-ir=achchayam tildi manakto vand=esegum=amtas sāram=uddāma-bāmdhūa-śākhām dridhi-mūlam=ñi. jita-phalam nishkāmipam=agi-āgra-sumdaram=achchhidram=akamtakam bhavasadol Chālukya-vams-ōdaya || [20\*]
- 22 <sup>2</sup>Jaya-jāyī-vallabham pallavita nija-Chaluky-ānvayam kirtti lakshmi-pūjan=uvirakshan-aika-kshama-l buja-vijay-alamkritam śītiava-kshatriya-gōtr-ādi-īndra-vajram nri(nri)pa-talakan=Ayōdhy-ādhipam samda Satyāsraya devam putte Satyāsraya-kula-
- 23 m=enisitt=alte Chālukya-vamśa || [21\*] <sup>3</sup>Negudd=ī vamsadol=urvarā-bhala-dhūripam putti sampūrnna-śūrya-gaṇa-īlām ita Rāshtrakūta-nripatha(ra)m samgrāmadoln geldu nettage sapt-ābdhi-purita bhūtalaman=īka chchhatradind=āldan=āvagam=imt=apiatima-
- 24 pratāpan=asubhīt-kilālapam <sup>4</sup> Tailapa || [22\*] Jānati-samstutan=āda Tailana magam Satyāsrayam tam-nripilina putiann vibhu Vikramam tad-anujam samd=Ayyan-ōrvviśva=ītana tammam Jayasimgan=ātana magam Trailōkya-malla-kshitisān=enipp=Āha[va\*]-
- 25 mallan=ātana magam Sōma(mē)śvar-ōrvviśvava || [23\*] <sup>6</sup>Tad-anujan=uddhata ripu-rripa-mada gaja-nriga-rījan=amala-kūtti-vadhūti-vadan-lalām śūri-riya-Dilipam nogalāda Vikramāditya-nripam || [24\*] <sup>7</sup>Penad=ugr-āhita-vam-vanam taridu bhūbhrid-varggamam
- 26 nuggi tat-kshanadim kumtaka-kōtiyam kadidu sapt-ēmbhōdhi-samruddha-dhārinīyam dōr-vavaladimide nīppadisi kirtti-rige kēli-grī(gri)h-āmganam-app=ant-ire mīdidam subhitar=āi=Chchālukya-Rāmam bara || [25\*] Kamath-ādhisān bennoi=iridu<sup>8</sup> phani-rāj-ōdyat-phan-āgia-
- 27 kko vandu mahi kāmuni dig-gaja-brajada kumbh-īgīamgalam metti Vikrama-chakrēsan=udagrav=appa bhujamam bāmd=ēridalū ragidindam=id=ēn=umnatam=āyto dakshin-bhujam Chālukya-chakrēsan || [26\*] <sup>10</sup>Pesara vish-ōrag-ēmdrana phan-āgradol=urppa bhaye(yam) Rāsā-
- 28 talakk=asuran=ād-urtta<sup>11</sup> nūmkida parābhavam=ādi-varāban=ettuvamd=asuv-arey=āda sīde tanag-āridud=embinav=īgal=īldapalū vasumatī Vikramābharana-bhūpana bhūri-bhujā-pradōśadolū || [27\*] <sup>12</sup>Pesar vve(ve)tt-irdd=ādi-ījakkaluman=īlīsān īja vidyā-
- 29 bhujamgam vasudhā-lakshmi bhujamgam tribhuvana-vijaya-srī-bhujamgam mahā-sāharsa-dōr bhūhamgi-bhujamgam sahaṇa-madhura-samgita-gōshthi-bhujamgam rāsa-vadu-vāni-bhujamgam nripa-guna-nīlayam rāya-vāśjā-bhujamga || [28\*] <sup>13</sup>Erāgad=udagrav=īl=oreya bā-

<sup>1</sup> Metro Mattēbhavikrīdita<sup>2</sup> Metro Mahāśrāgharī<sup>3</sup> Metro Mattēbhavikrīdita, the same in verse 22<sup>4</sup> For negalāda-<sup>5</sup> Delete the danda<sup>6</sup> Metro Kanda<sup>7</sup> Metro Mattēbhavikrīdita, the same in verse 26<sup>8</sup> The syllable *fa* is omitted, and has been added under the line in smaller character<sup>9</sup> Read *īldū*<sup>10</sup> Metro Champakamālā<sup>11</sup> Kittel's Dictionary gives the form of this verb as *ad ugi*<sup>12</sup> Metro Mahāśrāgharī<sup>13</sup> Metro Champakamālā; the same in verse 30

- 30 yole nēlada rāyar=illa kamd=uru-sere gottu toritu<sup>1</sup> vesa-geyyada mamdala-  
nāthar=illa tannay<sup>2</sup> keya vastu-vāhanaman=attadar=il=ene bannisalk=ad=ār=  
nnerevaro vira-vrittiyan=agurvina Vikrama-chakravarttiya || [29\*] Pudidu  
podalḍa vikrama-vijrīm-
- 31 bhanamam tored=āl-vesakke pūnd=odavida bhitiy-amd=eragal=anya-nrip-āvali pāda-  
pithadolū pada-nakha-darppanamgal=olag=ā ripu-bhūpaia rūpu chamdra-bimbada  
mrīgād=amt=ir=irppuvu negartteya<sup>2</sup> Vikrama-chakravarttiya || [30\*] <sup>3</sup>Negardd<sup>4</sup>=  
ā Vikrama-chakra-
- 32 varttiya pad-āmbhōjakke bhrīngam bhuj-āsige kūrpp=ājñege iakke bhū-vaniteg-  
cūm-jauvanam rājya-lakshmiḡo nitt-aydetanam jasakke pasaram tējakke kāyp=  
itan=emde gunam-golvudu Kumtal-āvanī-talam śīman-Mahādēvanam ||  
[31\*] Kamda || <sup>5</sup>Enipa Mahādēva cha-
- 33 mūpana janma-kshētra-vamśa-vīrya srutam=ātan=anēka dharmma-kāryyam janatā-  
stutam=enisi negaldav=ene kēvalame || [32\*] Ad=amt=ene || <sup>6</sup>Sakalā-dvīpa-  
kalāpamam mīguva Jambūdvīpadolū kīrti-vettu karam Bhārata-var,ham=  
irppud=adu varsh-ōtkrīṣhtam=amt=alli viśva-
- 34 kulā-samkula-janma-bhūmī bhuvana śī-ramya-ha[r\*]my-igrā-cl ālikey=irkkum bahu-  
dharmma-dhēnu-nivahakk=ādum-bolam Belvala || [33\*] <sup>7</sup>Nareyamgal-panneradum  
dhar-āmganā-tīlakam=enisi Belvala-nādolū karam=oppi tōrkkum=avarol=dore-vetta  
mah-ā-
- 35 grabhāv=Ittagey=esegu || [34\*] <sup>8</sup>Idu Kanak-ādriy=amte vibudb-āśrayam=int=idu  
nōda nāga-lōkada vol=ananta bhōgi-jana-sēvitam=int=idu dugdha-vārdhīy=amdāde  
purushōttama-sthiti<sup>9</sup>-karam Dhanad-āchalad=amdadimdam=int=iduve Mahēśvar-  
āva-atham=e-
- 36 nnadar=āro tad-agrahārama || [35\*] <sup>10</sup>Āduva sōge pāduv=ahigalu nadap=āduva  
hamse pamchamam-bāduva ganda-gōgile kelir=nnudid=amtutan=āgā=ante māt-  
āduva rāja-kirav=olav=arkkīsal<sup>11</sup>-ārad=agaldū pūvin=amb=āde latā-ānam buguva  
nallavar=alhiya namdā-
- 37 namgalola'l) || [36\*] <sup>12</sup>Sura-taru-nandanakk=īdara namdanadim dhage pōpuv=ā  
Mahēśvarana jat-āgradund=īlida Gamgeya kāl=īdar=oppi bappi nīr-vāni  
ghana bī(bī)mdam=int=īdarī per-ggereyalliye tīvi nīrggalam dbareg=anurāgaḍim  
karevuv=akkuv=enippudu nōrppad<sup>13</sup>=ī pura || [37\*] Kal-mā-
- 38 śak ārttha-dhūmam=enis=īlida<sup>14</sup> negartteya<sup>15</sup> hōma-dhūmam=aggālisi nacha(bha)m  
baram mīlūddu(rdu) nāka-nadī-prachura-pravāha-samvātana-vīlāsī-Yamuna-jal-  
-ōḍgamamam mīge jannav=irppa bhū-vale(la)ya-vinūta-vīpra-vararund=esed-irppud=  
ad=etta nōrppadam<sup>16</sup> || [38\*] <sup>17</sup>Avārandam vēda-vidyā-
- 39 latike nūmīrddu(rdu)d=ā brāhmaṇa-jyēṣṭharim bhū-bhuvanam vēd-ōkta-mārgg-  
ānugam=enis,ddu=ā bhūmī-dē,arkkal=old=ik[ā\*]uva nānā-havya-sāmdōhamane sura-  
ganam pārddu komd-irppud=ā vīpra-varar=ppechchalke<sup>18</sup> perchechitt=atīvidita-  
para brahmam=ā brahma-vamsa || [39\*] <sup>19</sup>Sakalā-vyākaranamgalum vīvidha-

<sup>1</sup> Apparently for *toḷtu*<sup>2</sup> Read *negaltteya*.<sup>3</sup> Metre Mattēbhavikrīḍita<sup>4</sup> Read *negald*=<sup>5</sup> Metre Kanda<sup>6</sup> Metre Mattēbhavikrīḍita<sup>7</sup> Metre Kanda<sup>8</sup> Metre Champakamālā<sup>9</sup> The syllable *ti* is added under the line, in smaller character<sup>10</sup> Metre Utpalakamālā<sup>11</sup> For *āḷḷisal*<sup>12</sup> Metre Champakamālā, the same in verse 38<sup>13</sup> For *nōḷṇ*<sup>14</sup> Read *īlida*<sup>15</sup> For *negaltteya*<sup>16</sup> For *nōḷṇ*<sup>17</sup> Metre Mahāśrēḍḍarā<sup>18</sup> Perhaps to be corrected to *perchechalle*<sup>19</sup> Metre Mattēbhavikrīḍita

- 40 vēd-ārtthamgalum mūrtti-gomdu kalā-sāstra-samētam=ōlagise tammam brahma-  
vidyā-vśēśhakar=amlāna-charitra-pātrar=amala-jñāna-rddhi-sampannar=i sakala-  
kshōnige pūjyar=Ittagēya nālnūrvvar=ddvījanm-ōttamaru || [40\*] Kamda ||  
<sup>1</sup>Anaghar=anavady a=anupama=anēkavidha-yaja-
- 41 na-yājan ādhayan-ādhyāpana-dāna-sat-pratigraha-vinūtar=Ittagēya viprar=ā nāl-  
nūrvvaru || [41\*] Avarol=Pōte(ta)ya-Chauvēra-vesarol=esed-irppa yajñā dik-  
shitar=esedar=bhbbhuvana-nuta-kāmma-kula-sambhavar=atul-Ātrēya-gōtrar=amala-cha-  
ritaru || [42\*]
- 42 Avara sutar=enisidar-Mmādhavabhatter=asēsha-sāstra-pāramgamar=arnnava-mēkhal-  
ākhil-ōrvvi-bhuvan-aika-pavitrar=ādya-Manu-chāritraru || [43\*] Enisiva(dv)  
Mādhavabhattera tane(na)yam Basave(va)ya shādamgi-sangata-charitam jana-  
nutan=ādām vēdam manuj-ākū(krī)tiyam shādamgamam tā-
- 43 Idida vol || [44\*] <sup>2</sup>Tat-tane(na)yam trayi-tripathagā-himāvad-giri sach-charitra-  
sampattya bittu dharmmada tavai-mmame kirttiya janma-bhūmi lōk-ōttaman=  
uttam-ōttaman=udāttī-śikhāmani Dēchirāja-vipr-ōttaman=ā mahā-purushanam  
purushōttaman=ennad-irppai=ānu || [45\*] <sup>3</sup>Uimdam
- 44 temkal=opp=irppinm=akhila-jan-ādihāram=āg=irppinam dharmm-ārambh-ōdyōgi nānā-  
vidha-vibudha-nutam Dēchirājam visisht-ādihāram tātparyyadim kattisida kere  
payar<sup>4</sup>-pūra-vistādamdam kshīr-āmbhōrāsī pō[1\*] matt=enisad=enisugum tunga-  
ramgat taramga || [46\*] <sup>5</sup>Ā negardda(lda) Dēchirājana māna-<sup>6</sup>
- 45 mānava mandanar satī satī jana-tīlakam tān=enisi Nijakabbe mahi-nute  
peinp=eseyal=esedal=i vasumatiyolu || [47\*] <sup>7</sup>Vasudhā-dēv-ōttamam tān=ene  
pesar-vva(va)dad=ā Dēchirājamgav=amlāna satitva-khyāte Nijāmbikegav=  
anupamam puttadam Vāsudēvam Vāsudēv-āpatyan=emb=a[m\*]-
- 46 tire sakala-jagad-vamditam brahma vidy-āvasatham vēd-ārttha-vithi-  
vihārana guru bhūlōka-vipra-pradhāna || [48\*] <sup>8</sup>Ene negarlda<sup>9</sup> Vāsudēvana  
Manu-chāritarū kānte pūrnna-chamdr ānane māna mdhāna-bhūmi bhū sura-  
vanit-ōttame Valajikabbe kāmā-ratna || [49\*] Ā Vāsudēva-vibhu-
- 47 gam bhū-vanitey=enippa Valajikāmbikegam sapp=āvarisalu Nārāyana-  
dēvam bhū-dēva tīlakan=udayam-geyda || [50\*] <sup>10</sup>Negald-irdd=Imdr-  
chham=āsā-madha(da)-radanigilolu dugdha-vārāsī vārāsīgalolu Mērn-  
kshamābhrit-pati kula-kudhara-śrēniyolu Vajri dik-pāla-ga-
- 48 na-prakhyātarol=bhāvisuvade mīgil=emt=ante Nārāyanāryyam mīgil=mt=i  
viśva-vipra-pravararol=enal=im mechhad npp=ātan=āva || [51\*] Bhrita-  
gōtram samkha-chakr o[j]\*vala-yaśan=aparimlāna-śārīra-padma-sthita-bhāsvad-  
brahma-tējam vibudha-gana-nutam satya-bhām-ābhīrāmam sthita sā-
- 49 ram śrī-yutam vipra-vara-pati jagat-sēvyan=emdu lōkam stuti-  
geyyutt-irppa Nārāyanana mahimeyam bannisalū ballan=āva || [52\*]  
<sup>11</sup>Jagav=ellam tanag=āsritar=ppuushakāram tanna mey tāne Lakshmi-  
mey-marchchan=odarchchut-irppa puusham puuy-ādhirakar=tanna

<sup>1</sup> Metre Kanda, throughout verses 41-44<sup>3</sup> Metre Sragdharā<sup>4</sup> The character for r is here used for the *upadhmaniya*<sup>5</sup> Metre Kanda<sup>7</sup> Metre Mahāsrāgdhārā<sup>9</sup> Read *negalda*<sup>11</sup> Metre Mattēbhavikrīḍita<sup>2</sup> Metre Utpalan ālā

See above, vol 12, p 271

<sup>6</sup> Delete these two syllables<sup>8</sup> Metre of verses 49 and 50, Kanda<sup>10</sup> Metre of verses 51 and 52, Mahāsrāgdhārā

- 50 pōlvige vaippar=perar-illa sat[t\*]vad=udayam bīahma-svarūpam prakāśa-  
gurutvam tanag=ekka lāvanam=enippam Mūrtti-Nārāyana || [53\*] <sup>1</sup>ā  
vibhuvina vadhu nummala-bhāva-priyaksha-Gaṁge bhāsura-guna-ratn-āvāsa-  
bhūmi sakala-mahā[-vanti-ratna-\*]Chandrikāmbike-
- 51 y=esedalu || [54\*] <sup>2</sup>Vimal-āchāra-vichāra-Jāhnavi dharā-dēv-ā[m\*]gan-ākāśa-  
dharitī<sup>3</sup> mahi-Jōka-nihimpe-nummala-kul-āvīrbhāva-Sāvitrī mūrttimad-ātma-  
śvara-pūṇya-lakṣmī nava-nām-Ārumdhati-dēvi nitya-mahat[t\*]v-āmbikey=emdu  
bannisadar=ār=ā Cha[m\*]drakādēv.ya || [55\*]
- 52 Sīkal-ārādhye nag-āmdra-namdanegam=Īsamgam jagat-pūjyan=appa Kumāram  
sthūa-śakti-yuktan=udayam-geyv=amdadim Chandrikāmbikēgam Nārāṇa-  
dēva-vipra-vibhugam śīman-Mahādēvan=ātma-kul-āmbhōnidhi-pūṇa chandian=  
ude(da)yam-geydam jagan-mamdanam || [56\*] Kali-kāl-ōttha-kalamkamam
- 53 teralo nūmkutt-irppud=atyamta-nūmmala dharmma-dumak-āla-āla-jalam=up=amt=irp-  
pud=aprākṛit ākhila-Manv-ādi-viśiṣhta-mārggadol=odan-batt-up=amt=irp-  
h-kāla-pratipaksha-chāi u-charitam śīman-Mahādēvana || [57\*] <sup>4</sup>Mūvar=  
enippa dēvara vaiaṁgalin=am-avir=amśa-jam Mahā-
- 54 dēva-chamūpan=āgal=avar=oppuva śaktiyai um tadiya-kānt-āvaliy=āda vōl=  
esevar=oppuva Kāladēvi Mallikādēvi mahā-sati-jana-śīrōmani Pampala-  
dēviy=omb=ivaru || [58\*] <sup>5</sup>Śakti-traya-sampannate sūkti-sudhākara-kalidhāna-  
tvam sūvā-vukta-jana-rakshan-ō-
- 55 chita-śakti Mahādēvan=āladimg=oppugumō || [59\*] <sup>6</sup>Abhimān-ōdyāna-lakṣmī-  
madhu-madhura-madhu-syamdi vāg-mallikā-vallabhan=amlāna-triśakti-prakata-pitu-na-  
ti-naittan-āmbhā-Rambhā-prabhu rājad-iāja-vidyā-guru guru guna-ratnākaram  
dhārini-vallabha dāndādhiśa chūdāmani negudda(īda)
- 56 Mahādēva-dāndādhiśa || [60\*] Nija-janma-kṣētram=emb=i mahimeyol=ahim-  
āś-ūdbhav-ādr-imdiavam Vārija-garbhāh oṭpatti-pamkējaman=amrita-kar oṭpatti-  
dugdh-ādbhiyam mikku jagad-vikhyātam=ād=Ittageyol=amala-kīrtti-priyam  
kīrttiyam viśva-jana prastutiyam=āgal=nūlpa baṁgeyin-Ā-
- 57 trēya-gōtr-āvatamsa || [61\*] Raseyam nāg āmdia-bhāsvat-phana-māni-ruchisad  
vāluk-āntam barām śōdhisi munnir-diddi dhātri-dharaman=amitamam gumdug=  
all=ikkī dig-damti-samūh oṭtunga-gātr-āparam=ave talv-gambamgal=āgalk=id=ām  
mādisidam bimjādiyam dōgulaman=eno Mahādēva-dāndādhi-
- 58 nātha || [62\*] <sup>7</sup>Dhāre ramgam kula-parvvat-āli tala gambamgalu diśā-bhittī  
bhittī ras-ālamkṛita-chitra-pūtrikeye(ya)r=ā dig-dēviyar=dēgūlam gu-i-ijam  
Kanak-ādrī pom-grāsam=āgalk=ā Mahādēvir=ādaradim=ettisid=amte dēva-  
kulam=opp-irkkum Mahādēvana || [63\*] Ude(da)y-ādr-imdradol=arkka-bimbam=  
u-
- 59 dayam-geyd=amt=adam dāmtal=ollade nūmd=āliya lōkamam belagut-up=amt=  
irkkum=uttungat-āspada-dēv-āyatan-āgra-hōma-kalāśam śīman-Mahādēvan=abhyu-  
de(da)ya-śrī pidid-irppa pūrṇa-kalāśam tān=unt=id=emb=annegam || [64\*]  
Dharani-vallabha-dāndanāyaka-śīrōratnam Mahādēvan=ādaradim mādisal=oppe  
tō-

<sup>1</sup> Metre Kanda<sup>2</sup> Correct to *dhātri*, or *dhātri*<sup>3</sup> Metre Kanda<sup>4</sup> Metre of verses 63-65, *Mattēbhavikṛīḍita*<sup>5</sup> Metre of verses 55 to 57, *Mattēbhavikṛīḍita*<sup>6</sup> Metre Utpalāmālā<sup>7</sup> Metre of verses 60-62, *Mahāśragdhārā*

- 60 ruva Mahādēvāśvarīm sapta sāgara-sīm-āṇāni-madhyā dēva-bhavanamgrāg=ellam-  
oppakke tām beral-ett=ūldadu<sup>1</sup> nōdiv=imt=id=enikum tūmga-dhv-ābhōgadim ||  
[65\*] <sup>2</sup>Id=apūrvam Bīthm innu<sup>3</sup> nummisal-ariyan=idam pōlāl=ā  
Viśvakarmmam=ido dal=karm-āmtara-prandi(dh)go guruv=enisalū sālud-  
emb=amtufam
- 61 nōdida=āścharyam-badal=mādidan=idane valam Dēva-dēvamg=irai=takkud=  
enipp=uttūmga-dēv āyatam=esed=nalū dandanāthar-Trinētiam || [66\*] Udadhi-  
vyāvrita-dhātūyol=padiy-idū dēvālyam munne nōdid=av=im-māduv-av=  
iga mādisuv=av-āvam pōlavūc pōlav=imt=idu dēvālyana-hakravatī-
- 62 y=emsalū sālūppudam munnu-mānō-mudadim mādisi mīnad=oppuva  
Mahādēvāśvar-ā(ō)pāmtadolū<sup>4</sup> || [67\*] <sup>5</sup>Sī yuvati vīṇōda-bhavanam bhuvan-stuti-  
kūtti-kūtti<sup>6</sup> kalp-āyuvan=āld=nalke, pūtri-bhakti-rasam nele-verchehe Mūrtti-  
Nāṇyana dēvanam nenedu mādisidam janakamge Mūrtti Nāṇyana-dē-
- 63 va dēva-kulamam kula-nāndana-kalpa-bhūruha || [68\*] <sup>7</sup>Jīvanige Chandalā-  
śvariman=ettisidam pura-varggam im jagaj-jana-nūlam=age Kāman=elge(re)-vatt=ene  
mādisidam Manōjya-rajana Rati-Ramley=emb-iraru samatay=āgile vīrkuv<sup>8</sup>=emba  
kāmūyaran=āydu tamdu pūta-vūggadū sūleya=āge mādidam || [69\*]
- 64 <sup>9</sup>Sīhasa-Bhanavam sākala-śatru bhay-āvala-bhū-sīhasam Sīhasa Bhanavamge  
vanadange nūyōj[<sup>10</sup>]vala dharmina-palakamg=āhita-kūtti mādisidam=oppuva  
dōgulamam samasta-dhātū-hita-kāyja-dhūyjan=ndit-āhita-pūnyan=aganya-pauiusha  
|| [70\*] <sup>11</sup>Sakala-kala-Sarasvatige ānmayam-mūrttīge vīda mū-
- 65 ittig=prahatana-mamtra-mūrttig-amal āksara mūrttig=irulke bhaktiyūm sakala-kalā-  
sarasvatīye mādisidam mathamam samastā-sīdika-kayit-tikkik-āgamika-vaidika-  
śikshana-āy-jan-ēsiyam || [71\*] <sup>12</sup>Vanadhi-vyāvṛtāt-ōrvī-taladol=ide pavitram  
Mahādēvan=iyalk=unag=ām kai-kondu bhū-mamdalam=idu Ka-
- 66 lig=ill=undam=ittalū pūgal=sall=enutam kai-kondu kaiy=ikkidā Mridan=adakil-  
gomda dāi-mamdalām tām=enikum prakāsam=ūśi-madā-kai-kata kamdū-  
vīṇōda-pradōśa || [72\*] <sup>13</sup>Nola-uttam Mridan=illi munni-ihpe Gamgū-sandhuvam  
Jālū avī-jaladūnd=i Śiva-tirtham-āy=idanō dēvam dēvig=anūdadim jala-kūli-  
sam=āge lottad-ibhūdhānam taunol=a-
- 67 nvarittham=āgale Dēvi-gerey=irppud=oppuva Mahādēvāśvar-āpāmtadolū || [73\*]  
Matuv=imt=ene || <sup>14</sup>Jagav=ellam kamdu kaiyam mugye Savasi  
Kumduṅgolam Kādalūr=Ittage Vēlūgrāme Vārānasi pūta-vūttam Svāmi-  
Pampā-sthalam Mōdeganūru sū-Rāya-Nārāyana-puri Narayamgalgal=em-
- 68 b=alli-pūnyam negelalū dhammamgalam mādidan=esey Mahādēva dandidhīnātha ||  
[74\*] <sup>15</sup>Kadu-chelūm Nidugu[m\*]dī Mangalavuram Sūi-Lattalūr=  
Vveonēkal=Vadavūr-Kkōravuram pogirtte<sup>16</sup>-vadadūnd=i Riddhigāvamgal-  
emb=edeyolu [nūrmūsi dhammamam sale Mahādēvam yāsō-lakshmyam  
padidam dhūmū kūru kūtti-uvimam cham-

<sup>1</sup> Read *ūldadu*<sup>2</sup> Metre *Mahāśrīgādhārā*<sup>3</sup> The syllable *do* is added below the line, in smaller character<sup>4</sup> Apparently corrupt. May we conjecture something like *stūta kūtti kūti* or *stūti kīrtiya kūtti*?<sup>5</sup> Metre *Champakamālā*<sup>6</sup> Metre *Utpalāmālā*<sup>7</sup> Metre *Mahāśrīgādhārā*<sup>8</sup> Metre *Mahāśrīgādhārā* The *pūsa* in this verse is irregular, unless we correct *jala*° to *ja'a*°.<sup>9</sup> Metre *Mahāśrīgādhārā*<sup>10</sup> Metre *Mahāśrīgādhārā*<sup>11</sup> For *velkuv*<sup>12</sup> Metre *Champakamālā*<sup>13</sup> Metre *Mahāśrīgādhārā*<sup>14</sup> Metre *Utpalāmālā*<sup>15</sup> For *velkuv*<sup>16</sup> Metre *Champakamālā*



- 69 di-ārka-tāram baram || [75\*] Ōm<sup>1</sup> Svasti samasta-bhuvan-ūśraya śrī-prithvi-vallabha mahāiājādhirāja paramēśvara paramabhaktiaka Satyūśraya-kulatākā Chālukya-ābharana śrīmat-Tribhuvanamalla-dēvara vijaya-rājyam=ntar-ottar-ābhaya riddhi-pravarddhi mēnam-ā-chandr ākka-tāram baram saluttam-ūś Ōm<sup>2</sup>
- 70 Śrīmat-Tribhuvanamalla-dēvaru śrīmad-agrahārav=Ittagēya śrī-Mahādēvāśvara-dēvar=amga-bhōga-naivēdyav-anna-dāna-pātra-pāvula-paragrahakkam-ātakūtakkav = ā-chandr-ārka-tāram baram nadav-amt-āgi tribhōg-ābhyamtarā[m\*] chatuś-sīmī-suddhiyam sarvva-namaśya(sya)v=āgi bitta Kukkanūru mūvattara bali-
- 71 ya Bennekallu 1 mattav=ā dēvargge tala-vrittī=āgi samadhigata-pameha-mahā-śabda-mahā-sāmāmt-ādhipati mahā-prachanda-dandanāyakam vairi-bhaya-dāyakam bandhu-jana-kavalaya-sudhākāla nīti-ratnākara vipra-kula-kamala-mārttandā nudid-ante-gimda gōtra-pavitra par-ānganā-
- 72 putra svāmi-vamchaka-gaja-pamehānanam sujana-jana-manō-iamjana śrīmat-Tribhuvanamalla-dēva-pāda-pamkaja-śilīmukham samāna-mukha-Shaunmukha nām-ādi samasta-prasasti-sahitam śrīman-mahā-pradhānam Kannada-sandhi-vigrahi mane-verggade dandanāyaka Mahādēvayyagalu ya-
- 73 ma-niyama-svādhyāya-dhyāna-dhārana-mo(mau)n-ānushthāna-japa - hōma - smādhi - śilī-guna-sampannaru vibudha-prasannaru Hīranyagarbhha-Brahma-mukha-kamala-vinirggata-vēda-vēdīmga-śrī(śru)ti-smṛiti-purāna-śabd-dāśana-śat-taikka - pravinar=sūnṛita-guna-gi vinar=aśyamēdh-ādy-anēka-jajñ-igama-
- 74 vidhi-pāiāvara-pārāyanar=ddasa-diś-āntaramga-valaya-divasakāla - tējavar=āśrita jana-kilpa-vrikshar = ppūrvva - dakshina - paśchim - ottara-dhānī - mēkhālā - chatuś-samudraparyamta - yaśō - virājamānā = ggambhīra-sūgara-samānar=dduut ēbha-pamehānanar=vivēka-ratnākālar=ppara-hit-āchā-
- 75 ryyar=kkula-kudhara-dhauyyar=Thlōttam-ōpam-āny-ānganā-jana-dūrai=samasta - vidī - jjan - ādhārar = ddvātrimsat - sahasra - same(ma)ya drōha-kula-nīlaya-kāla-dāvānī[1\*] prabala - ripu - bala - jaladhi-badav-ānalar=agha-ghana-prabhamjanar=saran-āgita-vajra-pamjalarum=appa śrīman-mahāgrahārav=Ittagē-
- 76 y=ūr-odeya-pramukhav=asśha-mahājnam nānūvvara kayyalu dravya-dāna-pūrvvakam sarvva-namaśya(sya)-sarvva bādha-parihāi v=āgi padadu śrīmach-Chālukya-Vikrama-varshada 37neya Nandana-samvatsarada Bhādrapada-punnami Āditjavāna sōma-grahana-samkrānti-vyati-
- 77 pātad-amdu śrīman Mahādēvāśvara-dēvar=amga-bhōga-naivēdyav-anna-dāna-bhatta-vritti-ghalyāra-pātra-pāvula-paragrahakkam dhārā-pūrvvakam mādi bitta mūda volada mattaru aynūru | adara sime mūdalu Kukkanūrim Talakallimge hōda batte | temkalu Talakalla holada mē-
- 78 10 | baduval=adda-vasuge mōre | badagalu Kānyahalla mōre | matta dēvara pātra-pāvula-paragrahakk=iralu paia-varggav=āgi bitta maney=uppatta-nāiku | bāgilu-vādadin temkalu batteya hattu kayyam kalad=ūr odevara mane mutte maneya nīvēśanad=agala kai 54 temkana
- 79 meyya nilam | Kodaliya Kōtana maneyim mūda mukhade kai . 43 badaganā nila Mudayanūra Vishnu-ghaṣṣārā maneyim mūda mukhade kai 65 allim mūdalu batteyim temkalu 21 kai nilada manegalu mūda mukhade Telugara Māgeya kravītara mane mutte-

<sup>1</sup> Represented by the spiral symbol<sup>2</sup> Represented by the spiral symbol

\* Apparently two ciphers are illegible.

- 80 y=agalam 76 avay=olage dēvara namdā-divigege mane-sahitam gīna 2 vūrim paduvalu kuhya .kēriya nīla vasugeya māvima tōmta mattaru 3 kamma 225 dēvara parisūtrada kōteyim baḍagana tō[m\*]ta-vattu mattaru 5 ka 675 vūrim - mūdalu Jakkīyara keṇeyim
- 81 temkīlu tōmta-vattu mattaru 2 Kāḍiyūr-ggēriya śrī Kēśava dēvargge tevāra kēriy=adde-vasugeya takkīlu mattaru 1 kamma 50) ā satada kisu mattaru 1 kamma 100 mūvattu kamma vasugeya kisu matta[īu\*] 1 kamma 100 Kāḍiyūr-ggēriya mattaru vasu-
- 82 geya sēnabōvāra visakada mattaru 4 ā dēvargge mūdalu Jakkīyara keṇya tumkara tōmta mattaru 1 ā kēriya satakke vūra kōteyim mūdalu mattaru 10 kēriya tāleya mane 1 allī Ru(Ri)g-āda-bīla sī(sī)ksheya khandika 1 Yaslu(ju)r-vēdā-bāla-sī(sī)ksheya
- 83 khandika 1 ant=āy=erada khandika nadav=ant=āgiy=āśśha mahājanam nālnūvargge iomge varshakke pāna-vīdā hīyal-ekkadē kottal-okkī gadyānam nūṇ-ippattu amkadolam poṇ-gadyana 120[ī\*] Ant=ī pōṇa vaishī vīddhīya hūṇṇādu gadyāna nūṇvāṇ=upādhīyā-
- 84 igge nālnūvāra varsham prātī kottu nadasuttam barpparu [ī\*] Int=antumam śrīman-nālnūvāraṇam sūrya-vamasya-sarva-bīdhī-pūbhāṇ=āgiy=ā-chandrīkka-tīram baram pratipālīyuvāru [ī\*] Int=ī dharmmamam svā-dharmmamam pratipālīyavargge śrī-Vaṇnā-
- 85 Arghyatīrthha Prayāge Karuk-shōtrav=emb=ī punya tātthagalolu sūrya-grahāṇḍalu sabasra kavileya pōdum kolagumam sūvarṇṇḍalu kattīsi chatur-vīda-pāṇagur=ippa sabasra biāhmanāṇ=alamkarīsi yadhū(thā)-vīdhīyunde kottī phalam-akku || Ī dharmmamama-
- 86 n=ahdīvargg=ā tīrthagalaliy=ā sabasra biāhmanāṇ=ā sabasra kavilegāṇ=alida pātakam=akku || Bīhātthū=vasudhā bhuktī rājabhūṣ=Sagar-ādībhīh yasya yasya yidā bhūmī=īsyā tasya tadā phalam || Dāṇam vū pīṇam v=ēti dā-
- 87 nāch-chlūyō=nupālānam | dānūt=svarggam=avāpnōti pīṇāṇ=achyutam pūḍam || Svā-dattām parā-dattām vā yō hūṇṇa vasundharām | shashtim vaishā-sahasrāṇi vīshṭā(śhṭhā)yām jāyātō kri(kri)ṇuh || Sūvarṇam=ckam gām=ekām bhūmī=āpy=ckam-amgulam | haṇan=anākam=ā-
- 88 pnōti yāvad=ā bhūta=amplavam || 2 Samāṇyō=yam dharmma-sūtrāṇ=īpāṇām kīlā kālā pālāniyō bhavādībhīh [ī\*] sarvāṇ=ātān=bhāgīnāh pūthīv-ūmḍāṇ=bhūyō bhūyō yāchatē Rāmabhadrah || 3 Mad vamsa-jah para-mahīpati-vamsa jāva
- 89 pāpād-apūta-manasō bhūvī bhūmījālāh [ī\*] vā pūḷayamī māna dharmmam=amam samastam tēbhūyō majā virachitō=ṁjīr=ēśha mūrdhni ||

## TRANSLATION

(Line 1) Ōm, Ōm! Homage to Śiva! Ōm! Homage to the Lord Viśudhva! Ōm! Homage to Brahman! Homage to the blessed Ganapati, homage! To the blessed Sarasvati homage! Ōm!

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation column for the construction of the cities of the threefold world!

(Verse 2) Victorious is the Bear-form of Vishnu as it revealed itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk

To the blessed Śaṅkara homage, homage!

<sup>1</sup> Metre Slo' a, the same in the next three verses

<sup>2</sup> Metre Saliṇī

<sup>3</sup> Metre Vasantatilukā.

(Verse 3) May he who is worshipped by Fortune's lord [Viṣṇu] and Vānī's lord [Brahman], who is the male actor in the play of that cunning dancing-girl the Primal Matter, the sole seat of lordship, fortune, and power adored by the three worlds that naturally arise by his will, to whom the Vēdas are known,<sup>1</sup> who is able to milk a crowd of celestial kine of good works, he whose diadem is the crescent moon, ever produces for this universe a growth of perfect happiness!

(Verse 4) The Beloved of Fortune [Viṣṇu], worshipped by all, appeared like a lotus-pool, being a place for the play of the carp which are the lovely eyes of Lady Fortune, having abundant water suggested by the (blue) colour of his body, displaying a mass of filaments (consisting) of the rays from the Kaustubha (jewel), charming with the blue lotuses of his eyes and the golden lotus from his belly.

(Verse 5) There arose the great, supreme, pure Lotus-throned [Brahman], Sarasvatī's lover, the Virāt who is the great author of the Vēdas, engrossed in the creation of the series of the trinity Bhūi-Bhuvas Svai, whose lotus-feet are worshipped by the entire world, the seat of the blessed event of whose birth was the golden lotus from the navel of Kamadī's Darling [Viṣṇu].

(Verse 6) To this Self-born Being of the Lotus was born a son, Sūryambhūva Manu, his son was King Prṣavata, as his sons rose the monarchs Agnīdhra and others. To these latter Prṣavata, darling of the earth, noblest in the exalted knightly races, apportioned the seven continent.

(Verse 7) Jambūdvīpa remarkable as having the Salt Ocean surrounding it, was the scene to the display of Agnīdhra's empire. The spacious Plākṣa, encircled by (the Ocean of) Sugandha, was protected by Mādhitī the perfect of excellence. Sīmandi, which appears to the sight with the Ocean of Brandy surrounding it was taken over by king Vṛpushmat of fiery powers.

(Verse 8) Jyōtiṣmantri appropriated Kusadvīpa, which is always encircled by the famous Ocean of Butter. Similarly Kṛmīccha, which in turn the (Ocean of) Whey encircles king Dymmat, renowned in the circle of kings, appropriated. Of the Śaka continent, surrounded by a border (consisting) of the Ocean of Milk, the king was named Havyani, vigorous in splendour.

(Verse 9) Svāna, whose form was beloved of the goddesses of the fortunes of his prostrate foes, a full-moon from the ocean of anna-rice, sunless, vigorous, possessed the land of Pūshkara, which is encircled by (the Ocean of) Sweet Water.

(Verse 10) After Agnīdhra and the other sons of Prṣavata the lord of all the continents by the gift of their father ruled the seven continents encircled by the seven oceans, displaying a supreme puissant splendour like that of the rays of the Lord of the Seven Steeds [the Sun god], subsequently the noble sons of the world-renowned Agnīdhra, king Nābhī and others, ruled the earth.

(Verse 11) The realm of Nābhī (lay) to the south of the Himālaya mountains, south of Hīmakūta, lord of mountains, appears the Kimpurusha-varsha. In due order, the Hūi-varsha lies to the south of the Nishadha mountains, the Ilāvṛta (region), having Māru as its centre, displays itself, enclosing the bright Jambū river's wandering course.

(Verse 12) The delightful (region of) Hiranmanti, exceedingly charming with Lōḷālōka, displays itself in splendour on all sides, on the south whereof appears a mass of mountains (consisting of) the peaks of the Nīla and Śveta hills. On the east of the golden king of mountains [Māru] is Uttarakūti, most exalted region of earth, and there appear in beauty Mālyavanta, having the grace of Fortune, and Bhadrāsva-varsha.

<sup>1</sup> Or "known through the Vēdas." See Fāṇini II, ii 37.

(Verse 13) On the west of Gandhamādana, Kētumāla stands out in distinction above the (*other*) excellent regions of generally famed splendour, so that it would seem as if the brilliant beauty of Mēru were (*caused*) by it

(Verse 14) Of Nābhi, the eldest of the kings of this sphere of nine portions, the eldest son was Rishabha, in whom were realised unfading virtues, (*and*) who was a store of wealth of incalculable merit His son was Bharata, from him was (*the country*) Bhārata-varsha (*so named*) This king was from every point of view an ornament of Manu's race

(Verse 15) Best of the kings beginning with Bharata, a Vishnuvardhana, the lord Emperor Vikrama by the power of his arm supported the whole burden of the ocean-ringed earth, an ornament of the Chalukya race, a seat of majesty, a scion of the race of Manu famed over the earth's regions

(Line 15) Prose If it be asked how this was, (*the answer is*) when the various Manus Svāyambhuva, Svārōchisha, Uttama, Tamasa, Raivata, (*and*) Chākshusha, who were second lotus-born ones [Brahmans], architects of righteousness for the triple world, seats of unique majesty, roots of the creeping-plant of royal polity, one after another had ruled the earth each for seventy-one cycles of the four ages,<sup>1</sup> subsequently Aditi was born to Daksha the Patriarch, who was a pearl from the matrix of the nails of the beautiful feet of Hiranyagarbha To Aditi and the Patriarch Kaśyapa, who was a skilful artificer of the carved figures of the world, was born Vivasvanta, [Vivasvat, the Sun] of the all-seeing eye, to Vivasvanta (*was born*) the seventh Manu, Vivasvata,<sup>2</sup> who was skilled in the polity of the Manus, to Vivasvata (*was born*) king Ikshvāku, to this monarch was then born a daughter named Ilā-dēvi

(Verse 16) The mind-born son of him who dwelt in the womb of the peerless golden lotus [Brahman] was Atri The son born from the pupil of the eye of this lordly saint was the Nectar-rayed [Moon-god], ornament of [Śiva] who wears the moon-diadem His beloved son was Budha To Budha and Ilā was born Purūravas, an increaser of the exalted Lunar Race, voiced in widespread fame

(Verse 17) In the distinguished Lunar Race was (*born*) from this king of kings Purūravas Hārīti Pañchaśikha, whose feet were scraped by the diadems of all hostile monarchs

(Verse 18) To Hārīti were (*born*) many sons having strength of arm fit to bear the incomparable burden of the earth With these leaders of royal races as ancestors arose the Chālukya race,<sup>3</sup> which is tremulous with brilliant creeping-plants of fortune, exalted above the whole world, a source of flawless pearls of lofty glory, appropriating eulogies from dynasties of monarchs of all races

(Verse 19) The kings in this lineage are illustrious, having for ornament five crests<sup>4</sup> worshipping the *brahma-druma*<sup>5</sup> of the Lady, having the sign [the boar crest] brought to light by the Boar, punishing foes with sport of prowess coruscating in the vibration of their mighty arms, making the damsels of the quarters of space radiant with fresh crowns of the flowering jasmine of pure glory

<sup>1</sup> For the explanation of this allusion see Dr Fleet's paper on the Kaliyuga in *Jour R As Soc*, 1911, p 482

<sup>2</sup> The Seventh Manu is the one in whose *manvantara* or patriarchate we are now, see *loc. cit.* (preceding note), p 484

<sup>3</sup> Literally, 'bamboo', the following two epithets imply the bamboo as *upamāna*

<sup>4</sup> The allusion is not to their *lāñchhara*, but to *pañcha śikha*, 'five crested,' 'having five tufts of hair on the head,' the epithet of Hārīti, who is mentioned in the preceding verse and verse 17.

<sup>5</sup> The *Mutea frondosa*

(Verse 20) The fortune of the Chālukya race<sup>1</sup> in the world strikes the mind with wonder, as if one should ask whether the exaltation of other dynasties could equal their prosperity it is full of sap (*vigour*), possessing vigorous and beautiful branches, firmly rooted, rich in fruit, unshaken, beautiful in tip over tip, without flaw, without thorns

(Verse 21) As good king Satyāśraya was born in it, a darling of the Lady Victory, one who made his own Chālukya lineage to bud forth, beloved of the goddess Glory, adorned by the conquests of his arm, which alone was able to protect the earth, a thunderbolt of Indra to the mountains (*which are*) the races of hostile princes, an ornament of kings ruler of Ayōdhyā, the race of the Chālukyas is verily called "the lineage of Satyāśraya"

(Verse 22) Tailapa [II], a bearer of the burden of the earth who was born in this illustrious lineage, after conquering in battle Rāshtrakūta kings adorned by the virtue of perfect heroism, controlled ever rightly under his sole sway the earth encompassed by the seven oceans, incomparable in splendour, a Foe-lord to foes [*or, drinking the blood of foes*]

(Verse 23) The son of Taila, praised by the people, was Satyāśraya; this monarch's son was the lord Vikrama [Vikramāditya V], his younger brother was good Ayyana [II], prince of the earth, his younger brother was Jayasīṅga [Jayasīṃha II]; his son was Āhavamalla [Sōmēśvara I], known as king Trailōkyamalla; his son was Sōmēśvara [II], ruler of the earth

(Verse 24) His younger brother was the illustrious king Vikramāditya [VI], a lion to the raging elephants who were haughty hostile kings, an ornament on the face of the stainless Lady Glory, a fortunate Dilīpa among kings

(Verse 25) Lopping down the unsociable races (bamboos) of fierce foemen, crushing a host of kings, in an instant cutting off crores of thorns, by the might of his arm holding in harmony the earth surrounded by the seven oceans, he made as it were a pleasure-court for the goddess of Fame, what heroes are equal to the Chālukya-Rāma?

(Verse 26) The Lady Earth, after standing on the back of the Lord of Tortoises, coming upon the top of the lofty hoods of the Snake-king, and treading upon the tops of the temples of the troop of Elephants of the Quarters, in affection mounted upon the lofty arm of the emperor Vikrama - so lofty was the right arm of the Chālukya emperor!

(Verse 27) Now that the fear of standing on the top of the hoods of the lord of serpents, whose very name is poisonous, (*and*) the insult caused by the demon who in rude opposition pushed her into the nether world, (*and*) the fatigue when on being uplifted by the primeval Boar her life had become half-extinct, have been allayed, the Earth stands upon the mighty arm of the king whose ornament is valour [Vikramābharana].

(Verse 28) A gallant of kingly science, a gallant of the goddess Earth, a gallant of the genius of victory over the triple world, a gallant of the sweep of the arm of mighty prowess, a gallant of the concert of naturally sweet music, a gallant of graceful speech, a seat of royal virtues, a gallant of the mistresses of kings, he has humbled famous monarchs of old

(Verse 29) There were no exalted ones who did not bow, no kings who were not suspended in the mouth of his scabbard, no lords of provinces who on seeing (*him*) did not perform his mandate of service, repressing hesitation, none who did not follow the treasure-waggon of his hand in view of this, who would be able to describe in eulogy the heroic career of the terrible emperor Vikrama?

(Verse 30) As the row of other kings bowed down in present awe at his footstool, abandoning the richly developed manifestation of (*their*) prowess (*and*) consenting to liege

<sup>1</sup> Again a play on the double meaning "bamboo" and "lineage"

service, the forms of these hostile monarchs in the mirrors (*consisting of*) the toe-nails of the glorious emperor Vikrama were like the deer (*in the moon*) to the moon's orb

(Verse 31) As a bee to the lotus of the foot of this illustrious emperor Vikrama, a sharp edge to the sword of (*his*) arm, a protection to (*his*) authority fresh beauty of youth to the Lady Earth, a condition of long and happy married life for the Fortune of the kingdom, extension for (*his*) glory, warmth to (*his*) lustre, did the land of Kuntala<sup>1</sup> esteem the fortunate Mahādēva

(Verse 32) The valour and learning of the race which was the field of the birth of this General Mahādēva, and his own performance of manifold pious works, were peculiarly distinguished as objects of public praise

If it be asked how this was, (*we answer*) —

(Verse 33) Truly in Jambūdvīpa, which transcends the group of all the continents, there lies this Bhārata-varsha, famed as the most exalted of regions In it lies Belvala, natal soil of the multitude of all tribes, culminating peak of the charming palace of the goddess Earth, ranging-ground for the herds of kine of many pious works

(Verse 34) The Nareyangal twelve (*group of villages*), which may be called an ornament of the Lady Earth, is verily to be seen in the province of Belvala, therein appears the famous mahāgrahāra Ittage

(Verse 35) It is like the Golden Mountain [Mēru], a home of vibudhas [gods, or sages], behold, it is like the Nāgas' world, haunted by ananta-bhōgi-jana [Ananta and other snakes, or innumerable happy folk], after the fashion of the Milk Ocean, it gives lodging to puruṣhōttama [Viṣṇu, or excellent men], after the manner of the mountain of the Lord of Wealth, it is a dwelling-place of mahēśvara [Śiva, or great lords], who is there that does not [thus] speak of this Brāhman estate?

(Verse 36) Dancing peacocks, singing bees, swans walking about, cock cuckoos warbling the pañchama note, rose ringed parakeets prattling exactly as some persons have previously spoken, lovers entering the groves of creeping-plants when the Bow of Flowers is at work, vibrating without being able to exhaust its delight, (*are found*) in this park

(Verse 37) Its park causes the park of celestial trees to be in danger of falling (*in estimation*), its water-course that presents itself to sight is the stream of Ganges slipping down from the top of Mahēśvara's braided locks, thus (*thinking*), the troops of clouds, pouring abundantly into its great tank, affectionately supply waters to the earth such is the appearance of this town

(Verse 38) It appears on all sides radiant with noble Brāhmins famous over the encircling earth, holding sacrifices whereof the glorious smoke of oblations, which is as it were a smoke for the purpose of (*driving away*) the gnat of the Kali age, expanding (*and*) swelling up even to the sky, surpasses the outpouring of Yamunā's waters marked by (*their*) union with the abundant stream of the Heavenly River

(Verse 39) Through them the creeping-plant of Vedic lore grows high, by means of these excellent Brāhmins the earth is said to pursue the path prescribed by the Vēdas, the company of celestials waits for the full series of diverse oblations which these gods of earth joyfully present, as these worthy sages rise from excellence to excellence, this Brāhman race perfectly understands the supreme Brahma

(Verse 40) The noble Brāhmins, the four hundred of Ittage, in whom all grammars and various lore of the Vēdas, together with the text-books of the arts, have assembled themselves in incarnation, are distinguished by [*or, are specialists in*] the knowledge of Brahma, vessels of unfading good conduct, possessors of the perfection of stainless wisdom, worshipped by the whole of this earth

<sup>1</sup> See above, vol 12, page 145

(Verse 41) Sinless, blameless, peerless, famed for various modes of sacrifice by their own and other hands, study, teaching, charity, and acceptance (*of alms*) from worthy persons, are these four hundred Brāhmanas of Ittage

(Verse 42) Among them flourished a person consecrated for performance of sacrifice, who was distinguished by the name of Pōtaya Chauvēra,<sup>1</sup> scion of a race whose rites were famous over the world, a member of the peerless Ātrēya Gōtra, stainless of conduct

(Verse 43) His son was named Mādhavabhatta, a master of all books of lore, uniquely holy in the whole ocean-girdled earth, following the primitive course of Manu

(Verse 44) This Mādhavabhatta's son was Basavaya, a man of conduct meet for a master of the six Angas, renowned among the folk as though the Vēda in human form were displaying its six Angas

(Verse 45) His son was the noble Brāhman Dēchirāja, a Mount Himavat to the Ganges of the triad [of Vēdas] a seed for the attainment of good conduct, a native house of righteousness, a natal soil of fame highest in the world, highest of the highest, crest-jewel of the exalted, who is there who does not style this great man *puruṣhōttama* [noblest of men, or Vishnu] ?

(Verse 46) Lying to the south of the town and forming a foundation for (*the existence of*) all people, there is a tank with high tossing waves, which Dēchirāja, active in undertaking godly works, famed among diverse classes of sages, foundation of the select, built with (*pious*) purpose, (*and*) which in the abundance of (*its*) streams of water—it cannot be gainsaid—is like the Ocean of Milk

(Verse 47) Of this illustrious Dēchirāja, ornament of mankind, the good wife, named Nijakabbe, an ornament of good wives famous over the world, flourished in dignity on the earth

(Verse 48) To this Dēchirāja, who was renowned as a most noble Brāhman and to Nijāmbike, famed for unfailing wifely virtue was born the peerless Vāsudēva, who was like Vāsudēva's offspring [Krishna], worshipped by the whole world, a dwelling-place of spiritual wisdom a teacher of dalliance in the bazaar of Vedic lore, a leader among the sages of earth

(Verse 49) Of this illustrious Vāsudēva, who walked in the ways of Manu, the beloved (*wife*) was Valajikabbe, whose face was that of the full moon, a site of the treasure of dignity, noblest of Brāhman women, a jewel among ladies

(Verse 50) To this lord Vāsudēva and to Valajikabbe, who was like the Lady Earth, was born in the affluence of their merit Nārāyanadēva, an ornament of Brāhmanas

(Verse 51) As India's splendid elephant is supreme among the furious elephants of the sky, as the Ocean of Milk (*is supreme*) among the oceans, as Mōru, lord of mountains, (*is supreme*) in the series of primitive mountains, as the Thunderbolt-bearer [Indra] (*is supreme*) among the famous ones of the troop of guardians of the quarters of space so, when one reflects, was Nārāyanadēva supreme among the best of Brāhmanas of this universe in view of this, who now is there that applauds him not ?

(Verse 52) Who is competent to extol the greatness of Nārāyana, whom the world praises as being<sup>2</sup> a supporter of his Gōtra [*or*, uplifter of a mountain], having fame as brilliant as [Vishnu's] conch and discus [*or*, brilliant with Vishnu's conch and discus], having radiant divine splendour residing in the lotus of his body, praised by hosts of sages [*or*, gods], charming with the radiance of truth [*or*, charming to Satyabhāmā], possessing the essence of established order, blessed [*or*, consort of Fortune], lord of worthy sages [*or*, of best radiance], worshipped of the universe

<sup>1</sup> On the surname Chauvēra see p. 37 above, under vocabulary

<sup>2</sup> The string of epithets that now follows may be applied equally to the Brāhman Nārāyana and the god Nārāyana Krishna.

(Verse 53) The whole universe was dependent on him, manliness was his very body, he was himself a man who aroused in Fortune a personal affection, there were no other men, however great their merit, who attained to resemblance of him, he was a Mūrthi-Nārāyana [an incarnate Nārāyana], in whom were combined the manifestation of *sattva* [characteristic of Vishnu] the nature of Brahman, and profundity of radiance [characteristic of Śiva]

(Verse 54) This noble man had a distinguished wife (named) Chandrikāmbike, a manifest Ganges of pure soul a dwelling-place of gems of brilliant virtues, (renowned) over the earth

(Verse 55) A Ganges of study of stainless conduct, the Earth in the form of a Brāhman lady, a Śivita appearing in a stainless race of Brāhmanas, the incarnate spirit of her husband's merit, the goddess Arundhati under a modern name, a mother of eternal majesty who extols not in these terms this Chandrikādēvi?

(Verse 56) Even as the world-adored Kumāra stout of might was born to the all-worshipped daughter of the Mountain-lord and to Īśa, so to Chandrikāmbike and the noble Brāhman Nāranadēva was born the fortunate Mahādēva, a full-moon from the ocean of his race, an ornament of the universe

(Verse 57) The fortunate Mahādēva's beautiful course of life, repugnant to the Kali Age, breaks up and drives away the defilement arising from the Kali Age, is, as it were, irrigation-water for the tree of perfectly pure righteousness, and is in unbroken harmony with the refined path of all the select, from Manu downwards

(Verse 58) While the General Mahādēva by the favour of the triad of gods was a partial incarnation of them, their glorious Śaktis also appeared in the form of the seers of his wives, who were the distinguished Kālādēvi, Mallikādēvi, and Pampalādēvi, a head-jewel of women of great virtue

(Verse 59) Are possession of the three Śaktis,<sup>1</sup> the wearing of the moon-digrit of Holy Writ, (and) power suited for the protection of devotees such in any except Mahādēva?

(Verse 60) The illustrious General Mahādēva is a darling of the jasmine of eloquence dropping honey sweet as the nectar of the genius of gardens of pride, a Lord of Rambhā [India] in setting up the dance of those famous skilful dancers, the triad of Śaktis, a teacher of the brilliant science of kings, a mine of gems of weighty virtues, a crest-jewel of generals of the Earth's Favourites [the Chālukyas]

(Verse 61) In such a manner as to establish at Ittagi,—which was (already) renowned in the world as having surpassed, in the greatness of being the place of his birth, the lordly Mountain of sunrise (and) the lotus whence arose the Lotus-born [Brahman] (and) the Milk ocean whence arose the moon,—(still more) fame so as to be worthy to be praised by all mankind, (this) ornament of the Ātrēya gōtra, who was beloved of stainless Fame,—

(Verse 62) Having penetrated the earth down to the sands radiant with the gems on the glittering hoods of snake princes, straightened the ocean, (and) laid down all the mountains as surrounding stones and the lofty fore and hind quarters of the troop of elephants of the Quarters as ground columns, has not the General Mahādēva made the Himālaya into a temple?

(Verse 63) Mahādēva's temple appears as if the Great Gods had raised it in reverence, with the earth as its terrace, the line of primitive mountains as its ground-columns, the divisions of space as its walls, the goddesses of the Quarters as its cunningly carved statues adorned with taste, the Mountain-king [Himālaya] as (the body of) the temple, the Golden Mountain [Mēru] as its golden cupola

<sup>1</sup> These Śaktis are probably the triad *prabhūta*, *mantra*, and *utsāha* in reference to the Brahman Mahādēva and *jñāna*, *icchā*, and *kriyā* in reference to the god Mahādēva, to whom the qualities mentioned in this verse are equally applicable, compare the next verse



(Verse 64) The golden cupola on the summit of the god's dwelling, a seat of exaltation, looks as if it were the sun's orb that had arisen on the lordly mountain of sunrise, (and) staying there, unwilling to step over it, was illumining the world, it is in fact ever like a full pitcher held by the Goddess of Fortune (*who presides over*) the fortunate Mahādēva's prosperity

(Verse 65) The (*temple of the*) god Mahādeva, which displays itself as having been constructed in reverence by Mahādēva the hard-jewel among the Generals of the Earth's favourites [the Cnālukyas], in the vastness of its lofty flagstaff lifts a finger to point a comparison with all other abodes of gods on the earth bounded by the seven seas, saying "Look! such are they, (and) this!"

(Verse 66) When the god's lofty abode was displayed, which was indeed worthy to belong to the God of Gods, (*this*) Śiva of a General caused those who only looked at it to feel amazement, so that they said "This is unprecedented, even Brahman does not understand how to contrive (or) imitate it, it verily deserves to be styled a Guru to Viśvakarman for (*teaching him*) skill in other works"

(Verse 67) When one compares temples on the ocean-bounded earth, are any, whether it be those formerly built or those yet to be built or those now building equal (*to this*)? They are not equal. So, after previously constructing with joy of soul this one, which is worthy to be called the Emperor of Temples, in the everlastingly brilliant precinct of the god Mahādēva—

(Verse 68) As there was a pleasure-house of the Lady Fortune, having glory of glory in the world's praise (?), enduring for an æon, he, a tree of desire to the scions of his family, as the sentiment of devotion to his father increased in strength, meditated on the god Mūrti-Nārāyaṇa (and) constructed in honour of his sire a temple of the god Mūrti-Nārāyaṇa

(Verse 69) In honour of his mother he set up (*a temple of*) the god Chandālāsvara. He constructed a suburb, which was celebrated by the people of the world, a crown of Kāma, having collected (and) brought ladies who must be very descendants of the Mind-born king [Kāma] and Ratnā and Rambhā, he established them as public women of the suburb

(Verse 70) Terrible in prowess [*or a Bhairava in prowess*], having a prowess of arm striking terror into all foes, having attained glory, managing affairs for the welfare of the whole earth, having his merit fully brought into operation, possessing incalculable manliness, he constructed in honour of the boon-giver Sāhasa-Bhairava, the tutelary (*deity*) of his own brilliant cult, a splendid temple

(Verse 71) He, who was a Sarasvatī of all arts, a patron of all grammarians, poets, logicians, masters of tradition, professors of the Vēdas, adepts in spells, and (*other*) worthy men, constructed a monastery in piety to Sarasvatī of all arts, represented by literature, Vēdas, mystic formulæ, (and) the holy Akshara

(Verse 72) The surrounding wall is like the gathered circle of the arms of Mrīda [Śiva] when he lays down his hand in assuming charge, with the words. "Over the surface of the ocean-encompassed earth this district, which through Mahādēva's gift to me I have taken under my charge, is holy, it is not fitting for Kālī to enter on any side"—a place of sport for the furious elephants of the sky to rub their temples

(Verse 73) This sanctuary of Śiva arose from the waters of Ganges when Mrīda [Śiva] in ancient times standing there brought down the river Ganges, as the God joyfully gave it to the Goddess to be a pool for her aquatic sports, the "Tank of the Goddess [Umā or Pārvatī]" stands in the brilliant precinct of the god Mahādēva, with its name corresponding to reality

Furthermore as to the manner thereof —

(Verse 74) While the whole world clasped its hands looking on, the General Mahādēva brilliantly performed pious works at Savasī, Kundungola, Kādālūr, Ittagē, Vēlugarāme, Vārīnāsī, the Pampā-sthala of the Lord famous among the folk, Mōdegānūr, the fortunate Rāya-Nārāyaṇa-purī, (and) Nareyaṅgal, with conspicuous merit

(Verse 75) By performing duly pious works with extreme brilliance at the places called Nidugundi, Mangalavura, the fortunate Lattalūr, Bennekal, Vadavūr, Kōravura, and the famous Riddhigāva, Mahādēva obtained a wealth of glory such that the earth will affectionately praise (him) as long as moon, sun, and stars (*endure*)

(Line 69) Ōm ' Hail ' When the victorious rule of king Tribhuvanamalla,<sup>1</sup> refuge of the whole earth, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, was advancing in its course of successively increasing prosperity (*to endure*) as long as moon, sun, and stars Ōm '—

(Lines 70-71) Whereas king Tribhuvanamalla, for the supply of material for personal enjoyment, offerings, food-gifts, alms, and festival cloths for the god the Lord Mahādēva of the *agrahāra* Ittaga and for theatrical entertainments (?), had granted (*the*) one (*entire village*) Bennekallu, within the Kukkanūru thirty, in perpetuity as long as moon, sun, and stars (*endure*), as a universally respected possession, with definition of the four boundaries within the *tribhōga*,<sup>2</sup> to be held on *iala vritti* tenure for that god —

(Lines 71-72) Further, the General Mahādēvayya, high minister, *Sandhi-vigraha* for the Kanarese country, Master of the Household, possessor of all titles of honour, such as . " the high chief of feudatories, who has attained the *pañcha mahāśabda*,<sup>3</sup> great august general, terrifier of foes, moon to the night-lotuses of (*his*) kinsmen, mine of the gems of polity, sun to the day-lotuses of the Brāhman race, seeing as he speaks, pure in his Gōtra, (*behaving*) as a son to the wives of other men, a lion to the elephants who are traitors to his lord, delighter of the souls of worthy men, a bee to the lotus-feet of king Tribhuvanamalla, a Skanda in the front of battle,"—

(Lines 72-76) Having delivered property into the hands of the sheriff of the great *agrahāra* Ittaga and the rest of the Four-hundred Mahājanas, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus mouth of Hiraṇyagarbha-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Purāṇas, in the six philosophical systems, and in the six modes of logic, gods in excellence of sweet speech, consummate masters of the rules of the traditions for the *aśvamēdha* and many other sacrifices, having a lustre like that of the sun in the circuit encompassed by the ten points of space, trees of desire to dependents, shining in glory as far as the four oceans girdling the earth on the east, south, west, and north resembling the profound ocean, lions to the elephants of sin, mines of gems of right judgment, teachers of philanthropy, having the firmness of the primitive mountains, indifferent to others' wives though they be like Tīlōttamā, supporters of all learned men, conflagrations of doom to the homesteads of the thirty-two thousand forms of treachery, submarine fires to the oceans which are the armies of potent foes, shatterers of the clouds of guilt, adamant chambers to those who come to them for refuge,—

(Lines 76-78) Did on Sunday, the full-moon day of Bhādrapada of the cyclic year Nandana, being the thirty-seventh year of the Chālukya Vikrama era, on the occasion of a transit (*causing*) an eclipse of the moon, during a *vyatipāta*, grant with pouring of water, for the personal enjoyment, oblations, food-gifts, professors' stipends, clocks, and retinue of dancing-girls and attendants of the god Mahādēvēśvara, five-hundred *mattar* of the eastern fields, as a universally respected possession, free from all conflicting claims the boundaries

<sup>1</sup> As here, henceforth in all prose passages I shall omit to translate *śrī* and *śrīmat* when they are merely honorific prefixes.

<sup>2</sup> See *Ind Ant*, vol 19, p 271

<sup>3</sup> Regarding this epithet see vol. 12 above, p 254

thereof are · on the east, the road going from Kukkanūru to Talakallu ; on the south, the border of the fields of Talakallu , on the west, the border is the *adḍa-vasuge* , on the north, the border of Kāṇiyahallu.

(Lines 78-82) Also, for the retinue of dancing-girls and attendants of the god there were granted twenty-four houses, as a suburb (*for them*) to dwell in on the south of the gate-house—omitting ten cubits of roadway—as far as the sheriff's house, an extent of messuages (*consisting*) of the houses (*amounting to*) 54 cubits as the line of the southern area ; on the front eastward from the house of Kodaliya Kṛtana, . 4 cubits as the northern line, on the front eastward from the house of Mudīyanūra Viṣṇu-Ghaṣṣa, 65 cubits , there on the east, to the south of the road, houses forming a line of 21 cubits, with eastward frontage as far as the house of extending to over 76 cubits , with these, two oilmills with their buildings, for the perpetual lump of the god , on the west of the town, a line (*consisting*) of the street of the *kult*, (*comprising*) 3 *mattar* 225 *kamma* of mango-garden of *vasuge* , north of the wall of the god's precinct, a garden (*comprising*) 5 *mattar* 675 cubits, on the east of the town to the south of the Tank of the Fairy Ladies, a garden (*comprising*) 2 *mattar* , at the junction of the *adda-vasuge* of the Road of the Hill with (*the temple of*) the god Kēśava of the street of Kāḍiyūr, 1 *mattar* 500 *kamma* of *takkilu* land , of this hundred, 1 *mattar* 130 *kamma* red land of *vasuge*, 1 *mattar* 100 *kamma* red land , of the street of Kāḍiyūr . *mattar* ; of the Sēnabōva's *vīsaka* of *vasuge*, 4 *mattar* , on the east of (*the temple of*) that god, south of the Tank of the Fairy Ladies, 1 *mattar* of garden , for the choultry of that street, 40 *mattar* east of the wall of the town (*and*) one house at the head of the street

(Lines 82-84) There for the instruction of youths in the Rīgvēda 1 *lhandika*, for the instruction of youths in the Yajurvēda 1 *lhandika*, amounting altogether to 2 *lhandikas*, being (*given*) in perpetuity, there was a sum of one hundred and twenty *gadyāna*, in figures 120 gold *gadyāna*, (*entrusted*) to the whole body of Four hundred Mahājanas, for which they have to pay regularly at the rate of interest of one *pana* per gold piece annually Thus the Four-hundred are to deduct twelve *gadyāna* of annual interest on this gold, and regularly pay it every year to the teachers , so the Four-hundred shall maintain this much as long as moon, sun, and stars (*endure*), with universal respect (*and*) in freedom from all conflicting claims

(Lines 84-86) Thus for those who maintain this pious foundation according to its proper rule the fruit will be the same as if they decorated with gold the horns and hoofs of a thousand kine during an eclipse of the sun at the holy sanctuaries of Benares, Arghyatirtha, Prayāge, and Kurukshētra, and presented them according to rule, so ornamented to a thousand Brāhmins learned in the Four Vēdas To those who violate this pious foundation will accrue the guilt of destroying those thousand Brāhmins and those thousand kine at those sanctuaries

(Lines 86-89) The earth has been enjoyed by many kings, beginning with Sagara , who-soever at any time holds the soil has at the same time the fruit thereof As between a donation and the maintenance thereof, it is more blessed to maintain (*a grant*) than to give it, through a grant one attains paradise, through the maintenance thereof the everlasting seat He who should appropriate land, whether given by himself or given by others, is born as a worm in dung for sixty thousand years He who takes away a single gold piece, a single cow, or a single finger-breadth of soil goes to hell until the dissolution of the universe "This general principle of law for kings must be maintained by you in every age," again and again Rāmabhadra makes this entreaty to all these happy sovereigns. I clasp my hands on my head in salutation to those monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety

## B —OF THE TIME OF SANKAMADEVA : A D 1178

As has been said above, this record begins midway in line 89 directly after the end of the inscription A, from which it is separated by only a double mark of punctuation —The characters here are in a script similar to that of A, but somewhat smaller and cramped and inelegant. They are for the most part from  $\frac{1}{15}$ " to  $\frac{3}{8}$ " in height —The language is Kanarese, of the mediæval type, all in prose —As regards vocabulary, in line 89 we have the form *Āṣṭayya* for *Āṣṭayya*. Dr. Fleet remarks that this seems to indicate the origin of the form *Āṣṭya*, *Āṣṭya*, which is well known. In line 93 we have the accusative *kāla* for *kālam*, perhaps intentionally, but perhaps only as the result of a careless omission of the *anuvāra*. In line 95 we have the word *bala*. Dr. Fleet tells me that this is another form of *bana*, which term is used to denote recognized separate groups of the head-men or the accountants of a town or village when they are not all of the same descent, and is also applied to the corresponding divisions of the lands attached to the office. In this line we have also another instance of the change of the *ay* sound to *ey*, in the surname Gheysa, = Ghaysa, Ghaṇsa —The orthography shows, like that of A, a fluctuation in the use of initial *p* and its derivative *h* thus, we have *paduval* in lines 94 and 95, by the side of *hola*, line 93, and *hōda*, line 94.

The inscription is of the time of the Kalachurya king Sankamadēva. It records grants which were made for the temple of Mahādēva, and were given in trust to the Four-hundred Mahājanas, headed by the Ūrode or village head-man, of Ittage, by a certain Nāgadēvayya Nāyaka, who, being described as a *mahā-vadda-vyavahārī*, seems to have been a banker or money-lender on a grand scale.

The details of the date (line 89) are the cyclic year Vilambin, being the second year of the reign of Sankamadēva, the new-moon of Āṣṭayya, Ādivāra (Sunday). Dr. Fleet gives me the following remarks —“ This Vilambin samvatsara was the Śaka year 1100 expired, A D 1178-79. For this year the given *tithi*, the new-moon of Āṣṭayya, as a true *tithi*, answers to 12 October, A.D. 1178, on which day it ended at about 22 hrs 20 min after mean sunrise (for Ujjain). This day, however, was a Thursday, whereas the record specifies a Sunday. In this case a mean calendar does not help the *tithi* as a mean *tithi* ended at 8 hrs 39 min on the next day, Friday. Thus, from both points of view this date is an irregular one<sup>1</sup>. Further, we are told in line 93 that the grants were made on the occasion of an eclipse of the moon — but of course there cannot be such an eclipse at a new-moon, and there was no eclipse of the sun at this new-moon, or of the moon at the full-moon of Āṣṭayya, to justify our proposing any emendation of the record. The text here, again, has the expression *sōma-grahana-samkrānti-vyatipātad-amdu* regarding this use of the term *samkrānti* see p 40 above ”

Regarding two of the places mentioned in this record, namely Kukkanūru and Talākallu (lines 93-4), see remarks at p 40 above, under the inscription A.

TEXT.<sup>2</sup>

89

chakravartī-Sankamadēva-varṣa(rsha)da  
Āṣṭayjad<sup>4</sup>=amā-

Om<sup>3</sup> Svasti śrīmatu-Kalachuryya-  
2neya Vilambi-samvatsarada

<sup>1</sup> In connection with this date the following note may be made. In the Elliot MS Collection the name of the *samvatsara* is given as *Hēvilambī*. This is well known as a southern corruption or variant of *Hemalambī*. The *Hemalambin samvatsara* comes next before Vilambin. And it happens that for A.D 1177 the given *tithi* answers quite regularly to Sunday, 23 October, on which day it ended at about 10 hrs 42 min. But the record has unmistakably *Vilambī*, with no possibility of any other reading —J F F.

<sup>2</sup> From the ink impression

<sup>3</sup> Represented by the spiral symbol

<sup>4</sup> Read *Āṣṭayjad*, and see above

- 90 vāsyē Ādivārad-amdu svasti samasta-guna-sampannar-appa śrīman-  
mahā-vadda-vyavahāri Nāgadēvayya-nāyakaru svasti yama-niyama-svādhyāya-  
dhyāna-dhāraṇa-mo(mau)n-ānushthāna(na)-japa-samādhi-śīla-guṇa-sampannarum vibu-  
dha-prasannarum Hīranyagarbhā-Brahma-mukha-kamala-vinirggata-vēda-vēdāṅg-ō-
- 91 pāmga śruti - smṛi(smṛi)ti-purāna-shadu-darśana-shatu-tarkka-pravinar<sup>1</sup>-āśrita-jana-kalpa-  
vri(vri)ksharum=appa śrīmad-anādiy-agrahāram Yittagey=ūr-odeya-pramukhav=  
aśēsha-mah[ā\*]janam nālnūvvara kayyalu dravya-dāna-pūrvakadim  
sarvva-namaśya(sya)-sarvva-bādhā-parihārav=āgi padadu svasti yama-niyamu-  
svā-
- 92 dhyāya-dhyāna-dhāraṇa-mo(mau)n-ānushthāna(na)-japa-samādhi-śīla - guṇa - sampannar=  
appa śrī-Svayambhu-Trikūṭēśvara-dēvara śrī-Mahādēvēśvara-dēvar=ācharyyarum=appa  
śrī-Kṛiyāśakti-pandita-dēvar=avara śiṣhyaru śrī-Somēśvara-pandita-dēvar=avara  
śiṣhyaru śrī-Vidyābharana-pandita-dēvar=avara śiṣhyaru śrī-
- 93 Somēśvara-pandita-dēvara kāla<sup>2</sup> karchchi dhārā-pūrvvakam mādi sōma-  
grahana-samkrānti-vyatipātad-amdu śrī-Mahādēvēśvara dēvara agr-  
āsanakke bitta keyi mūda voladalu mat[t\*]aru 35 adara sime  
mūdalu Niddi(?tti)gāveya hola mēre temkalu kavileya kallu  
mēre paduvalu Kukkanūrim
- 94 Talakallimge hōda batt[e\*] mēre badagalu śrī-Somēśvara-dēvara agr-āsanada  
keyi Gavarēśvara-dēvara keyi mēre mattav=ā dēvarggey=ūrim badagalu  
tōmta mat[t\*]aru 1 adara sime mūdalu latte mēre temkalu  
Nāraṇēśvara-dēvara tōmta mēre paduvalu Kīrya-Sam[ ]<sup>3</sup>
- 95 gēriya balam mēre badagalu Ip pemdura Vāsudēva-gheysara tōmta mēre  
[||\*]

## TRANSLATION.

(Lines 89-91) Ōm ! Hail ! On Sunday, the new-moon day of Āśvayuja of the cyclic year Vilambin, being the second year of the Kalachurya emperor king Sankama, the mahā-vadḍa-vyavahāri Nāgadēvayya Nāyaka, endowed with all virtues, having delivered property into the hands of the sheriff and the rest of the Four-hundred Mahājanas of Anādi-agrahāra Ittage, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-mouth of Hīranyagarbhā-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Purānas, in the six philosophical systems, and in the six modes of logic, trees of desire to dependents,—

(Lines 91-93)—did grant with living of the feet and pouring of water to Somēśvara Pandita-dēva,—disciple of Vidyābharana Pandita-dēva, disciple of Somēśvara Pandita-dēva, disciple of Kṛiyāśakti Pandita-dēva,—who is endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, and is the teacher (*attached*) to the god the Lord Mahā-dēva (*belonging to the temple*) of Svayambhu-Trikūṭēśvara, during a transit (*causing*) an eclipse of the moon, in a vyatipāta, 35 mattar of arable land in the eastern fields for the agrāsana of the god the Lord Mahādēva, as a universally respected possession, free from all conflicting claims

<sup>1</sup> Read *pravīnarum*

<sup>2</sup> This stands for *kālam*, perhaps intentionally, perhaps only by a careless omission of the *anusāra*.

<sup>3</sup> One syllable is illegible here, or perhaps two.

(Lanes 93-95) As to the borders thereof . on the east, the fields of Niddigāve are the bound , on the south, a cow's stone [a stone with a cow sculptured on it] is the bound , on the west, the road going from Kukkanūru to Talakallu is the bound , on the north, the arable land of the agrāsana of the god Sōmēśvara (and) the arable land of the god Gavaṛēśvara are the bound. Likewise (he granted) to that god 1 mattar of garden-land on the north of the town. As to its borders . on the east, the causeway is the bound on the south, the garden of the god the Lord Nārāṇa is the bound , on the west, the bala of Kṛīya-Sam . gērī is the bound , on the north, the garden of Vāsudēva Gheysa of the Two Wives is the bound.

### No 5—THE CYCLE OF JUPITER,

AND

### THE NAMES OF THE SAMVATSARAS APPLIED TO HINDU SOLAR YEARS.

*A continuation of the author's "Indian Chronography"*

By ROBERT SEWELL, ICS (RETD).

#### *Introductory*

199. In my "*Indian Chronography*" (pp. 46-65 and Tables XXVII to XXXI A) I have shewn how the exact beginning and ending of a Jovian year can be ascertained, according to the various astronomical authorities in use in India, from K Y 3117 (A D 16-17) to 5133 (A D 2032-33) These calculations were made, as regards the motion of Jupiter, by the mean sign system, that is to say, by conceiving the length of each samvatsara as being the time occupied by the planet in passing by his mean motion through one sign, or 30°, of the Hindu zodiac, and they were made as regards the solar year by determining the number of days and decimals of a day by which each samvatsara began after apparent Mēsha samkrānti<sup>1</sup> in each solar year In the single case of the *Original Sūrya Siddhānta*, however, (Tables XXX and XXX A) the computation was made with reference to the moment of mean Mēsha samkrānti ; for the reason that it is almost certain that during the whole period of its use the Hindu calculators worked entirely on that system

200 Since the publication of the *Indian Chronography* I have examined a large number of dates of Indian inscriptions, and have come across many cases where the name of the given samvatsara does not exactly accord with the solar year with which it should be connected according to rule framed with apparent Mēsha samkrānti as the guiding-point Sometimes this may be due to mere accident ; sometimes it may arise from the use of the name of the samvatsara current at the moment of the action commemorated by the record instead of that of the samvatsara current at Mēsha samkrānti of the current year But it is certain that at least up to the time of Śrīpati (about A D 1040) and probably for a long time afterwards the Hindu calculators based their determination of the Jovian samvatsara current at Mēsha samkrānti (and, therefore, according to custom giving its name to the entire solar year) not with reference to the apparent but to the mean Mēsha samkrānti , and this would often cause the solar year to be called by a different Jovian cycle-name The late Sankara Balkrishna Dikshit hunted (*Indian Calendar*, p 28) that possibly this practice lasted till as late as the 15th century.

201 My tables in the *Indian Chronography* were intended to enable the beginning and ending time of a samvatsara to be calculated by time measured from a known point, and since Table I of the *Indian Calendar* stated that point (apparent Mēsha samkrānti) in each year it was obviously most simple to use that point The tables were not framed to serve as a guide to the Jovian name to be correctly applied to each solar year, though that could be gathered from them with a little trouble and care

<sup>1</sup> The Mēsha samkrānti point marks the first moment, or beginning, of each solar year.

202 It is evident, however, that we can only be secure in our acceptance of, or rejection as irregular of, an inscription-date, if, besides the tables calculated by the apparent Mēsha samkrānti, we have others calculated by the mean Mēsha samkrānti, and furthermore have at hand a table containing the Jovian cycle-name properly (i.e. by Hindu rule) connected with each solar year with reference to both apparent and mean Mēsha samkrānti, and by all the Hindu Siddhāntas, i.e. such a table as will shew at a glance whether a cycle-name is properly applicable to a particular solar year by any system or by any known Hindu authority. This then is the work partly done in the present paper

203 Before explaining the method of preparation and the use of the tables which follow a few remarks may not be considered out of place

204 As mentioned below, the late Mr S Balkrishna Dikshit expressed the opinion that the *Second Ārya Siddhānta*, whose date is believed to be about A D 950, was in no part of India in use for a long time. The Siddhānta which has obtained most general acceptance, except in the south, is the *Present Sūrya Siddhānta*, which dates perhaps from about A D 1000, and which in parts was corrected by the author of the *Makaranda* in A D 1478. My Table XLII (below) shews all the years in which suppressions of Jovian samvatsaras took place according to each authority. These suppressions are marked with asterisks. Now it will be apparent to anyone using that table that in this respect the results afforded by calculation from the elements of the *Second Ārya Siddhānta* are much nearer to those of the *Present Sūrya Siddhānta* with the correction (*bija*) than to results obtained by the use of any other authority. The position of Jupiter, that is, as calculated by the *Second Ārya* differed considerably from that calculated by the *Sūrya Siddhānta* until the Hindu astronomer in the 15th century introduced the correction to the latter's elements, after which the two come much closer together. If, therefore, the corrected *Sūrya Siddhānta* is really the most accurate authority, we must hold that at least in the matter of the motion of Jupiter the *Second Ārya Siddhānta* was unworthily dealt with and received scant justice.

205 Although the *Second Ārya Siddhānta* seems to have been in use for a very short time I was induced to continue the calculations according to its elements through the whole period of over 1,400 years embraced in the general Table XLII below, partly in order to call attention to this peculiarity.

206 In ordinary cases it would suffice, when once the moment of beginning of a samvatsara had been calculated with reference to apparent Mēsha samkrānti, merely to add to it the time-difference or sōdhya, between apparent and mean Mēsha samkrānti in order to arrive at the moment of its beginning with reference to mean Mēsha samkrānti, and in ordinary cases the four decimal points given in my tables would suffice. But in order that there may be no mistake in very close cases I have worked the whole of these tables by nine places of decimals. One instance, and that a very interesting and instructive one, will shew how important it is that this should be done, especially with reference to the information afforded by Table XLII.

207 Note the year K Y 3710, A D 609-10, in which No 1 Prabhava of a cycle began, according to the *First Ārya Siddhānta* and as tabulated for four decimals of a day, 169 4400 days after mean Mēsha samkrānti (Table XXIX B below). We see that during that cycle 41 Plavanga was suppressed because it both began and ended within the limits of the solar year A D 649-50. Turning to the complementary Table XXIX A of the *Indian Chronography* we see that 41 Plavanga began in its year 169 4400 days prior to the time when No 1 Prabhava began in its year, which means that in A D 649 it began precisely at the moment of mean Mēsha samkrānti. Was it or was it not suppressed? Did it begin after or before that moment? If before, it was current at that moment and gave its name to the year, if later, it both began and ended within the limits of the solar year, and did not give its name to the year.

Calculation by nine decimals settles the question 1 Prabhava in A D 649-50 really began 169 439979688 days after mean Mēsha samkrānti and 41 Plavanga began 169 439978320 days earlier than No 1 Prabhava. So 41 Plavanga actually began 0 000000768<sup>d</sup> or 066 of a second after the moment of mean Mēsha samkrānti. Consequently it began and ended within the solar year, it was not current at mean Mēsha samkrānti, and on that basis did not give its name to the year, it was suppressed. But if it had begun a tenth of a second earlier it would have been current at the critical instant and the solar year would have been named after it. I am confident that the Hindu framers of pañchāṅgs would have insisted on the year A D 649-50 being named after 40 Parābhava even though that samvatsara expired less than a tenth of a second after the beginning of the year and 41 Plavanga was current from that instant till shortly before its close. The rule was strict as to the naming of the year according to actual currency at Mēsha samkrānti, and it would have been adhered to.

208 We have yet to learn, and our knowledge can only come from careful and painstaking research and study of a large number of inscription-dates how far the practice of naming a solar year after a Jovian samvatsara was extended to the luni-solar year in those parts of India where such reckoning was used, and when such extension took place. In the *Indian Calendar* (§ 57, p 53) it was noted that evidence exists to shew that such a practice was followed, at least for a time in some tracts, and the system adopted would doubtless be similar to that obtaining in the case of the solar year, but applied to the luni-solar year, that is to say, the year would be called after the name of the samvatsara current at the moment of beginning of the luni-solar year, or at the exact moment when, at the time of the new moon at the end of the lunar month Phūlguṇa, the longitude of the moon's centre coincided with that of the sun. This moment always takes place earlier than the moment of the solar Mēsha samkrānti, and of course the Jovian name thus given to the luni-solar year might be one different from that given to the solar year with which it was mostly connected. Careful calculation as to the arc travelled by Jupiter between the moment of beginnings of the luni-solar and solar year would have to be made by the framers of luni-solar pañchāṅgs for each year separately, in order to find the appropriate samvatsara whose name the luni-solar year was to bear. This cannot be determined by any general table. In such a system no expansion of a samvatsara can take place except in a luni-solar year which has an intercalary month, since the luni-solar common year is in length roughly seven days less than the samvatsara.

209 I begin Table XLII from the year A D 490 when a cycle began, and not from an earlier date, because at present the earliest certain date yet found in India which contains the samvatsara-name of a year belongs to the 8th century A D. Scholars are not quite clear about the Chalukya inscription of A D 602 (see *Indian Chronography*, p 3). It seemed useless to begin from an earlier date.

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210 The present Tables XXVII B to XXXI E supplement the work of Tables XXVII to XXXI A published in *Indian Chronography*, and enable the beginning and ending time of a Jovian samvatsara to be ascertained by any of the principal Indian Siddhāntas, when calculation is made on the basis of mean Mēsha samkrānti.

211 The present Table XXVII B follows the *Present Sūrya Siddhānta* without the bija (or correction introduced in A D 1478) on the basis of mean Mēsha samkrānti, Table XXVII of *Indian Chronography* being calculated by apparent Mēsha samkrānti, and Table XXVII B is to be used with Table XXVII A just as is Table XXVII. The rule is given in § 146, p 51, and examples in § 147, and (pp 117-120) "Examples" 48 to 52.



The present Table XXVIII B is calculated for mean Mēsha samkrānti according to the *Present Sūrya Siddhānta* with the *bija*, and is to be used with Table XXVIII A, *Indian Chronography*, just as is Table XXVIII in that work for apparent Mēsha samkrānti.

Similarly the present Table XXIX B is for mean Mēsha samkrānti by the *First Ārya Siddhānta* or *Āryabhaṭīya*, and is to be used with Table XXIX A, *Indian Chronography*

And the present Table XXXI B is for mean Mēsha samkrānti by the *Brāhma Siddhānta* and the *Siddhānta Śrōmanī*, and is to be used with Table XXXI A, *Indian Chronography*

Explanation is fully given in *Indian Chronography* (pp 52 to 62), and the work is shewn in Examples 53 to 60

The present Tables XXXI C, D and E are similarly prepared according to the *Second Ārya Siddhānta*, C for apparent, E for mean Mēsha samkrānti, D being common to both

212. Having completed my calculations so far I drew up Table XLII, which shews at a glance (the numbers in columns referring to the list at the side) for every year from A.D. 490-91 to 1914-15 what Jovian name would be given to each solar year according to the Hindu rule of naming the year by the samvatsara actually current at Mēsha samkrānti, and this by all the authorities, and both by apparent and mean Mēsha samkrānti. It will be found very useful in testing the accuracy of dates given in inscriptions found in tracts which, as in the north, carried on from year to year the practice of naming the year after the actual astronomical position of Jupiter

213. Thus, to give an example, suppose we have a date given in a record in the year K. Y. 4606 or Śaka 1427 expired (=A D 1505-6), Table XLII shews us at a glance that that solar year was called "Angiras" according to the *Sūrya Siddhānta without the bija* whether on a basis of apparent or mean Mēsha samkrānti, by the *Sūrya Siddhānta with the bija* also on either base, and (if they had been in use) also by the *Original Sūrya* on a mean base, and by the *Second Ārya Siddhānta* on either base; whereas according to the *First Ārya Siddhānta* on either base, or according to the *Brāhma Siddhānta* and *Siddhānta Śrōmanī* on either base the name of the year was "Śrīmukha"

#### CYCLE OF JUPITER. ELEMENTS ON BASIS OF MEAN MESHA SAMKRĀNTI.

##### Table XXVII B By the Sūrya Siddhānta without the bija

214. [Calculation on the basis of apparent Mēsha samkrānti is fully explained in *Indian Chronography*, pp 49-51] At the epoch of the Kaliyuga or in K Y 0 expired, B C 3102-1, the samvatsara 26 Nandana ended and 27 Vijaya began exactly at the moment of mean Mēsha samkrānti, Jupiter being then assumed to be precisely in long 0°. Since Vijaya ended before the end of the solar year it became kshaya, and did not give its name to any year. From the end of 26 Nandana 34 samvatsaras passed before the moment of beginning of 1 Prabhava of the next cycle. Using the letters of the List of elements of this *Siddhānta* on p 49, *Indian Chronography*,<sup>1</sup> we calculate the interval between the end of 26 Nandana and the beginning of 1 Prabhava by the formula  $E - (F \times 34)$  (E) 365 258756481 days— $(F \times 34)$  143 889205368 days=221 369551113 days This is the time after mean Mēsha samkrānti of K Y 33, B C 3069-8, when 1 Prabhava began. Between this 1 Prabhava and the 1 Prabhava of K Y 3117 there were exactly 52 whole samvatsara cycles

<sup>1</sup> "D" is the length of one samvatsara of Jupiter

"E" is the length of the sidereal solar year

"F"—E—D, or the difference between E and D

"H"—this difference for an entire cycle, or,  $F \times 60$

"I"—E—H, or additive difference for beginnings of successive cycles.

$I \times 52 = 5789501726772$  days  $E \times 16 = 5844110103703$  days Deduct the latter from the former, and add 221369551113 days (the beginning time of 1 Prabhava of K Y 33), and the result is 166734174182 At this distance of time therefore, after mean M̄śha samkrānti No 1 Prabhava began in K Y 3117, B C 3069-68 Calculation for the following cycles follows in order by adding for each the element "I"

*Table XXVIII B By the Sūrya Siddhānta with the bīja*

215 [Calculation on the basis of apparent M̄śha samkrānti is explained in *Indian Chronography*, pp 52-53] Although the bīja or correction, was not introduced till A D 1478 still, since it involved the change in some respects of the elements of the Siddhānta (compare the *Lists*, pp 49 and 53, *Indian Chronography*), calculation had to be made afresh from the epoch of the Kaliyuga, K Y 0 expired. At the moment of mean M̄śha samkrānti in that year 26 Nandana ended and 27 Vijaya began Vijaya was kshaya in that year Using the elements at the top of p 53, *Ind Chron*, we find  $E - (F \times 34) = 221639172313$  days This is the time measured from mean M̄śha samkrānti, when 1 Prabhava began in K Y 33, B C 3069-68 From the beginning of this Prabhava to the beginning of the 1 Prabhava in K Y 4540 A D 1139-40 there were exactly 76 cycles of samvatsaras " $I$ "  $\times 76 = 8197744791036$  days  $E \times 23 = 8400951390063$  days Deduct the latter from the former and add 221639172313 days as above and the result is 318432564286 days In K Y 4540 A D 1139-40, therefore, 1 Prabhava began 3184326 days after mean M̄śha samkrānti For the beginning-moment of each successive cycle we add the element "I," or 111812431461 days

*Table XXIX B By the First Ārya Siddhānta or Āryabhaṭīya*

216 [For method of calculation on the basis of apparent M̄śha samkrānti see *Indian Chronography*, pp 53-55] At the epoch of the Kaliyuga 26 Nandana is assumed to have ended, and 27 Vijaya to have begun precisely at the moment of mean M̄śha samkrānti The year was K Y 0, A D 3102-1 Vijaya was kshaya We use the same formula as before, viz  $E - (F \times 34)$ , to find the number of days by which 1 Prabhava began after mean M̄śha samkrānti in K Y 33  $D = 365258680555$  days,  $F \times 34 = 144023981572$  days Result 22124698983 days There were exactly 52 cycles between this Prabhava and the Prabhava which began in K Y 3117, A D 1617 We therefore add the above result to (" $I$ "  $\times 52$ ) and deduct a multiple of the solar-year length, i.e. ( $E \times 16$ ) (" $I$ "  $\times 52$ ) = 5777133079900 Adding for the beginning of Prabhava 22124698983 we have 5998367778883 Deduct ( $E \times 16$ ) or 5844138888880, and the remainder is 154228890003 This is the number of days by which 1 Prabhava began after mean M̄śha samkrānti in K Y 3117, A D 16 The calculation begins regularly from that figure, adding the value of "I" for each cycle

*Table XXX B By the Brāhma Siddhānta and Siddhānta Śiromani*

217 [For method of calculation on the basis of apparent M̄śha samkrānti see *Indian Chronography*, pp 58-62] It has already been determined (see *Indian Chronography*, p 59, § 165) that in K Y 0 Jupiter reached long  $0^\circ 6'49.816$  days after mean M̄śha samkrānti At that moment 27 Vijaya began and 26 Nandana ended In the following year, K Y 1 expired, 28 Jaya began (" $F$ " =) 4238430044 days earlier in the year than 27 Vijaya Hence in that year 28 Jaya began 2259929956 days after mean M̄śha samkrānti, and as it ended about 361 days later (" $D$ ") it ended before the end of the solar year and became kshaya,

not giving its name to any year To find the beginning-moment of the No 1 Prabhava of the next cycle we add as before  $E - (F \times 34)$  to the ending-moment of 26 Nandana as found above

$$\begin{array}{rcl}
 E & = & -365\ 258437500 \quad \text{days} \\
 (F \times 34) & = & -144\ 106621496 \quad \text{do} \\
 \hline
 & & 221\ 151816004 \quad \text{do} \\
 + & & 6\ 498360000 \quad \text{do} \\
 \hline
 & & 227\ 650176004 \quad \text{do}
 \end{array}$$

Therefore 1 Prabhava began 227 650176004 days after mean Mēsha samkrānti in the year K Y 33, B C 3069-68

Add this to "I"  $\times 52$ , and deduct a multiple of the solar year length or  $E \times 16$ , and we have the datum for K Y 3117, A.D 16-17

$$\begin{array}{rcl}
 \text{"I"} \times 52 & & 5769\ 537012720 \\
 + & & 227\ 650176004 \\
 \hline
 & & 5997\ 187188724 \\
 E \times 16 & = & -5844\ 135000000 \\
 \hline
 & & 153\ 052188724
 \end{array}$$

This last is the number of days by which 1 Prabhava began in that year after mean Mēsha samkrānti

From that moment we proceed regularly as before, adding the cycle difference "I" for each cycle

#### CALCULATION BY THE SECOND ĀRYA SIDDHĀNTA ON BASIS OF (1) APPARENT, (11) MEAN MĒSHA SAMKRĀNTI

218 In my *Indian Chronography* (n 2, p 63) I intimated my intention to publish Tables for finding the time of beginning and ending of a Jovian samvatsara according to the *Second* (or *Laghu*) *Ārya Siddhānta* in the same way as those published (Tables XXVII to XXXI A) according to the other Hindu authorities, and I now fulfil my promise

219 The date of the *Second Ārya Siddhānta* is believed to be about A D 950, and according to the opinion of the late Mr Sankara Balkrishna Dikshit, it does not seem to have been anywhere in use for a long time It was, however, known to Bhāskarāchārya in A D 1150, and such being the case I have considered it advisable to prepare the Tables for the whole period covered by the other tables referred to Though this is certainly useless for later years it is dangerous to draw a line and it is best to be on the safe side, as we know as yet neither the tract where this Siddhānta was used nor the date when its use ceased. As regards the samvatsaras of Jupiter this Siddhānta could never have been received as an authority in the South of India because there the astronomically calculated succession of samvatsaras, in the matter of the application of their names to the solar years, was neglected after the year A.D 906, every year being afterwards serially connected with the name of a samvatsara without regard to any suppression The presumption is that the use of the *Second Ārya Siddhānta* was confined to the north, or at least to those tracts where suppressions of samvatsaras were attended to

TABLE XXXI C. *Apparent Mēsha samkrānti as basis*

220 The process of calculation for Table XXXI C is as follows —

According to the *Second Ārya Siddhānta* the position of Jupiter at the moment of mean Mēsha samkrānti in K Y 0 expired, 1 current, that is to say, at the epoch of the Kaliyuga era, or the moment of mean sunrise on Friday Feb 18 B C 3102, was  $357^{\circ} 7' 12''$  (*Indian Chronography*, p 63) Jupiter did not reach the point  $0^{\circ}$  till he had travelled  $2^{\circ} 52' 48''$  of arc Calculating by his mean motion this journey occupied 34d 15h 45m or 3465 624537 days (Table XXXIV) He reached long  $0^{\circ}$  therefore at that length of time after the moment of mean Mēsha samkrānti, and when he reached it the samvatsara 27 Vijaya began The time-interval between mean and apparent Mēsha samkrānti in K Y 0, viz the interval which we call the “śodhya”, was determined by Dr Schram (*op cit* p 16) as 2 171973 days or 2 171972 days after calculation by two separate methods, the result showing a minute difference of 0 09 of a second I have halved this difference, and calculated with a śodhya of 2 1719725 days, or 2d 4h 7m 38 421s Jupiter therefore reached long  $0^{\circ}$ , 26 Nandana ended, and 27 Vijaya began,  $(34\ 65624537 + 2\ 1719725\ \text{days} =) 36\ 82821787\ \text{days}$ , or  $(34\ 15\ 45\text{m} + 2\ 4\ 7\text{m}\ 38\ 424\text{s} =) 36\ 19\text{h}\ 52\text{m}\ 38\ 421\text{s}$  after apparent Mēsha samkrānti in K Y 0 expired

221 Next has to be ascertained the moment of beginning of the first samvatsara “1 Prabhava” of the next 60-samvatsara cycle This occurred after the expunction of exactly 34 samvatsaras counting from the end of 26 Nandana The length of the solar year is ( $E =$ ) 365 258690278 days The annual difference between the lengths of the solar year and samvatsara is ( $F =$ ) 4 231719473 days This last multiplied by 34 is 143 878462082 days  $E - (F \times 34) = 221\ 380228196\ \text{days}$  This, added to the number of days by which 26 Nandana ended after apparent Mēsha samkrānti (viz 36 82821787 days, as found above) gives us 258 208446066 days 1 Prabhava therefore began 258 208446066 days after apparent Mēsha samkrānti in the year K Y 33 expired or B C 3069-68 The reason why the solar year was not K Y 34 expired is because in K Y 8 expired, B C 3094-93, the samvatsara 35 Plava was expunged

222 To arrive at the exact beginning of the “1 Prabhava” which began in A D 16-17, between which year and the year K Y 33 expired or B C 3069-68 there were exactly 52 complete cycles of samvatsaras, element “I” must be first calculated This is the difference in the beginning-time of the samvatsara No 1 Prabhava at the beginning of successive 60-year cycles The annual difference being ( $F =$ ) 4 231719473 days,  $F \times 60$  is 253 903168380 days Deduct this from the year-length “E” given above, and the remainder is the value of “I”, viz. 111 355521898 days 52 of these cycle differences ( $“I” \times 52$ ) amount to 5790 487138696 days To this must be added the time by which the 1 Prabhava began after Mēsha samkrānti in K Y 33 expired, or B C 3069-68 This was found to be 258 208446066 days The total is 6048 695584762 days Deduct from this a multiple of the solar year length E, viz ( $E \times 16 =$ ) 5844 139044448, and the remainder is 204 556540314 days

223 No 1 Prabhava therefore began in A D 16-17 or K Y 3117 expired 204 556540314 days after apparent Mēsha samkrānti From this point the calculation for Table XXXI C is carried regularly forward cycle by cycle, the expunged, or kshaya, samvatsaras being duly noted, with the years in which the expunction took place

224 It has been mentioned that in the earliest of the cycles which have been dealt with above the samvatsara 35 Plava was expunged This occurred in the year K Y 8 expired, B C 3094-3 From 27 Vijaya to 35 Plava is 8 samvatsaras The annual difference “F”

<sup>1</sup> See the list of elements of this Siddhānta on p 63, *Indian Chronography*, and footnote above, p 11

multiplied by 8 is 33853755784 days. Vijaya was found to have begun 3682527870 days after apparent Mēsha samkrānti in its solar year. Deducting from this 33853755784 days, viz. the 8-years collective difference, the remainder is 2974162086 days. 35 Plava, therefore, began at that length of time after apparent Mēsha samkrānti in K Y 8 expired or B C 013, and since the length of a samvatsara is only 361 odd days, it is evident that Plava ended before the expiry of the 36½ days of the solar year. It has been necessary to work out this point since, if there had been no expansion in the cycle in question, the year connected with 1 Prabhava of the following cycle would not have been, as it is, K Y 33 but K Y 34 expired.

[For the sake of conformity with the similar Tables for the other Siddhāntas (Tables XXVII to XXXI A, *Indian Chronography*) I have calculated the sōdhya as it has been determined by Dr. Schram for K Y 0, viz. 21719725 days, leaving it to workers to make the very slight alteration necessary (if a very close case should be discovered) to get perfect accuracy for the century concerned. Dr. Schram's results will be found in *Indian Chronography*, p. 16. The sōdhya in K Y 0 was 2171972 days, in K Y 3000 was 2172707 days, in K Y 10000 was 2172952 days and in K Y 50000 was 2173197 days. Having found by my Tables the beginning of the solar samvatsara, if greater accuracy is necessary deduct from the result after K Y 3000, first in proportion to the 2000 years' interval, an amount varying from 0.0007 to 0.0012, or from 1m 2s to 1m 16s. This last is the greatest possible difference.]

#### TABLE XXXI D

Table XXXI D is to be used, for *Second Ārya Siddhānta* computation just as Table XXVII B (*Indian Chronography*) is used for computation by the *Sūrya Siddhānta* without the bias.

#### TABLE XXXI E Mean Mēsha samkrānti as basis

225 The method of work for finding the beginning of the samvatsara 1 Prabhava in the year A D 16-17 K Y 3117 expired, on the basis of reference to mean instead of to apparent Mēsha samkrānti, could be explained in exactly the same way as has been already done in the latter case but it is unnecessary to go into such full details a second time. It suffices to say for a beginning, that with reference to mean Mēsha samkrānti in the year K Y 0 expired or at the epoch of the Kaliyuga era it has been shewn that the samvatsara 26 Nandana ended, and 27 Vijaya began 3466245370 days after that moment. We work from this point 8 samvatsaras later 35 Plava began ( $F \times 8$ ) 33853755784 days earlier than did 27 Vijaya. Deducting the latter from the former figure we find that in the solar year K Y 8 expired, B C 3069-8 35 Plava began 0802189586 days after mean Mēsha samkrānti, and therefore ended before the end of the solar year. It was a kshaya samvatsara. Hence, as before so here, the 1 Prabhava of the next cycle began in K Y 33 and not in K Y 34 expired.

226 No 27 Vijaya began in K Y 0 expired 34656245370 days after mean Mēsha samkrānti

$$"I" - ("F" \times 31) = 221386228106 \text{ days} \quad (\S 221 \text{ above})$$

Add these. That 1 Prabhava in K Y 33, B C 3069-8, began 256036473566 days after mean Mēsha samkrānti. Add this to "I"  $\times$  52 which = 5790487138696. Result 6046523612262 days. Deduct "E"  $\times$  16 or 5814139044418 days and we arrive at 202381557814 days, which is the number of days by which 1 Prabhava of the cycle began after mean Mēsha samkrānti in K Y 3117, A D 16-17.

This is tabulated as 2023816 days, and so in succession

*Time corrections*

227 Calculation by Tables XXXI C and D, or E and D will enable us to ascertain the moment of beginning and ending of any samvatsara by the *Second Ārya Siddhānta* with reference to any Mēsha samkrānti moment, true or mean, but as in the case of the *Original Sūrya Siddhānta*, *Brāhma Siddhānta* and *Siddhānta Śrōman* we must, if we use the *Indian Calendar Table I*, for giving us the time of occurrence of Mēsha samkrānti each year (cols 13 to 17 for the *First Ārya Siddhānta*) apply a correction in order to get at the exact time of Mēsha samkrānti by the *Second Ārya Siddhānta*, because the length of the year fixed by the *First Ārya* differed slightly from that fixed by the *Second Ārya Siddhānta*. The two started from the same point, viz the sunrise epoch of the Kaliyuga, or mean sunrise on Feb 18 B C 3102, but according to the *Second Ārya* the year is 0.84s longer than the *First Ārya* year (*Ind Chronography*, p 158, col 3). Hence the following Table must be used —

TABLE A A

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA SAMKRĀNTI AS CALCULATED BY (1) THE FIRST ĀRYA SIDDHĀNTA, (2) THE SECOND ĀRYA SIDDHĀNTA, THE TWO HAVING BEEN TOGETHER IN K Y 0, B C 3102

[Having found from Table I, cols 13 to 17, etc (by applying the fixed sōdhya to the apparent Mēsha samkrānti) the moment of mean Mēsha samkrānti by the *First Ārya Siddhānta*, add the time difference given in this Table for every expired year of the K Y in order to obtain the same by the *Second Ārya Siddhānta*]

Difference in years	Time difference	Difference in years	Time difference	Difference in years	Time difference	Difference in years	Time difference
1	2	1	2	1	2	1	2
	H M S		H. M S		H M S		H M S
1	— — 0.84	10	— — 8.40	100	— 1 24	1000	— 14 0
2	— — 1.68	20	— — 16.80	200	— 2 48	2000	— 28 0
3	— — 2.52	30	— — 25.20	300	— 4 12	3000	— 42 0
4	— — 3.36	40	— — 33.60	400	— 5 36	4000	— 56 0
5	— — 4.20	50	— — 42.0	500	— 7 0	5000	1 10 0
6	— — 5.04	60	— — 50.40	600	— 8 24		
7	— — 5.88	70	— — 58.80	700	— 9 48		
8	— — 6.72	80	— 1 7.20	800	— 11 12		
9	— — 7.56	90	— 1 15.60	900	— 12 36		

NB—To obtain exact time of apparent Mēsha samkrānti by the *First Ārya Siddhānta* add 30s to the time given in Table I, col 17 of the *Indian Calendar* in years A D whose number is odd, but not in those whose number is even. See *Indian Chronography* "Hints for workers," No 20, p 79

228 Again, to fix the exact moment of apparent Mēsha samkrānti by the *Second Ārya Siddhānta* we have to note that according to it the sōdhya, or time-difference between mean and apparent Mēsha samkrāntis varies slightly year by year, whereas the sōdhya by the *First Ārya Siddhānta* is a constant, so that we must, for absolute accuracy in *Second Ārya Siddhānta* time, take note of this varying difference

Dr Schram has fixed its value for use (*see Indian Chronography*, 13<sup>th</sup> D, p. 16) at different millenniums thus:—

TABLE B B  
SECOND ĀRYA SIDDHĀNTA SOLINTA

K Y expired	Christian year	Exact value of 4 Bya as fixed by Dr Schram			
		d	h	m	s
3000	B.C. 163-62	2	1	8	11 68
1000	A.D. 899-900	2	1	9	3 05
5000	A.D. 1899-1900	2	1	9	21 22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h 9m.; but for very close work take the 5000th value at K. Y. 3201, A.D. 500, as being 2d 4h 8m. 54.582s and add for every succeeding 100 years 2.117s. and for 1000 years 21.165s.

#### REITER WORK, AND EXAMPLE.

229 All work formerly necessary for the purpose of ascertaining which Jovian samvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha samkrānti, is now obviated by the information given in Table XLII below, which solves the question at a glance. It shows the samvatsara current at every Mēsha samkrānti, and we therefore know that the next samvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter samvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha samkrānti of next year.

230 But we sometimes desire to know the time of beginning and ending of a samvatsara in order to ascertain whether it was current at the time of the event or action chronicled in an inscription.

231 This time is precisely the same whether we calculate from mean or from apparent Mēsha samkrānti, and as the time of the latter is already given in, or can be gathered from, cols 13 to 17 or 17a of the *Indian Calendar* it is easiest to use that information as basis of work. Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the bya), the *First Ārya* or *Āryabhaṭīya*, the *Original Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śirōmanī* in the manner described in §§ 116, 147, 153, 158, 162 or 167 A and examples 48 to 59 A of *Indian Chronography*.

232 The work according to the *Second Ārya Siddhānta* is precisely similar, but we have to use the Tables A A and B B in the text above instead of any of the other Tables in the text of *Indian Chronography*. I proceed with an example.

233. We want to know what samvatsara began in K. Y. 4380 expired, A.D. 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārana was current both at apparent and mean Mēsha samkrāntis, and therefore in either case gave its name to the solar year, 19 Pārthiva began in the course of the year.

When did Pārthiva begin? and when did it end?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha samkrānti, the time being the same by both. We will work by

apparent Mēsha samkrānti Table XXXI C below shows that in the cycle concerned 1 Prabhava began 351 days after Mēsha samkrānti, and Table XXXI D shows that in its year 19 Pārthiva began 76 days earlier than did 1 Prabhava, so 19 Pārthiva began (351—76) 275 days after apparent Mēsha samkrānti in the given year. We find the time of apparent Mēsha samkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85<sup>1</sup>. Table A A shews the time difference between the two Siddhāntas, for the 4350 years since K Y 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later.  $275 + 85 = 360$ , i.e. (Table IX, *Ind Cal*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have  $351 \cdot 4704 - 76 \cdot 1710 = 275 \cdot 2994 =$  (Table XXXVI) 275d 7h 11m 8 16s after apparent Mēsha samkrānti.

Apparent Mēsha samkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 81d 20h 57m 30s.

The difference in the śodhya interval between mean and apparent Mēsha samkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d 3h 32m 30s. But according to the *Second Ārya* it varies slightly (See above, Table B B § 228, and accompanying remarks). The given K Y year is 4350. In K Y 4000 it was 2d 4h 9m 30 5s. Add for (say) 400 years 8 47s, at the rate of 2 117s per 100 years and we have the śodhya in the given year by the *Second Ārya Siddhānta* as 2d 4h 9m 11 52s.

The time difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m, for 300 years, 4m 12s, for 80 years, 1m 7 20s, total 1h 1m 19 20s.

Now we make our calculation

	d	h	m	s
<i>First Ārya Siddhānta</i> apparent Mēsha samkrānti	84	20	57	30
<i>First Ārya Siddhānta</i> śodhya	2	3	32	30
<i>First Ārya</i> mean Mēsha samkrānti	..	87	0	30 0
Time difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K Y 4350		1	1	19 20
<i>Second Ārya Siddhānta</i> mean Mēsha samkrānti	...	87	1	31 19 20
<i>Second Ārya Siddhānta</i> śodhya	...	..	—2	4 9 11 52
Apparent Mēsha samkrānti by <i>Second Ārya Siddhānta</i>	...	84	21	22 7 68
19 Pārthiva began after this		275	7	11 8 16
Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i>	360	4	33	15 84

360d = (Table IX, *Indian Calendar*) December 26

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha samkrānti (§ 231 above) began at 4h 33m 15 84s after mean sunrise on December 26, A.D. 1279.

<sup>1</sup> To suit, that is, the European name of the day



Dr Schram has fixed its value for us (*see Indian Chronography*, 139 D, p. 16) at different millenniums thus—

TABLE B B  
SECOND ĀRYA SIDDHĀNTA ŚODHĪA.

K Y expired	Christian year	Exact value of Śodhya as fixed by Dr. Schram			
		d	h	m	s
3000	B C 103-02	2	4	8	41 83
4000	A D 899 900	2	4	9	3 05
5000	A D 1899-1900	2	4	9	21 22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h 9m ; but for very close work take the Śodhya-value at K Y 3601, A D 500, as being 2d. 4h 8m. 54 582s and add for every succeeding 100 years 2 117s. and for 1000 years 21 168s.

#### RULE FOR WORK, AND EXAMPLE.

229 All work formerly necessary for the purpose of ascertaining which Jovian samvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha samkrānti, is now obviated by the information given in Table XLII below which solves the question at a glance. It shews the samvatsara current at every Mēsha samkrānti, and we therefore know that the next samvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter samvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha samkrānti of next year.

230 But we sometimes desire to know the time of beginning and ending of a samvatsara in order to ascertain whether it was current at the time of the event or action chronicled in an inscription.

231 This time is precisely the same whether we calculate from mean or from apparent Mēsha samkrānti, and as the time of the latter is already given in, or can be gathered from, cols 13 to 17 or 17a of the *Indian Calendar*, it is easiest to use that information as basis of work. Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the bija), the *First Ārya* or *Āryabhaṭīya*, the *Original Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śirōmanī* in the manner described in §§ 146, 147, 153, 158, 162 or 167 A and examples 48 to 59 A of *Indian Chronography*.

232 The work according to the *Second Ārya Siddhānta* is precisely similar, but we have to use the Tables A A and B B in the text above instead of any of the other Tables in the text of *Indian Chronography*. I proceed with an example.

233. We want to know what samvatsara began in K Y 4380 expired, A D 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārana was current both at apparent and mean Mēsha samkrāntis, and therefore in either case gave its name to the solar year, 19 Pārthiva began in the course of the year.

When did Pārthiva begin ? and when did it end ?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha samkrānti, the time being the same by both. We will work by

apparent Mēsha samkrānti Table XXXI C below shows that in the cycle concerned 1 Prabhava began 351 days after Mēsha samkrānti, and Table XXXI D shows that 19 Pārthiva began 76 days earlier than did 1 Prabhava, so 19 Pārthiva began (351—76) 275 days after apparent Mēsha samkrānti in the given year. We find the time of apparent Mēsha samkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85<sup>1</sup>. Table A A shows the time-difference between the two Siddhāntas, for the 4350 years since K Y 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later. 275+85=360, i.e. (Table IX, *Ind Cal*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have 351 4704—76 1710=275 2994=(Table XXXVI) 275d 7h 11m 8 16s after apparent Mēsha samkrānti.

Apparent Mēsha samkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 81d. 20h 57m 30s.

The difference in the śodhya interval between mean and apparent Mēsha samkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d 3h 32m 30s. But according to the *Second Ārya* it varies slightly (See above, Table B B, § 228, and accompanying remarks). The given K Y year is 4380. In K Y 4000 it was 2d 1h 9m 3 05s. Add for (say) 400 years 8 47s, at the rate of 2 117s per 100 years and we have the śodhya in the given year by the *Second Ārya Siddhānta* as 2d 4h 9m 11 52s.

The time-difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m, for 300 years, 4m 12s, for 80 years, 1m 7 20s, total 1h. 1m 19 20s.

Now we make our calculation

	d	h	m	s
<i>First Ārya Siddhānta</i> apparent Mēsha samkrānti	84	20	57	30
<i>First Ārya Siddhānta</i> śodhya	2	3	32	30
<i>First Ārya</i> mean Mēsha samkrānti	87	0	30	0
Time difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K Y 4380	1	1	19	20
<i>Second Ārya Siddhānta</i> mean Mēsha samkrānti	87	1	31	19 20
<i>Second Ārya Siddhānta</i> śodhya	—2	4	9	11 52
Apparent Mēsha samkrānti by <i>Second Ārya Siddhānta</i>	84	21	22	7 68
19 Pārthiva began after this	275	7	11	8 16
Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i>	360	4	33	15 84

360d =(Table IX, *Indian Calendar*) December 26

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha samkrānti (§ 231 above) began at 4h 33m 15 84s after mean sunrise on December 26, A.D. 1279.

<sup>1</sup> To suit, that is, the European name of the day

Dr. Schram has fixed its value for us (see *Indian Chronography*, 132 D, p. 16) at different millenniums thus—

TABLE B B  
SECOND ĀRYA SIDDHĀNTA SŪTRA

K Y expired	Christian year	Exact value of Sūrya as fixed by Dr. Schram			
		d	h	m	s
3000	B C 163 02	2	4	8	42 88
4000	A D 599 900	2	4	9	3 05
5000	A D 1899 1900	2	4	9	21 22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h 9m ; but for very close work take the Sūrya-value at K Y. 3001, A.D. 500, or 1 day 2d 4h. Em. 54 582s and add for every succeeding 100 years 2 117s and for 1000 years 21 168s

#### RULE FOR TOPIC AND EXAMPLE.

229 All work formerly necessary for the purpose of ascertaining which Jovian samvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha samkrānti, is now obviated by the information given in Table XLII below which solves the question at a glance. It shows the samvatsara current at every Mēsha samkrānti, and we therefore know, that the next samvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter samvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha samkrānti of next year.

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232 The work according to the *Second Ārya Siddhānta* is precisely similar, but we have to use the Tables A A and B B in the text above instead of any of the other Tables in the text of *Indian Chronography*. I proceed with an example.

233. We want to know what samvatsara began in K Y 4380 expired, A D 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārana was current both at apparent and mean Mēsha samkrāntis, and therefore in either case gave its name to the solar year, 19 Pārthiva began in the course of the year.

When did Pārthiva begin ? and when did it end ?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha samkrānti, the time being the same by both. We will work by

apparent Mēsha samkrānti Table XXXI C below shows that in the cycle concerned 1 Prabhava began 351 days after Mēsha samkrānti, and Table XXXI D shows that 19 Pārthiva began 76 days earlier than did 1 Prabhava, so 19 Pārthiva began (351—76) 275 days after apparent Mēsha samkrānti in the given year. We find the time of apparent Mēsha samkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85<sup>1</sup>. Table A A shows the time-difference between the two Siddhāntas, for the 4350 years since K Y 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later.  $275 + 85 = 360$ , i.e. (Table IX, *Ind Cal*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have  $351 \cdot 4701 - 76 \cdot 1710 = 275 \cdot 2994 =$  (Table XXXVI) 275d 7h 11m 8 16s after apparent Mēsha samkrānti.

Apparent Mēsha samkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 84d 20h 57m 30s.

The difference in the śodhya interval between mean and apparent Mēsha samkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d 3h 32m 30s. But according to the *Second Ārya* it varies slightly (See above, Table B B § 228, and accompanying remarks). The given K Y year is 4380. In K Y 4000 it was 2d, 1h 9m 3 05s. Add for (say) 400 years 8 47s, at the rate of 2 117s per 100 years and we have the śodhya in the given year by the *Second Ārya Siddhānta* as 2d 4h 9m 11 52s.

The time difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m, for 300 years, 4m 12s, for 80 years, 1m 7 20s, total 1h 1m 19 20s.

Now we make our calculation

	d	h	m	s
<i>First Ārya Siddhānta</i> apparent Mēsha samkrānti	84	20	57	30
<i>First Ārya Siddhānta</i> śodhya	2	3	32	30
<i>First Ārya</i> mean Mēsha samkrānti	..	87	0	30 0
Time difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K Y 4380 . . .		1	1	19 20
<i>Second Ārya Siddhānta</i> mean Mēsha samkrānti	..	87	1	31 19 20
<i>Second Ārya Siddhānta</i> śodhya ..	..	—2	4	9 11 52
Apparent Mēsha samkrānti by <i>Second Ārya Siddhānta</i> ..	84	21	22	7 68
19 Pārthiva began after this	275	7	11	8 16
Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i> .	360	4	33	15 84

360d = (Table IX, *Indian Calendar*) December 26

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha samkrānti (§ 231 above) began at 4h 33m 15 84s after mean sunrise on December 26, A.D. 1279.

<sup>1</sup> To suit, that is, the European name of the day

TABLE XXVII B

THE SIXTY-SAMVATSARA CYCLE OF JUPITER

Mean-sign system by the SŪRYA SIDDHĀNTA WITHOUT THE BĪJA calculated with reference to mean Mēsha samkrānti

(For all India up to A D 906, and for the northern portion alone after and inclusive of that date)

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsaras	Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsaras
1	2	3	4	1	2	3	4
(0) 33	BC (3102-01) 3069-8	221 3696	27 Vijaya	(4009) 4066 (4094) 4125 (4180)	AD (908-09) 965 66 (993-94) 1024-25 (1079-80)	121 8264 233 1631	3 Śukla 29 Manmatha 56 Dundubhi
3117 (3156) 3176 3236 (3241) 3295 (3327) 3354 (3412) 3413 3473 (3497) 3532 (3582) 3591 3651 (3668) 3710 (3753) 3769 3829 (3838) 3898 (3924) 3947 4007 <sup>1</sup>	AD 16-17 (55-56) 75-76 135-36 (140 11) 194-95 (226-27) 253-54 (311-12) 312-13 372-73 (396 97) 431-32 (481-82) 490-91 550-51 (567-68) 609-10 (652-53) 663-69 728-29 (737-38) 787-88 (823-24) 846-47 906-07 <sup>1</sup>	166 7342 278 0708 24 1487 135 4853 246 8219 358 1586 104 2364 215 5731 326 9097 72 9876 184 3242 295 6608 41 7387 153 0753 264 4120 10 1838	40 Prabhava 6 Angas 33 Vikārin 59 Krodhana. 25 Kbara 51 Pingala 18 Tirana 44 Sādhārana 10 Dhṛṭi 37 Śobhana	(4180) 4184 4244 (4265) 4303 (4350) 4362 4422 (4436) 4481 (4521) 4540	(1079-80) 1083-84 1143-44 (1161 65) 1202-03 (1249-50) 1261-62 1321-22 (1335-36) 1380-81 (1420-21) 1439-40	344 4997 90 5776 201 9142 313 2509 59 3287 170 6654 282 0020	22 Sarvadhārin 48 Ānanda 15 Vriṣha 41 Plavanga 7 Śrīmukha 33 Vikārin 60 Kshaya

<sup>1</sup> In Southern India the expunging of samvatsaras was neglected from, and including, the cycle beginning in A D 906<sup>2</sup> About A D 1500 the bīja (correction) was generally introduced, and the beginning moments of the cycles were recalculated from the epoch of the Kaliyuga. For years subsequent to A D 1500 Tables XXVIII B below and XXVIII A (*Indian Chronography*) should as a rule be used. But since the bīja was not introduced all over India at the same time calculations for three more cycles have been here given according to the Sūrya Siddhānta without the bīja.

TABLE XXVIII B

## THE SIXTY-SAMVATSARA CYCLE OF JUPITER

Mean-sign system by the SŪTRA SIDDHĀNTA WITH THE BĪJA calculated with reference to mean Mēsha samkrānti

Year of the Kaliyuga (expired)	Christian year	Number of days by which Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsaras	Year of the Kaliyuga (expired)	Christian year	Number of days by which Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsaras
1	2	3	4	1	2	3	4
4540	A D 1439-40	318 4326		(4871)	A D (1770-71)		
4600	1499-1500	64 9862		4896	1795-96	258 7896	35 Plava
(4615)	(1514-15)		16 Chitrabhā-	4956	1855 56	5 3433	
4659	1558-59	176 7987	nu	(4957)	(1856-57)	.	2 Vibhava
(4700)	(1599-1600)		42 Kīlaka	5015	1914-15	117 1557	
4718	1617-18	288 6111		(5012)	(1941-42)	.	28 Jaya
4778	1677-78	35 1645		5074	1973-74	228 9682	
(4786)	(1685 86)		9 Yuvan	(5128)	(2027-28)		55 Durmati
4837	1736-37	146 9772		5133	2032-33	340 7806	

## TABLE XXIX B.

THE SIXTY SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the FIRST ĀRYA SIDDHĀNTA OR ĀRYABHATĪTA

Calculated with reference to mean Mēsha samkrānti

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsari	Year of the (Kaliyuga) (expired)	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvat ara
1	2	3	4	1	2	3	4
(0) 33	BC (3102-01) 3069-68	221 2347	27 Vijaya	4066 (4090) 4125 (4176) 4181 4241 (4261)	AD 965-66 (989-90) 1021-25 (1075-76) 1083 81 1143-44 (1160-61)	105 5149 ... 216 6136 327 7123 73 5524 184 6511 295 7498 41 5898	25 Khara 52 Kālayukta 18 Tārana 44 Sādhārana 10 Dhātri. 37 Śobhana
3117 (3153) 3176 3236 (3238) 3295 (3323) 3354 (3409) 3413 3473 (3494) 3532 (3579) 3591 3651 (3664) 3710 (3750) 3769 3829 (3835) 3888 (3920) 3947 (4005) 4006	AD 16-17 (52-53) 75-76 135-36 (137-38) 194-95 (222 23) 253 54 (308-09) 312-13 372-73 (393-94) 431-32 (478-79) 490-91 550-51 (563-64) 609-10 (649 50) 668 69 728-29 (734-35) 787-88 (819-20) 846-47 (904-05) 905-06	154 2289 265 3276 11 1676 122 2663 233 3651 314 4638 90 3038 201 4025 312 5012 58 3413 169 4400 280 5387 26 3787 137 4774 248 5762 359 6749	37 Śobhana 3 Śukla. 29 Manmatha 56 Dundubhi 22 Sarvadhārini 48 Ānanda 14 Vikrama 41 Plavanga 7 Śrīmukha 33 Vikārin 59 Krōdhana	4066 (4090) 4125 (4176) 4181 4241 (4261) 1303 (4346) 4362 4422 (4431) 4181 (4517) 4540 4600 (4602) 4659 (4687) 4718 (4772) 4777 4837 (4857) 4896 (4912) 4955 5015 5028 5074 (5113) 5133	AD 965-66 (989-90) 1021-25 (1075-76) 1083 81 1143-44 (1160-61) 1202-03 (1215-16) 1261 62 1321-22 (1330 31) 1380-81 (1416-17) 1439-40 1499-1500 (1501-02) 1558 59 (1586-87) 1617-18 (1671-72) 1676-77 1736-37 (1756-57) 1795-96 (1841-42) 1854-55 1914 15 (1927-28) 1973-74 (2012-13) 2032-33	105 5149 ... 216 6136 327 7123 73 5524 184 6511 295 7498 41 5898 152 6885 263 7872 9 6273 120 7260 231 8247 342 9234 88 7634 199 8622 310 9609 56 8009 167 8996 278 9983	25 Khara 52 Kālayukta 18 Tārana 44 Sādhārana 10 Dhātri. 37 Śobhana 3 Śukla 29 Manmatha 55 Durmati 21 Sarvajit 47 Pramādin 14 Vikrama 40 Parābhava

TABLE XXXI B

## THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the BĀHMA SIDDHĀNTA AND SIDDHĀNTA ŚĪRŌMANI

Calculated with reference to mean Mēsha samkrānti

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsara	Year of the Kaliyuga (expired).	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsara
1	2	3	4	1	2	3	4
(1) 33	BC (3101-00) 3069-68	.. 227 6502	28 Jaya	4066 (4090) 4125 (4175) 4184 4244 (4260) 4303 (4345) 4362 4422 (4430) 4481 (4515) 4540 4600 (4601) 4659 (4686) 4718 (4771) 4777 4837 (4856) 4896 (4941) 4955 5015 (5027) 5074 (5112) 5133	A.D 965-66 (989-90) 1024 25 (1074-75) 1083-84 1143-44 (1159 60) 1202-03 (1244-45) 1261-62 1321-22 (1329 30) 1380-81 (1414-15) 1439-40 1499-1500 (1500 01) 1558-59 (1585-86) 1617-18 (1670-71) 1676-77 1736-37 (1755-56) 1795-96 (1840-41) 1854-55 1914-15 (1926-27) 1973-74 (2011-12) 2032-33	102 0022 212 9548 323 9074 69 6016 180 5543 291 5069 37 2011 148 1537 259 1064 4 8006 115 7532 226 7058 337 6585 83 3527 .. 194 3053 305 2579 50 9521 161 9048 272 8574	25 Khara. 51 Pingala 17 Subhānu 43 Saumya 9 Yuvan 35 Plava 2 Vibhava 28 Jaya 54 Randra 20 Vyaya 46 Paridhāvin 13 Pramāthin 39 Viśvāvasu.
3117 (3153) 3176 3236 (3238) 3255 (3323) 3354 (3408) 3413 3473 (3493) 3532 (3578) 3591 3651 (3664) 3710 (3749) 3769 3829 (3834) 3888 (3919) 3947 (4004) 4006	A D 16-17 (52-53) 75-76 135-36 (137-38) 194-95 (222-23) 253-54 (307-08) 312-13 372-73 (392-93) 431-32 (477-78) 490 91 550-51 (563 64) 609-10 (648-49) 668-69 728-29 (733-34) 787-88 (818-19) 846-47 (903-04) 905-06	153 0522 264 0048 9 6990 120 6517 231 6043 342 5569 88 2511 199 2038 310 1564 55 8506 166 8032 277 7559 23 4501 134 4027 .. 245 3553 .. 356 3080	37 Śobhana 3 Sukla 29 Manmatha 55 Durmati 21 Sarvajit 47 Pramādin. 14 Vikrama 40 Parābhava 6 Angras 32 Vilamba 58 Raktāksha				



TABLE XXXI C

THE SIVA SAMVATARA CYCLE OF JUPITFF

Mean sign system by the SECOND ĀRYA SIDDHANTA

Calculated with reference to apparent Mēsha samkranti.

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava begin after apparent Mēsha samkranti	Kshaya- (expurged) constancy	Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava begin after apparent Mēsha samkranti	Kshaya- (expurged) constancy
1	2	3	4	1	2	3	4
(0)	B C (3102-1)			1007 (1018)	A D (917-18)	18 5959	
(8)	(3094-3)	...	35 Plava	1066 (1103)	965-66 (1002-03)	159 9511	12 Bāha- dhanya 38 Krodhan
33	(3069-8)	258 208156		4125 4185 (4189)	1021-25 1081-85 (1088-89)	271 3070 17 4035	
3117 (3065)	A D 16-17 (61-65)	201 5565	49 Rākshasa	4244 (1274)	1143-11 (1173-71)	128 7593	5 Prajapat
3176 3236 (3250)	75-76 135-36 (119-50)	315 9121 62 0089	15 Vīsha	1303 (1359)	1202-03 (1258-59)	240 1148	31 Hama- lamha 57 Rudrasā- gūrin
3215 (3335)	191-95 (231-35)	173 3614	41 Plavanga	4122 (4117)	1321-22 (1311-15)	351 1701 97 5672	24 Vikranta
3374 3411 (3421)	253-54 313-14 (390-21)	281 7109 30 8168	8 Bhīva	4481 (4530)	1380-81 (1129-30)	208 9227	50 Anala
3473 (3506)	372-73 (105-06)	112 1723	31 Śarvāsin	4540 (4615)	1439-40 (1511-15)	320 2782 66 3751	16 Chitrabha- nu
3532 (3591)	131-32 (490-91)	253 5278	60 Kshaya	4659 (4700)	1558-59 (1599-1600)	177 7306	42 Kilaka
3591 3651 (3676)	490-91 550-51 (575-76)	361 8833 110 9802	26 Nandana	4718 4778 (4786)	1617-18 1677-78 (1685-86)	289 0861 35 1829	9 Yuvan
3710 (3762)	601-10 (661-62)	222 3357	53 Siddhār- thin	4837 (4871)	1736-37 (1770-71)	116 5385	35 Plava
3769 3829 (3847)	668-69 728-29 (746-17)	333 6912 79 7880	19 Pārthiva	4896 4956 (5015)	1795-96 (1855-56)	257 8940 3 9908	1 Prabhava
3888 (3933)	787-88 (832-33)	191 1436	46 Paridhāv- in	5042 5074 (5127)	1914-15 1973-71 (2026-27)	115 3463 226 7019	28 Jaya
3947	846-47	302 4991		5133	2032-33	338 0574	54 Raudra

N B—This table is based on Dr Schram's valuation of the Sōdhyā in K 1 0, a mean being taken between his two results (see *Indian Chronography*, p. 16) obtained by different modes of calculation, viz., 2 171973 days and 2 171972 days. It is taken here as 2 1719725 days. The greatest difference between the Sōdhyā in K Y 0 and that in K Y 5000 amounts to no more than 1m 16½s, or 0 001225 day.

## TABLE XXXI D

## THE SIXTY-SAMVATSARA CYCLE OF JUPITER

*Mean-sign system by the SECOND ĀRYA SIDDHĀNTA*

The number of days and decimals less than the day given in Table XXXI C by which each samvatsara began after apparent Mēsha samkrānti in its solar year

No	Samvatsara	Number of day.	No.	Samvatsara	Number of day.
1	2	3	1	2	3
1	Prabhava ..	0 000	42	Vilamba	131 1833
2	Vibhava .	4 2317	33	Vikārin	135 4150
3	Sukla .	8 4634	34	Śārvarin	139 6467
4	Pramōda	12 6952	35	Plava	143 8785
5	Prajāvatī .	16 9269	36	Śubhakrit	148 1102
6	Angiras .	21 1586	37	Sobhana	152 3419
7	Śīmukha	25 3903	38	Krōdhin	156 5736
8	Bhāva ...	29 6220	39	Viśvāvasu	160 8053
9	Yuvan .	33 8538	40	Parābhava	165 0371
10	Dhātri .	38 0855	41	Plavanga	169 2688
11	Īśvara .	42 3172	42	Kilaka .	173 5005
12	Bahudhānya	46 5489	43	Saumya .	177 7322
13	Pramāthin	50 7806	44	Sādhārāṇa	181 9639
14	Vikrama .	55 0124	45	Virōdhakrit	186 1957
15	Vriha .	59 2441	46	Paridhāvin	190 4274
16	Chitrabhānu	63 4758	47	Pramādin	194 6591
17	Sabhānu .	67 7075	48	Ānanda	198 8908
18	Tārana .	71 9392	49	Rākshasa	203 1225
19	Pārthiva .	76 1710	50	Anala	207 3543
20	Vyaya .	80 4027	51	Pingala	211 5860
21	Sauryat .	84 6344	52	Kālayukta	215 8177
22	Sarvadhārin	88 8661	53	Siddhārthin	220 0494
23	Virōdhin .	93 0978	54	Raudra	224 2811
24	Vikrita .	97 3295	55	Durmati	228 5129
25	Khara .	101 5613	56	Dundubhi	232 7446
26	Nandana .	105 7930	57	Rudhirōdgārin	236 9763
27	Vijaya ..	110 0247	58	Raktāksha	241 2080
28	Jaya ...	114 2564	59	Krōdhana .	245 4397
29	Manmatha .	118 4881	60	Kshaya	249 6714
30	Durmukha ...	122 7199	1	Prabhava (of the following cycle)	253 9032
31	Hemalamba ..	126 9516			

TABLE XXXI E

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ARYA SIDDHĀNTA.

*Calculated with reference to mean Mēsha samkrānti*

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kṣhaya (expunged) samvatsara	Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kṣhaya (expunged) samvatsara
1	2	3	4	1	2	3	4
	BC				AD		
(0)	(3102-1)			(1103)	(1002 03)		38 Krōdhin
(8)	(3091-3)		35 Plava	4125	1024-25	269 1350	
33	3069-68	256 3802		4185	1081-85	15 2318	
	AD			(4188)	(1087-88)		4 Piamōda
3117	16-17	202 3846		4241	1113-14	126 5873	
(3064)	(63-64)		48 Ānanda	(4273)	(1172 73)		30 Durmukha
3176	75-76	313 7401		4303	1202 03	237 9429	
3236	135-36	59 8369		(4359)	(1258-59)	...	57 Rudhirōd- gāin
(3250)	(119 50)		15 Vṛisha	4362	1261-62	319 2981	
3295	194 95	171 1921		4422	1321-22	95 3952	
(3335)	(234 35)		41 Plavanga	(4441)	(1343-44)		23 Vīrōdhin
3351	253 54	282 5180		4481	1340 81	206 7507	
3414	313-14	28 6118		(4529)	(1428-29)		49 Rākshasa
(3420)	(319 20)		7 Srimukha	4510	1439-40	318 1063	
3473	372 73	140 0003		4600	1499-1500	64 2031	
(3506)	(405 06)		34 Śārvarin	(4615)	(1511-15)		16 Chitrabhā- na
3532	431-32	251 3558		4659	1558 59	175 5586	
(3591)	(490-91)		60 Kṣhaya	(4700)	(1599-1600)		42 Kīlaka
3591	490 91	362 7114		4718	1617-18	286 9141	
3651	550-51	108 8082		4778	1677-78	33 0110	
(3676)	(575-76)		26 Nandana	(4785)	(1684-85)		8 Bhāva
3710	609-10	220 1637		4837	1736-37	144 3665	
(3762)	(661-62)		53 Siddhārthin	(4871)	(1770 71)		35 Plava
3769	668-69	331 5192		4896	1795 96	255 7220	
3829	728 29	77 6161		4956	1855 56	1 8188	
(3847)	(746-47)		19 Pārthiva	(4956)	(1855-56)		1 Prabhava
3888	787-88	188 9716		5015	1914-15	113 1744	
(3932)	(831-32)		45 Vīrōdhakrit				
3947	846 47	300 3271					
4007	906 07	46 4239					
(4017)	(916-17)		11 Īśvara.				
4066	965 66	157 7795					

To determine the beginning and ending times of a samvatsara use this Table with Table XXXI D.  
For śodhya see foot of Table XXXI C

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### TABLE XLII.

The Jovian name of each Hindu Calendar year according to the different  
Siddhantas and systems of calculation.

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1	2	3	4	5	6	7	8	9	10	11	12	13	
3621	520 21	30	30	30	30	30	30	30	30	30	30	30	21 Sarvajit
3622	521 22	31	31	31	31	31	31	31	31	31	31	31	22 Sarvajit
3623	522 23	32	32	32	32	32	32	32	32	32	32	32	23 Virāṭhān
3624	523 24	33	33	33	33	33	33	33	33	33	33	33	24 Virāṭhān
3625	524 25	34	34	34	34	34	34	34	34	34	34	34	25 Kharā
3626	525 26	35	35	35	35	35	35	35	35	35	35	35	26 Nandana
3627	526 27	36	36	36	36	36	36	36	36	36	36	36	27 Vyāsa
3628	527 28	37	37	37	37	37	37	37	37	37	37	37	28 Jyā
3629	528 29	38	38	38	38	38	38	38	38	38	38	38	29 Maumathā
3630	529 30	39	39	39	39	39	39	39	39	39	39	39	30 Durmukha
3631	530 31	40	40	40	40	40	40	40	40	40	40	40	31 Hīmalamba
3632	531 32	41	41	41	41	41	41	41	41	41	41	41	32 Vilamba
3633	532 33	42	42	42	42	42	42	42	42	42	42	42	33 Vokṣan
3634	533 34	43	43	43	43	43	43	43	43	43	43	43	34 Sarvarū
3635	534 35	44	44	44	44	44	44	44	44	44	44	44	35 Pāṇi
3636	535 36	45	45	45	45	45	45	45	45	45	45	45	36 Śubhākrit
3637	536 37	46	46	46	46	46	46	46	46	46	46	46	37 Subhān
3638	537 38	47	47	47	47	47	47	47	47	47	47	47	38 Kṛōḥan
3639	538 39	48	48	48	48	48	48	48	48	48	48	48	39 Vāśānau
3640	539 40	49	49	49	49	49	49	49	49	49	49	49	40 Parābhān
3641	540 41	50	50	50	50	50	50	50	50	50	50	50	41 Pāvāṅga
3642	541 42	51	51	51	51	51	51	51	51	51	51	51	42 Kāṭha
3643	542 43	52	52	52	52	52	52	52	52	52	52	52	43 Pāṇi
3644	543 44	53	53	53	53	53	53	53	53	53	53	53	44 Sādāṅga
3645	544 45	54	54	54	54	54	54	54	54	54	54	54	45 Vāśāṅga
3646	545 46	55	55	55	55	55	55	55	55	55	55	55	46 Pāvāṅga
3647	546 47	56	56	56	56	56	56	56	56	56	56	56	47 Kṛōḥan
3648	547 48	57	57	57	57	57	57	57	57	57	57	57	48 Pāvāṅga
3649	548 49	58	58	58	58	58	58	58	58	58	58	58	49 Kṛōḥan
3650	549 50	59	59	59	59	59	59	59	59	59	59	59	50 Pāvāṅga
3651	550 51	60	60	60	60	60	60	60	60	60	60	60	51 Pāvāṅga
3652	551 52	1	1	1	1	1	1	1	1	1	1	1	52 Kṛōḥan
3653	552 53	2	2	2	2	2	2	2	2	2	2	2	53 Sādāṅga
3654	553 54	3	3	3	3	3	3	3	3	3	3	3	54 Kṛōḥan
3655	554 55	4	4	4	4	4	4	4	4	4	4	4	55 Durmukha
3656	555 56	5	5	5	5	5	5	5	5	5	5	5	56 Dantabhi
3657	556 57	6	6	6	6	6	6	6	6	6	6	6	57 Rudhāṅga
3658	557 58	7	7	7	7	7	7	7	7	7	7	7	58 Rāṭhāṅga
3659	558 59	8	8	8	8	8	8	8	8	8	8	8	59 Kṛōḥan
3660	559 60	9	9	9	9	9	9	9	9	9	9	9	60 Kharā

TABLE XLIII—contd.

Expired year of Kaliyuga		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI												NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI												Names of the Sixty samvatsaras of the cycle of Jupiter
Year A.D.		Surya S no Msa				Surya S with Msa				First Arya S				Surya S Orig				Brāhma S and Siro S				Second Arya S				
Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S					
3701	600 01	51	56	51	56	51	56	51	56	51	56	51	56	51	56	51	56	51	56	51	56					
3702	601 02	52	57	52	57	52	57	52	57	52	57	52	57	52	57	52	57	52	57	52	57					
3703	602 03	53	58	53	58	53	58	53	58	53	58	53	58	53	58	53	58	53	58	53	58					
3704	603 04	54	59	54	59	54	59	54	59	54	59	54	59	54	59	54	59	54	59	54	59					
3705	604 05	55	60	55	60	55	60	55	60	55	60	55	60	55	60	55	60	55	60	55	60					
3706	605 06	56	1	56	1	56	1	56	1	56	1	56	1	56	1	56	1	56	1	56	1					
3707	606 07	57	2	57	2	57	2	57	2	57	2	57	2	57	2	57	2	57	2	57	2					
3708	607 08	58	3	58	3	58	3	58	3	58	3	58	3	58	3	58	3	58	3	58	3					
3709	608 09	59	4	59	4	59	4	59	4	59	4	59	4	59	4	59	4	59	4	59	4					
3710	609 10	60	5	60	5	60	5	60	5	60	5	60	5	60	5	60	5	60	5	60	5					
3711	610 11	1	6	1	6	1	6	1	6	1	6	1	6	1	6	1	6	1	6	1	6					
3712	611 12	2	7	2	7	2	7	2	7	2	7	2	7	2	7	2	7	2	7	2	7					
3713	612 13	3	8	3	8	3	8	3	8	3	8	3	8	3	8	3	8	3	8	3	8					
3714	613 14	4	9	4	9	4	9	4	9	4	9	4	9	4	9	4	9	4	9	4	9					
3715	614 15	5	10	5	10	5	10	5	10	5	10	5	10	5	10	5	10	5	10	5	10					
3716	615 16	6	11	6	11	6	11	6	11	6	11	6	11	6	11	6	11	6	11	6	11					
3717	616 17	7	12	7	12	7	12	7	12	7	12	7	12	7	12	7	12	7	12	7	12					
3718	617 18	8	13	8	13	8	13	8	13	8	13	8	13	8	13	8	13	8	13	8	13					
3719	618 19	9	14	9	14	9	14	9	14	9	14	9	14	9	14	9	14	9	14	9	14					
3720	619 20	10	15	10	15	10	15	10	15	10	15	10	15	10	15	10	15	10	15	10	15					
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1	2	3	4	5	6	7	8	9	10	11	12	13	
3741	610 11	31	31			31	31	31	31	31	31	31	21 Savatit
3742	641 12	32	32			32	32	32	32	32	32	32	22 Sarvadhāra
3743	642 13	33	33			33	33	33	33	33	33	33	23 Virādhan
3744	643 14	34	34			34	34	34	34	34	34	34	24 Vikrita
3745	644 15	35	35			35	35	35	35	35	35	35	25 Khara
3746	645 16	36	36			36	36	36	36	36	36	36	26 Nandana
3747	646 17	37	37			37	37	37	37	37	37	37	27 Vajra
3748	647 18	38	38			38	38	38	38	38	38	38	28 Jay
3749	648 19	39	39			39	39	39	39	39	39	39	29 Manmatha
3750	649 20	40	40			40	40	40	40	40	40	40	30 Durmukha
3751	650 21	41	41			41	41	41	41	41	41	41	31 Hōmelamba
3752	651 22	42	42			42	42	42	42	42	42	42	32 Vilamba
3753	652 23	43	43			43	43	43	43	43	43	43	33 Yikāun
3754	653 24	44	44			44	44	44	44	44	44	44	34 Sivarim
3755	654 25	45	45			45	45	45	45	45	45	45	35 Plava
3756	655 26	46	46			46	46	46	46	46	46	46	36 Śubhaktit
3757	656 27	47	47			47	47	47	47	47	47	47	37 Sobhana
3758	657 28	48	48			48	48	48	48	48	48	48	38 Krodhan
3759	658 29	49	49			49	49	49	49	49	49	49	39 Visāvasu
3760	659 30	50	50			50	50	50	50	50	50	50	40 Parābhava
3761	660 31	51	51			51	51	51	51	51	51	51	41 Plavanga
3762	661 32	52	52			52	52	52	52	52	52	52	42 Kilaka
3763	662 33	53	53			53	53	53	53	53	53	53	43 Saunya
3764	663 34	54	54			54	54	54	54	54	54	54	44 Sādhāna
3765	664 35	55	55			55	55	55	55	55	55	55	45 Virodhaktit
3766	665 36	56	56			56	56	56	56	56	56	56	46 Paudhavin
3767	666 37	57	57			57	57	57	57	57	57	57	47 Pranaudin
3768	667 38	58	58			58	58	58	58	58	58	58	48 Ananda
3769	668 39	59	59			59	59	59	59	59	59	59	49 Rakshasa
3770	669 40	60	60			60	60	60	60	60	60	60	50 Anala
3771	670 41	1	1			1	1	1	1	1	1	1	51 Pungala
3772	671 42	2	2			2	2	2	2	2	2	2	52 Kālayukta
3773	672 43	3	3			3	3	3	3	3	3	3	53 Siddhārthun
3774	673 44	4	4			4	4	4	4	4	4	4	54 Raudra
3775	674 45	5	5			5	5	5	5	5	5	5	55 Dumati
3776	675 46	6	6			6	6	6	6	6	6	6	56 Dundubhi
3777	676 47	7	7			7	7	7	7	7	7	7	57 Rudhrōdgarin
3778	677 48	8	8			8	8	8	8	8	8	8	58 Rakākehi
3779	678 49	9	9			9	9	9	9	9	9	9	59 Kārahana
3780	679 50	10	10			10	10	10	10	10	10	10	60 Kshaya





1	2	3	4	5	6	7	8	9	10	11	12	13
3861	760 61	33	33			33	33	33	33	33	13	13
3862	761 62	34	34			34	34	34	34	14	14	14
3863	762 63	35	35			35	35	35	35	15	15	15
3864	763 64	36	36			36	36	36	36	16	16	16
3865	764 65	37	37			37	37	37	37	17	17	17
3866	765 66	38	38			38	38	38	38	18	18	18
3867	766 67	39	39			39	39	39	39	19	19	19
3868	767 68	40	40			40	40	40	40	20	20	20
3869	768 69	41	41			41	41	41	41	21	21	21
3870	769 70	42	42			42	42	42	42	22	22	22
3871	770 71	43	43			43	43	43	43	23	23	23
3872	771 72	44	44			44	44	44	44	24	24	24
3873	772 73	45	45			45	45	45	45	25	25	25
3874	773 74	46	46			46	46	46	46	26	26	26
3875	774 75	47	47			47	47	47	47	27	27	27
3876	775 76	48	48			48	48	48	48	28	28	28
3877	776 77	49	49			49	49	49	49	29	29	29
3878	777 78	50	50			50	50	50	50	30	30	30
3879	778 79	51	51			51	51	51	51	31	31	31
3880	779 80	52	52			52	52	52	52	32	32	32
3881	780 81	53	53			53	53	53	53	33	33	33
3882	781 82	54	54			54	54	54	54	34	34	34
3883	782 83	55	55			55	55	55	55	35	35	35
3884	783 84	56	56			56	56	56	56	36	36	36
3885	784 85	57	57			57	57	57	57	37	37	37
3886	785 86	58	58			58	58	58	58	38	38	38
3887	786 87	59	59			59	59	59	59	39	39	39
3888	787 88	60	60			60	60	60	60	40	40	40
3889	788 89	1	1			1	1	1	1	41	41	41
3890	789 90	2	2			2	2	2	2	42	42	42
3891	790 91	3	3			3	3	3	3	43	43	43
3892	791 92	4	4			4	4	4	4	44	44	44
3893	792 93	5	5			5	5	5	5	45	45	45
3894	793 94	6	6			6	6	6	6	46	46	46
3895	794 95	7	7			7	7	7	7	47	47	47
3896	795 96	8	8			8	8	8	8	48	48	48
3897	796 97	9	9			9	9	9	9	49	49	49
3898	797 98	10	10			10	10	10	10	50	50	50
3899	798 99	11	11			11	11	11	11	51	51	51
3900	799 99	12	12			12	12	12	12	52	52	52



[illegible]



[illegible]

TABLE XII—contd

NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI													NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI													Names of the Sixty simantanas of the cycle of Jupiter												
Expired year of Kaliyuga	Year A D	SŪRYA S NO MĀ		SŪRYA S WITH MĀ		FIRST ĀRYA S		SŪRYA S ORIGIN		SŪRYA S AND SĪRĪ		SECOND ĀRYA S		Year A D	SŪRYA S NO MĀ		SŪRYA S WITH MĀ		FIRST ĀRYA S		SŪRYA S ORIGIN		SŪRYA S AND SĪRĪ		SECOND ĀRYA S													
		Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S		Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S		Mean M S	Apparent M S	Mean M S									
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13
1181	1080 81	57	57			57	57	57	57	57	56	56	1100 01	17	17	17	17		17	17	17	17	17	17	17	1201	1100 01	17	17		17	17	17	17	17	17	17	17
1182	1081 82	58	58			58	58	58	58	58	57	57	1101 02	18	18	18	18		18	18	18	18	18	18	18	1202	1101 02	18	18		18	18	18	18	18	18	18	18
1183	1082 83	59	59			59	59	59	59	59	58	58	1102 03	19	19	19	19		19	19	19	19	19	19	19	1203	1102 03	19	19		19	19	19	19	19	19	19	19
1184	1083 84	60	60			60	60	60	60	60	59	59	1201	1103 01	20	20	20	20		20	20	20	20	20	20	1204	1103 01	20	20		20	20	20	20	20	20	20	20
1185	1084 85	1	1			1	1	1	1	1	60	60	1205	1104 05	21	21	21	21		21	21	21	21	21	21	1205	1104 05	21	21		21	21	21	21	21	21	21	21
1186	1085 86	2	2			2	2	2	2	2	1	1	1206	1105 06	22	22	22	22		22	22	22	22	22	22	1206	1105 06	22	22		22	22	22	22	22	22	22	22
1187	1086 87	3	3			3	3	3	3	3	2	2	1207	1106 07	23	23	23	23		23	23	23	23	23	23	1207	1106 07	23	23		23	23	23	23	23	23	23	23
1188	1087 88	4	4			4	4	4	4	4	3	3*	1208	1107 08	24	24	24	24		24	24	24	24	24	24	1208	1107 08	24	24		24	24	24	24	24	24	24	24
1189	1088 89	5	5			5	5	5	5	5	4*	4	1209	1108 09	25	25	25	25		25	25	25	25	25	25	1209	1108 09	25	25		25	25	25	25	25	25	25	25
1190	1089 90	6	6			6	6	6	6	6	5	5	1210	1109 10	26	26	26	26		26	26	26	26	26	26	1210	1109 10	26	26		26	26	26	26	26	26	26	26
1191	1090 91	7	7			7	7	7	7	7	6	6	1211	1110 11	27	27	27	27		27	27	27	27	27	27	1211	1110 11	27	27		27	27	27	27	27	27	27	27
1192	1091 92	8	8			8	8	8	8	8	7	7	1212	1111 12	28	28	28	28		28	28	28	28	28	28	1212	1111 12	28	28		28	28	28	28	28	28	28	28
1193	1092 93	9	9			9	9	9	9	9	8	8	1213	1112 13	29	29	29	29		29	29	29	29	29	29	1213	1112 13	29	29		29	29	29	29	29	29	29	29
1194	1093 94	10	10			10	10	10	10	10	9	9	1214	1113 14	30	30	30	30		30	30	30	30	30	30	1214	1113 14	30	30		30	30	30	30	30	30	30	30
1195	1094 95	11	11			11	11	11	11	11	10	10	1215	1114 15	31	31	31	31		31	31	31	31	31	31	1215	1114 15	31	31		31	31	31	31	31	31	31	31
1196	1095 96	12	12			12	12	12	12	12	11	11	1216	1115 16	32	32	32	32		32	32	32	32	32	32	1216	1115 16	32	32		32	32	32	32	32	32	32	32
1197	1096 97	13	13			13	13	13	13	13	12	12	1217	1116 17	33	33	33	33		33	33	33	33	33	33	1217	1116 17	33	33		33	33	33	33	33	33	33	33
1198	1097 98	14	14			14	14	14	14	14	13	13	1218	1117 18	34	34	34	34		34	34	34	34	34	34	1218	1117 18	34	34		34	34	34	34	34	34	34	34
1199	1098 99	15	15			15	15	15	15	15	14	14	1219	1118 19	35	35	35	35		35	35	35	35	35	35	1219	1118 19	35	35		35	35	35	35	35	35	35	35
1200	1099 100	16	16			16	16	16	16	16	15	15	1220	1119 20	36	36	36	36		36	36	36	36	36	36	1220	1119 20	36	36		36	36	36	36	36	36	36	36







1	2	3	4	5	6	7	8	9	10	11	12	13
4341	1210-41	38	38			38	38	38	38	38	38	38
4342	1211-42	39	39			39	39	39	39	39	39	39
4343	1212-43	40	40			40	40	40	40	40	40	40
4344	1213-44	41	41			41	41	41	41	41	41	41
4345	1214-45	42	42			42	42	42	42	42	42	42
4346	1215-46	43	43			43	43	43	43	43	43	43
4347	1216-47	44	44			44	44	44	44	44	44	44
4348	1217-48	45	45			45	45	45	45	45	45	45
4349	1218-49	46	46			46	46	46	46	46	46	46
4350	1219-50	47	47			47	47	47	47	47	47	47
4351	1250-51	48*	49			49	49	49	49	49	49	49
4352	1251-52	50	50			50	50	50	50	50	50	50
4353	1252-53	51	51			51	51	51	51	51	51	51
4354	1253-54	52	52			52	52	52	52	52	52	52
4355	1254-55	53	53			53	53	53	53	53	53	53
4356	1255-56	54	54			54	54	54	54	54	54	54
4357	1256-57	55	55			55	55	55	55	55	55	55
4358	1257-58	56	56			56	56	56	56	56	56	56
4359	1258-59	57	57			57	57	57	57	57	57	57
4360	1259-60	58	58			58	58	58	58	58	58	58
4361	1260-61	59	59			59	59	59	59	59	59	59
4362	1261-62	60	60			60	60	60	60	60	60	60
4363	1262-63	1	1			1	1	1	1	1	1	1
4364	1263-64	2	2			2	2	2	2	2	2	2
4365	1264-65	3	3			3	3	3	3	3	3	3
4366	1265-66	4	4			4	4	4	4	4	4	4
4367	1266-67	5	5			5	5	5	5	5	5	5
4368	1267-68	6	6			6	6	6	6	6	6	6
4369	1268-69	7	7			7	7	7	7	7	7	7
4370	1269-70	8	8			8	8	8	8	8	8	8
4371	1270-71	9	9			9	9	9	9	9	9	9
4372	1271-72	10	10			10	10	10	10	10	10	10
4373	1272-73	11	11			11	11	11	11	11	11	11
4374	1273-74	12	12			12	12	12	12	12	12	12
4375	1274-75	13	13			13	13	13	13	13	13	13
4376	1275-76	14	14			14	14	14	14	14	14	14
4377	1276-77	15	15			15	15	15	15	15	15	15
4378	1277-78	16	16			16	16	16	16	16	16	16
4379	1278-79	17	17			17	17	17	17	17	17	17
4380	1279-80	18	18			18	18	18	18	18	18	18

TABLE XLII—contd.

Year AD		NUMBER OF THE SAMVATARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SI VITAL SIDDHANTAS BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI												Year AD		NUMBER OF THE SAMVATARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SI VITAL SIDDHANTAS BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI											
Expired year of Kaliyuga.	1	SORIA S no mra		SORIA S with mra		First Arya S		Sora S		Ratna S Sino		Second Arya S		1	2	SORIA S no mra		SORIA S with mra		First Arya S		Sora S		Ratna S Sino		Second Arya S	
		Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S			Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S
1121	1320 21	59	60	61	62	63	64	65	66	67	68	69	70	141	161	181	201	221	241	261	281	301	321	341	361	381	401
1122	1321 22	60	61	62	63	64	65	66	67	68	69	70	71	142	162	182	202	222	242	262	282	302	322	342	362	382	402
1123	1322 23	61	62	63	64	65	66	67	68	69	70	71	72	143	163	183	203	223	243	263	283	303	323	343	363	383	403
1124	1323 24	62	63	64	65	66	67	68	69	70	71	72	73	144	164	184	204	224	244	264	284	304	324	344	364	384	404
1125	1324 25	63	64	65	66	67	68	69	70	71	72	73	74	145	165	185	205	225	245	265	285	305	325	345	365	385	405
1126	1325 26	64	65	66	67	68	69	70	71	72	73	74	75	146	166	186	206	226	246	266	286	306	326	346	366	386	406
1127	1326 27	65	66	67	68	69	70	71	72	73	74	75	76	147	167	187	207	227	247	267	287	307	327	347	367	387	407
1128	1327 28	66	67	68	69	70	71	72	73	74	75	76	77	148	168	188	208	228	248	268	288	308	328	348	368	388	408
1129	1328 29	67	68	69	70	71	72	73	74	75	76	77	78	149	169	189	209	229	249	269	289	309	329	349	369	389	409
1130	1329 30	68	69	70	71	72	73	74	75	76	77	78	79	150	170	190	210	230	250	270	290	310	330	350	370	390	410
1131	1330 31	69	70	71	72	73	74	75	76	77	78	79	80	151	171	191	211	231	251	271	291	311	331	351	371	391	411
1132	1331 32	70	71	72	73	74	75	76	77	78	79	80	81	152	172	192	212	232	252	272	292	312	332	352	372	392	412
1133	1332 33	71	72	73	74	75	76	77	78	79	80	81	82	153	173	193	213	233	253	273	293	313	333	353	373	393	413
1134	1333 34	72	73	74	75	76	77	78	79	80	81	82	83	154	174	194	214	234	254	274	294	314	334	354	374	394	414
1135	1334 35	73	74	75	76	77	78	79	80	81	82	83	84	155	175	195	215	235	255	275	295	315	335	355	375	395	415
1136	1335 36	74	75	76	77	78	79	80	81	82	83	84	85	156	176	196	216	236	256	276	296	316	336	356	376	396	416
1137	1336 37	75	76	77	78	79	80	81	82	83	84	85	86	157	177	197	217	237	257	277	297	317	337	357	377	397	417
1138	1337 38	76	77	78	79	80	81	82	83	84	85	86	87	158	178	198	218	238	258	278	298	318	338	358	378	398	418
1139	1338 39	77	78	79	80	81	82	83	84	85	86	87	88	159	179	199	219	239	259	279	299	319	339	359	379	399	419
1140	1339 40	78	79	80	81	82	83	84	85	86	87	88	89	160	180	200	220	240	260	280	300	320	340	360	380	400	420

1	2	3	4	5	6	7	8	9	10	11	12	13
1461	1360 61	10	10			10	10	10	10	10	10	20
1462	1361 62	11	11			11	11	11	11	11	11	21
1463	1362 63	12	12			12	12	12	12	12	12	22
1464	1363 64	13	13			13	13	13	13	13	13	23
1465	1364 65	14	14			14	14	14	14	14	14	24
1466	1365 66	15	15			15	15	15	15	15	15	25
1467	1366 67	16	16			16	16	16	16	16	16	26
1468	1367 68	17	17			17	17	17	17	17	17	27
1469	1368 69	18	18			18	18	18	18	18	18	28
1470	1369 70	19	19			19	19	19	19	19	19	29
1471	1370 71	50	50			50	50	50	50	50	50	30
1472	1371 72	51	51			51	51	51	51	51	51	31
1473	1372 73	52	52			52	52	52	52	52	52	32
1474	1373 74	53	53			53	53	53	53	53	53	33
1475	1374 75	54	54			54	54	54	54	54	54	34
1476	1375 76	55	55			55	55	55	55	55	55	35
1477	1376 77	56	56			56	56	56	56	56	56	36
1478	1377 78	57	57			57	57	57	57	57	57	37
1479	1378 79	58	58			58	58	58	58	58	58	38
1480	1379 80	59	59			59	59	59	59	59	59	39
1481	1380 81	60	60			60	60	60	60	60	60	40
1482	1381 82	1	1			1	1	1	1	1	1	41
1483	1382 83	2	2			2	2	2	2	2	2	42
1484	1383 84	3	3			3	3	3	3	3	3	43
1485	1384 85	4	4			4	4	4	4	4	4	44
1486	1385 86	5	5			5	5	5	5	5	5	45
1487	1386 87	6	6			6	6	6	6	6	6	46
1488	1387 88	7	7			7	7	7	7	7	7	47
1489	1388 89	8	8			8	8	8	8	8	8	48
1490	1389 90	9	9			9	9	9	9	9	9	49
1491	1390 91	10	10			10	10	10	10	10	10	50
1492	1391 92	11	11			11	11	11	11	11	11	51
1493	1392 93	12	12			12	12	12	12	12	12	52
1494	1393 94	13	13			13	13	13	13	13	13	53
1495	1394 95	14	14			14	14	14	14	14	14	54
1496	1395 96	15	15			15	15	15	15	15	15	55
1497	1396 97	16	16			16	16	16	16	16	16	56
1498	1397 98	17	17			17	17	17	17	17	17	57
1499	1398 99	18	18			18	18	18	18	18	18	58
1500	1399 1400	19	19			19	19	19	19	19	19	59

TABLE XLII—contd

Expired year of Kaliyuga		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI												Year A D		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY, AT APPARENT, OR AT MEAN, MESHA SAMKRANTI												Year A D		Expired year of Kaliyuga												Names of the Sixty samvatsaras of the cycle of Jupiter																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4		6		7		8		9		10		11		12		13		1		3		4	

1	2	3	4	5	6	7	8	9	10	11	12	13	
4881	1480 81	11	11	11	11	11	11	11	11	11	11	11	31 Sarvapat
4882	1481 82	12	12	12	12	12	12	12	12	12	12	12	32 Sarvadharm
4883	1482 83	13	13	13	13	13	13	13	13	13	13	13	33 Vaidharm
4884	1483 84	14	14	14	14	14	14	14	14	14	14	14	34 Vikrit
4885	1484 85	15	15	15	15	15	15	15	15	15	15	15	35 Kham
4886	1485 86	16	16	16	16	16	16	16	16	16	16	16	36 Nandana
4887	1486 87	17	17	17	17	17	17	17	17	17	17	17	37 Vijaya
4888	1487 88	18	18	18	18	18	18	18	18	18	18	18	38 Jayi
4889	1488 89	19	19	19	19	19	19	19	19	19	19	19	39 Mounadha
4890	1489 90	20	20	20	20	20	20	20	20	20	20	20	40 Darmukha
4891	1490 91	21	21	21	21	21	21	21	21	21	21	21	41 Hēmahmbi
4892	1491 92	22	22	22	22	22	22	22	22	22	22	22	42 Vilamba
4893	1492 93	23	23	23	23	23	23	23	23	23	23	23	43 Vikram
4894	1493 94	24	24	24	24	24	24	24	24	24	24	24	44 Sarvarin
4895	1494 95	25	25	25	25	25	25	25	25	25	25	25	45 Phay
4896	1495 96	26	26	26	26	26	26	26	26	26	26	26	46 Šabbukrit
4897	1496 97	27	27	27	27	27	27	27	27	27	27	27	47 Šobhana
4898	1497 98	28	28	28	28	28	28	28	28	28	28	28	48 Kōdhan
4899	1498 99	29	29	29	29	29	29	29	29	29	29	29	49 Visvātasa
4900	1499 1500	30	30	30	30	30	30	30	30	30	30	30	50 Paribhaya
4901	1500 01	1	1	1	1	1	1	1	1	1	1	1	51 Plavanga
4902	1501 02	2	2	2	2	2	2	2	2	2	2	2	52 Kikaka
4903	1502 03	3	3	3	3	3	3	3	3	3	3	3	53 Saunya
4904	1503 04	4	4	4	4	4	4	4	4	4	4	4	54 Siddhama
4905	1504 05	5	5	5	5	5	5	5	5	5	5	5	55 Virōthakrit
4906	1505 06	6	6	6	6	6	6	6	6	6	6	6	56 Paradhavan
4907	1506 07	7	7	7	7	7	7	7	7	7	7	7	57 Pramān
4908	1507 08	8	8	8	8	8	8	8	8	8	8	8	58 Amudha
4909	1508 09	9	9	9	9	9	9	9	9	9	9	9	59 Rākhasa
4910	1509 10	10	10	10	10	10	10	10	10	10	10	10	60 Anala
4911	1510 11	11	11	11	11	11	11	11	11	11	11	11	61 Pingala
4912	1511 12	12	12	12	12	12	12	12	12	12	12	12	62 Kālayukta
4913	1512 13	13	13	13	13	13	13	13	13	13	13	13	63 Sudhārtham
4914	1513 14	14	14	14	14	14	14	14	14	14	14	14	64 Kaudra
4915	1514 15	15	15	15	15	15	15	15	15	15	15	15	65 Darmata
4916	1515 16	16	16	16	16	16	16	16	16	16	16	16	66 Dandubhi
4917	1516 17	17	17	17	17	17	17	17	17	17	17	17	67 Rudhrōdgārin
4918	1517 18	18	18	18	18	18	18	18	18	18	18	18	68 Rikaksha
4919	1518 19	19	19	19	19	19	19	19	19	19	19	19	69 Arōdhama
4920	1519 20	20	20	20	20	20	20	20	20	20	20	20	70 K-dhya













	2	3	4	5	6	7	8	9	10	11	12	13	
1941	1840 11			45	45	45	45		26	26	26	26	21 Savaypt
1942	1841 12			46	46	46	46		27	27	27	27	22 Savaydham
1943	1842 13			47	47	47	47		28	28	28	28	23 Vaidham
1944	1843 14			48	48	48	48		29	29	29	29	24 Vaidham
1945	1844 15			49	49	49	49		30	30	30	30	25 Khar
1946	1845 16			50	50	50	50		31	31	31	31	26 Nandana
1947	1846 17			51	51	51	51		32	32	32	32	27 Vipeya
1948	1847 18			52	52	52	52		33	33	33	33	28 Iaya
1949	1848 19			53	53	53	53		34	34	34	34	29 Ummatha
1950	1849 20			54	54	54	54		35	35	35	35	30 Dummukha
1951	1850 21			55	55	55	55		36	36	36	36	31 Namdandha
1952	1851 22			56	56	56	56		37	37	37	37	32 Vaidham
1953	1852 23			57	57	57	57		38	38	38	38	33 Vaidham
1954	1853 24			58	58	58	58		39	39	39	39	34 Vaidham
1955	1854 25			59	59	59	59		40	40	40	40	35 Pava
1956	1855 26			60	60	60	60		41	41	41	41	36 Subhakt
1957	1856 27			1	1	1	1		42	42	42	42	37 Subhakt
1958	1857 28			2	2	2	2		43	43	43	43	38 Subhakt
1959	1858 29			3	3	3	3		44	44	44	44	39 Subhakt
1960	1859 30			4	4	4	4		45	45	45	45	40 Subhakt
1961	1860 31			5	5	5	5		46	46	46	46	41 Pava
1962	1861 32			6	6	6	6		47	47	47	47	42 Khar
1963	1862 33			7	7	7	7		48	48	48	48	43 Khar
1964	1863 34			8	8	8	8		49	49	49	49	44 Khar
1965	1864 35			9	9	9	9		50	50	50	50	45 Vaidham
1966	1865 36			10	10	10	10		51	51	51	51	46 Paridham
1967	1866 37			11	11	11	11		52	52	52	52	47 Paridham
1968	1867 38			12	12	12	12		53	53	53	53	48 Paridham
1969	1868 39			13	13	13	13		54	54	54	54	49 Paridham
1970	1869 40			14	14	14	14		55	55	55	55	50 Paridham
1971	1870 41			15	15	15	15		56	56	56	56	51 Paridham
1972	1871 42			16	16	16	16		57	57	57	57	52 Paridham
1973	1872 43			17	17	17	17		58	58	58	58	53 Paridham
1974	1873 44			18	18	18	18		59	59	59	59	54 Paridham
1975	1874 45			19	19	19	19		60	60	60	60	55 Paridham
1976	1875 46			20	20	20	20		1	1	1	1	56 Paridham
1977	1876 47			21	21	21	21		2	2	2	2	57 Paridham
1978	1877 48			22	22	22	22		3	3	3	3	58 Paridham
1979	1878 49			23	23	23	23		4	4	4	4	59 Paridham
1980	1879 50			24	24	24	24		5	5	5	5	60 Paridham

## No 6—SARABHAVARAM PLATES OF THE LORD OF CHIKURA THE 6TH YEAR

By T A GOPINATHA RAO, M A Trivandrum

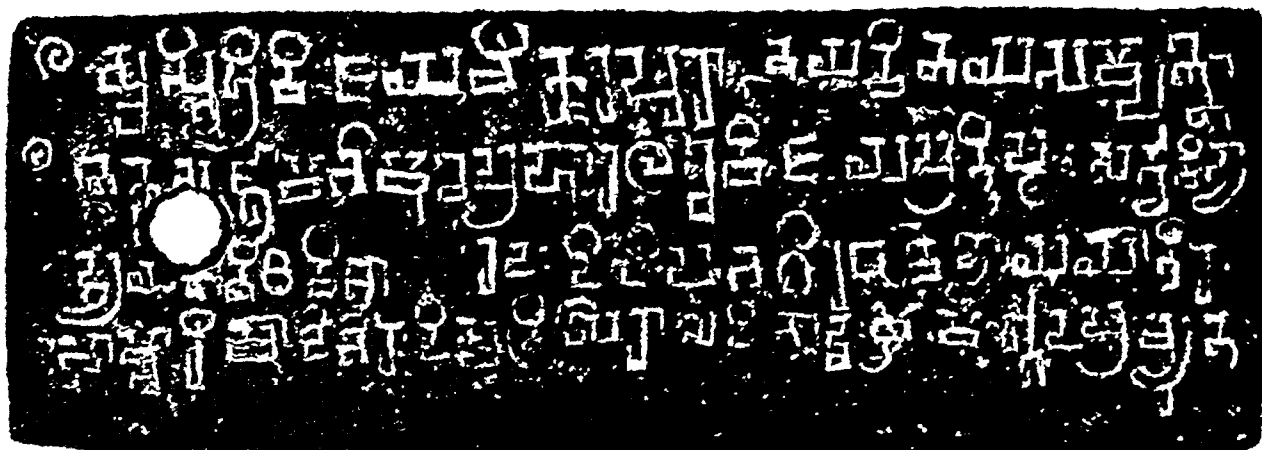
The set of copper-plates on which the subjoined inscription is engraved was secured for me for examination from a friend of his by Mr J M. Nallasāmi Pillai, B A, B L, District Munsiff, Rajahmundry. Regarding these plates and of the site where they were discovered he writes as follows—"The exact circumstances under which the copper-plates were found are not known. It is said that they were ploughed up a few years ago near the village of Śarabhavarāma some 20 miles north-west of Rajahmundry and 10 miles from the bank of the Gōdāvarī. Near the place where the plates were found there appear to be the remains of several brick *stūpas* of fair size, and about 6 or 7 miles from it towards the Gōdāvarī are more *stūpas* on a hill overlooking a lake known as Nallakōṭa. And while on the Rāmdurgam, a lofty hill that dominates the country, are the extensive remains of buildings which seem to have formed part of a monastery."

The set consists of three plates, measuring 6" by 2" and of  $\frac{1}{16}$ " thickness, when they came to me, the ring had not been cut, it is a circular ring sealed with a lump of copper in a crude manner, and on this is struck with a die the emblem of the dynasty to which the grantor of the deed belonged, it is a conch shell standing in half relief from a countersunk surface which has a circular border. The conch shell is preserved very well. The ring was cut by me and the impressions were taken under my supervision. It is from these and from the original plates that I now edit the inscription, which is in an excellent state of preservation.

The language of the record is Sanskrit prose. At the end of the inscription are the usual imprecatory verses, three in number. The alphabet closely resembles that of the early Kadamba plates published by Dr Fleet in *Ind Ant* Vol VI, of the Kūḍgere plates of Māndhātavarman (above, Vol VI, pp 12 ff) and of the Nīlambū plates (above Vol VIII, pp 146 ff). The engraver employs both the looped and the curvilinear forms of the consonant *t*, e.g., the looped form occurs in -Yayāti-, l 3, -kshatriya-, l 4, bhagavatastrīdasu-, l 6, -iāpta-, l 7, -prati- and -arāti-, l 8, -ādhipati-, l 9, grāmyānanyukta-, l 9, -ājñāpīyatyasti l 10, ājñāpti, l 16, bhavanti, l 17, and akshipta chānumantū l 21, whereas the curvilinear variety is found in *siasti* in l 1, -prachyuta, l 4, nirjyāsēsha-, l 8, ta-, l 14, etc. The letter *lha* is written in three ways, the usual form occurs in -abhimukha-, l 2, and the other varieties in -ābhīmukhā-, l 5, and -mukham, l 16. Very little difference is made between *t* and *n*, compare, for instance, the *n* and *t* occurring in *nirjyā-*, l 8, -yātānka- l 5, etc. Similarly *tra* in *putra-*, l 15, looks more like *nra*. In the word *Yudhasthira*, l 19, both *dh* and *th* resemble *t*. The engraving is executed very carelessly, and there occur many instances of erasure, for instance, there is a well-defined trace of a secondary *r* over *p* in -para-, l 7. The letter *sa* occurring in *usandhyō* l 6, has a big dot, which resembles an *anusāra* symbol. As in some other inscriptions, the dot evidently intimates that the letter *sa* has to be dropped as it was inadvertently engraved. There are also several cases of omissions, which are either corrected in the text itself or noticed in the foot-notes. The rules of *sandhi* are often neglected; some consonants are doubled as in *nirjyā-*, l 8, =dharmma-, l 4, -marggā-, l 4, -gurō mmaheśvarasya, l 6, -argga, l 8, etc.

The inscription belongs to the reign of a king whose name and dynasty are not mentioned. He is simply described as the lord of Chikūra-īshaya. He is said to be possessed of polite manners and modest character, he had gained several victories in battles, was well-versed in all sciences, was following the foot-steps of the early *īshatriyas* like Dilīpa, Bhagiratha, Vānya, Yayāti, Rāma, Ambirīsha, etc., meant death to horses that confronted him in the battlefield, was a great giver (of benefactions, etc.), was a valiant soldier, was skilled in arts, was full of the sense of gratitude, was one who was unassailable, a great devotee of Mahēśvara, and had befitted himself for a seat in heaven, by the grace of Śiva. The inscription records that this king granted the village of Pulaka or Puloka free of all taxes to Harīśarma of the Hārta *gōtra*, who was

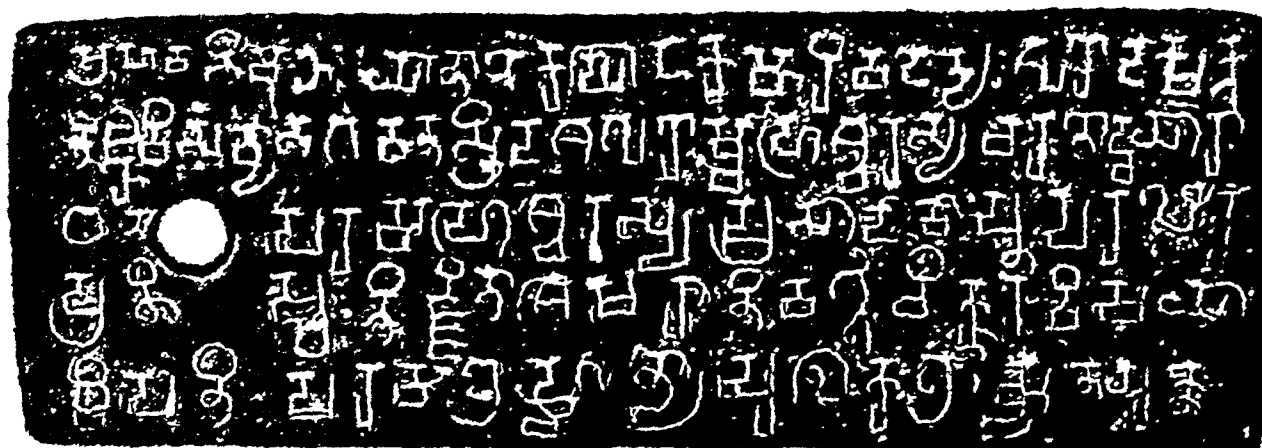
1



2

4

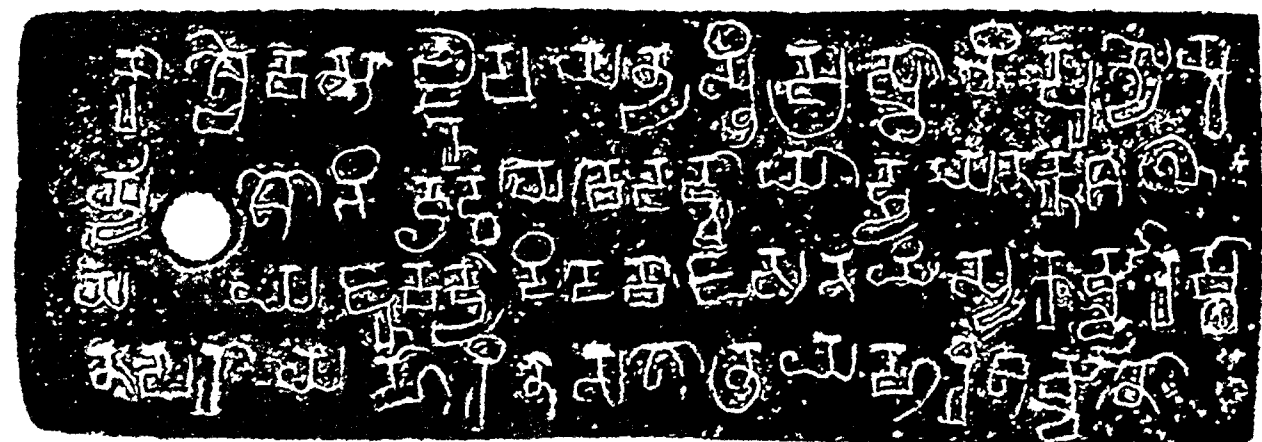
11 a



6

8

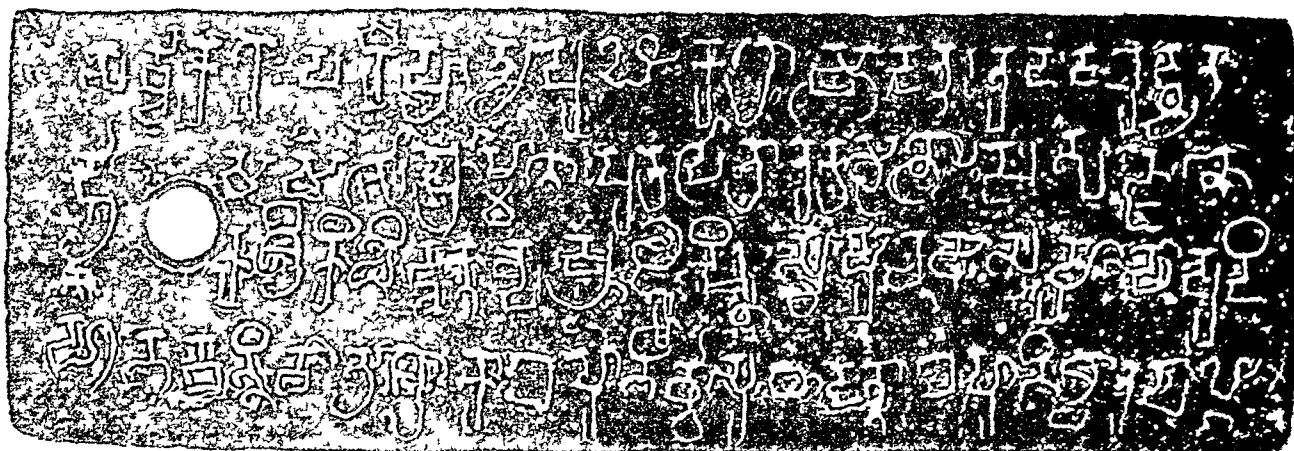
11 b



10

12

111 a



111 b



a master of two Vēdas, was versed in the performance of sacrificial rites, and was a Vājasaneyin. The record is addressed to the inhabitants of the village granted. The inscription is dated in the 6th year. Thus the record, with neither the name of the king nor the dynasty to which he belonged nor even the time at which he lived, adds nothing to our store of knowledge. Its only importance consists in its palaeography.

TEXT<sup>1</sup>*First Plate.*

- 1 ओ<sup>२</sup> स्वस्ति श्रीविजयचीकूरपुरात्<sup>३</sup> नयविनयसम्पन्नो<sup>४</sup>
- 2 नेकसङ्ग्राम[१\*] भिसुखप्रहारलब्धविजयप्रतिष्ठः सर्वविद्या-
- 3 ष्वय[न]\* विधिविशारदः दिलीपभगीरथवैख्यययातिरा-
- 4 मास्वरीपादिभिरादिचित्रियैरासेविताङ्गम[१\*] र्गादप्रच्युत

*Second Plate, First side*

- 5 आहवाभिसु[खाः]<sup>५</sup> यातानेकघोटकमारि<sup>६</sup> व[दा]न्यः शूरो दत्त[ः\*] क्षो-
- 6 त[ज्ञो] वि(सं)ध्यो<sup>७</sup> भगवत्स्त्रिदशगुरोर्महेश्वरस्य चरणद्वयारा-
- 7 धनपर[१\*] महेश्वरस्य प्रसादावाप्तपरलोक-
- 8 प्रतिष्ठः निर्जिताशेष[१\*] रातिवर्ग[ः\*] चिकूरविधया<sup>८</sup>
- 9 धिपति[ः\*] परमब्रह्मण्य[ः\*] पुलकग्राम्यानयुक्त-

*Second Plate, Second side.*

- 10 काश्चैव<sup>९</sup> माज्ञापयत्यस्ति अस्माभि[ः\*] पुण्यायु-
- 11 र्यशोभित्वद्वये वेदद्व(१)याध्ययन<sup>१०</sup> कुशला-
- 12 य ब्रह्मवद्यादिदे<sup>११</sup> वाजसनयिस्त्रिकर्मा<sup>१२</sup>नुष्ठा-
- 13 नपराय हारीतसगोत्र[१\*] य हरिशर्मणे

*Third Plate, First side.*

- 14 सर्वकरो<sup>१३</sup> परिहृत्य पुलोकग्रामो दत्त[ः\*] ।(॥) रुदववुद्ध<sup>१४</sup> त-
  - 15 ग्राममसौ ब्राह्मणः पुत्रपौत्रानुक्रमेणोप(प)भुञ्जानो
  - 16 न कैश्चि<sup>१५</sup> किञ्चिद्वक्तव्य[ः\*] आन्न(१)सि[ः\*] स्वमुखम्[॥\*] स ६ पोषु<sup>१६</sup> दि
  - 17 १० [॥\*] भवन्ति चात्र श्लोका[ः ॥\*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपा-
- लि[ता]<sup>१७</sup>

<sup>1</sup> From the original copper plates

<sup>2</sup> This syllable is represented by a symbol which stands on the proper right margin. A similar symbol is again repeated at the beginning of the second line

<sup>३</sup> Read °पुरात्रय°

<sup>४</sup> Read °व्ययन°.

<sup>५</sup> Read °मुखा°.

<sup>६</sup> Read °मारी

<sup>७</sup> Read °वध्यो

<sup>८</sup> Read °चीकूर°.

<sup>९</sup> Read °ग्राम्यानायुक्तकाश्चैव°.

<sup>१०</sup> Read °ध्ययन°

<sup>११</sup> Read °विद्याविदे

<sup>१२</sup> Read वाजसनयिस्त्रिकर्मा°

<sup>१३</sup> Read °करै

<sup>१४</sup> [Read एवमववुद्ध — S K Or एतदव° — F W T]

<sup>१५</sup> Read कैश्चित्क°

<sup>१६</sup> Read यौष

<sup>१७</sup> The ता of °पाणिता has been engraved under the line.



## Third Plate, Second side

- 18 यस्य यस्य यद[१<sup>१</sup>] भूमि<sup>१</sup> तस्य तस्य तदा पत्नं [॥<sup>२</sup>] स्वदत्ताम्पर-  
 19 दात्ता<sup>३</sup> वा यत्तादृक्ष<sup>४</sup> युधिष्ठिर [१<sup>५</sup>] महिम्नहिमन्ता<sup>५</sup> श्रेष्ठ  
 20 दानाच्छ्रेयोनुपाल[नं] [॥<sup>६</sup>] पठि<sup>६</sup> वर्षसहस्राणि सर्गे<sup>७</sup>  
 21 मोदति भूमिद[१<sup>८</sup>] अ[१<sup>९</sup>]क्षेत्र[१<sup>९</sup>] चानुसन्ता च तान्येव नरके  
 22 [व<sup>८</sup>]सित[॥<sup>८</sup>]  
 [२]

## TRANSLATION.

Om Hail Prosperity! From the victorious Chikūrapura, the lord of the Chikūra province,—possessed of worldly wisdom and good behaviour, who is famed for victory obtained by blows face to face in many an encounter, who is proficient in all the sciences, in reading the sacred books and in (performing) the rites, who never swerved from the path of virtue followed by the early *kshatriyas* beginning with Dilipa, Bhagiratha Vanya, Yayāti, Rāma (and) Ambarīsha, who is the destroyer of many horses that faced (him) in battle, who is generous, brave, dextrous and grateful, who acts according to law, who is intent upon adorning the two feet of the venerable Mahēsvara, the lord of the gods, who through the favour of Mahēsvara has acquired a firm position in the next world and who has conquered the entire host of enemies, who is very hospitable to Brāhmanas,—commands as follows the residents and officials of the village of Pulaka —

The village of Puloka has been made a gift by us for the enhancement of (our) religious merit, life and fame, exempting it from all taxes, to Hariśarman, who is an expert in the study of two *Vēdas*, who possesses the sacrificial knowledge, who is intent on performing his duties according to the school of the Vājasanēyins, and who belongs to the Hārīta *gōtra*

Knowing this, this Brāhmana and (his) sons and grandsons in succession enjoying this village, should not in any way be spoken to by anybody. The *āṅgapti* (has been done by word of my) own mouth. In the year 6 on the 10th day of Pausa. With reference to this there are the following verses —“Land has been granted by many and been protected by many, whosoever at any time possesses the earth, to him for the time being belongs the reward (of the grant)”

“O! Yudhishtira! Protect the land, be it a gift of yours or of others, O, highest of the kings! protection is more meritorious than gift” “A giver of land rejoices in heaven for sixty thousand years, he who rescinds and he who approves (of him who rescinds it) both live in hell for the same period”

## NOTE ON THE PRECEDING BY STEN KONOW

Mr Gopinatha Rao has compared the alphabet used in the Śarabhavaram grant with the script employed in early Kadamba plates, and others. There cannot be any doubt that he is right in doing so. The alphabet certainly belongs to the so called “box-headed” variety of Central India. Among the various inscriptions written in this Central Indian script, however, the grants of the Śarabhapura kings are those whose alphabet presents the most striking similarity as will be immediately apparent to everybody who compares the published facsimile plates

<sup>१</sup> Read भूमिन्स्य<sup>२</sup> Read फलम्<sup>३</sup> Read दत्ता<sup>४</sup> Read यत्तादृक्ष<sup>५</sup> Read मही महीमन्ता<sup>६</sup> Read पठि<sup>७</sup> Read स्वर्गे

The inscriptions of the Śarabhapura dynasty which have so far been published are the following —

1 The Ārang copper-plate grant of Mahā Jayarāja,<sup>1</sup> issued from Śarabhapura in the fifth year and recording the grant of the village of Pamvā in the Pūrvarāshtra,

2. The Khariār (properly Nahnā) copper-plate grant of Mahā-Sudēva,<sup>2</sup> issued from Śarabhapura in the second year and recording the grant of the villages Navannaka and Sāmbilaka in the Kshitimandāhāra,

3 The Raipur copper-plate grant of Mahā Sudēva,<sup>3</sup> issued from Śarabhapura in the tenth year and recording the grant of Śrisāhikā in Pūrvarāshtra

4 The Sārangarh copper plate grant of Mahā-Sudēva,<sup>4</sup> issued from Śarabhapura, and recording the grant of Chullandaraka in the Tundaraka *bhukti*. The last plate of this grant which must have contained the date, has not been recovered

We do not know whether Mahā-Jayadēva preceded or succeeded Mahā-Sudēva, and we do not know anything about the ancestors of these two kings. The legend on the seal of the Khariār plate runs,—

*Prasanna-ānata-sambhūta-Mānamātrāndv-janmanah śīmat-Sudēvarājasya sthūam jagati [śāsanam]*

I have inferred<sup>5</sup> from this legend that Sudēva's father was Mānamātra, and his grandfather perhaps Prasanna, and that Mānamātra might perhaps be identical with Mānanka, 'the ornament of the Rāshtrakūtas' mentioned in the Uḍikavāṭikā copper-plates of Abhimanyu.<sup>6</sup> These identifications are however very problematic, and we do not, in reality, know anything about these kings.

The years mentioned in the inscriptions are regnal years and do not help us to fix their date. On palaeographical grounds, however, we may assign them to the 8th century A.D.

The localities mentioned in the grants of the Śarabhapura kings cannot all be identified. Such of them as have been traced, however, all belong to the Raipur and Bilāspur districts of the Central Provinces.

Navannaka of the Khariār grant is almost certainly<sup>7</sup> the present Nahnā, the actual find place of the plates, three miles south of Khariār, and Sāmbilaka of the same grant is perhaps the neighbouring San Doil. The Kshitimandāhāra must consequently comprise the southern portion of the present Raipur District.

Tundaraka of the Sārangarh grant has been identified by Mr Hira Lal<sup>8</sup> with the present Tūndrā, about six miles south of Seorī Nārāyan on the Mahānadī, and belonging to the Balodā Bāzār *tahsil* of the Raipur District. The Tundaraka *bhukti* would accordingly correspond to the northern portion of the Raipur District.

Mr. Hira Lal<sup>9</sup> has further identified Śrisāhikā of the Raipur grant with the present Śirsāhī, likewise in the Balodā Bāzār *tahsil* and about 25 miles south-west of Tūndrā, and finally Pamvā of the Ārang grant with the present Pāmgarh, 21 miles north of Tūndrā in the Jāngū *tahsil* of the Bilāspur District. The Pūrvarāshtra would accordingly include the Tundaraka *bhukti*.

Mr Hira Lal has inferred<sup>10</sup> from this state of things that the Śarabhapura kings held sway over a large portion of the present Chhattisgarh Division, and stated as his opinion that they ousted the kings of Sirpur, old Śrīpura, in the Mahāsamunda *tahsil* of the Raipur District. He suggests that Śarabhapura "may perhaps have been a new name imposed on the

<sup>1</sup> *Gupta Inscr.*, pp 191 ff

<sup>4</sup> *Ep. Ind.*, Vol IX, pp 231 ff

<sup>7</sup> *Ep. Ind.*, Vol IX, p 172

<sup>10</sup> *Ep. Ind.*, Vol XI, p 186

<sup>2</sup> *Ep. Ind.*, Vol IX, pp 170 ff

<sup>5</sup> *Ep. Ind.*, Vol IX, p. 172

<sup>6</sup> *Ep. Ind.*, Vol. IX, p. 283

<sup>3</sup> *Gupta Inscr.*, pp 196 ff

<sup>8</sup> *Ep. Ind.*, Vol VII, pp 163 ff

<sup>9</sup> *Loc. cit*



## No 7—TWO TALESVARA COPPERPLATES

By Y R GUPTA, B A, LALORE

These two copperplates<sup>1</sup> were brought to light by Mr C E D Peters ICS, Deputy Commissioner, Almora. They were discovered at Talčśvara in the Almora District, U P., at something less than one foot below the surface, while digging the foundations for an ordinary terrace wall, and they were forwarded to the Superintendent, Hindu and Buddhist Monuments, Northern Circle. I owe the opportunity of editing the inscriptions for the first time to the latter officer, who handed the plates over to me for decipherment.

The plate A measures roughly  $1' 4\frac{1}{8}"$  in length and fluctuates between  $11\frac{1}{8}"$  and  $1' 1\frac{1}{8}"$  in breadth, and the plate B is roughly  $1' 3\frac{3}{8}"$  in length and  $11\frac{1}{8}"$  in breadth. Each of the plates has an oval seal soldered to it, containing the same legend in four lines and besides several symbols separated from the legend by a straight line. Above it is a bull recumbent, the head turned right over the left shoulder. Before it appears what is either a fish or a tortoise and below the latter a *garuḍa*. Behind it is a symbol that I am unable to identify. All these representations as well as the legend are in relief and surmounted by a hooded cobra (*nāga*). The plate A with its seal weighs  $11\frac{1}{2}$  lbs, and the plate B with its seal  $10\frac{1}{2}$  lbs. The plates are not very thick and the letters show through on the reverse. On the whole, however, they are deeply and well engraved. Their edges are not rimmed, and the inscriptions, therefore, lack protection. Each of the grants bears 28 lines.

The alphabet of the seals has many characteristics in common with the Gupta one, but that of the plates is much later.<sup>2</sup> The *anusāra* is generally denoted by a big circle above the consonant. The sign of punctuation is a horizontal curve. It is six times used in plate A, in ll 4, 16, 22, 26, 27 and 28, and eight times in plate B, viz once in l 2, once in l 13, once in l 18, once in l 20, twice in l 21 and once in l 25. The numerical symbols for 5 and 30 occur in plate A, l 28, and those for 20, 8 and 5 in plate B, l 28.

The language is somewhat ungrammatical Sanskrit. Even the usual benedictive and imprecatory verses are not correctly quoted and are left incomplete, so much so that they can hardly be called verses. Practically, therefore, both of the inscriptions are in prose.

With regard to orthography we may note that *v* has throughout been written for *b*, that the class nasal is commonly used before mutes, and that an *s*-sound before an *s* sound is usually replaced by the *usarga*, though we occasionally find writings such as *-gāmakas=sa-*, A 20. Doubling of consonants after *r* is the rule, thus *Karkhaṭa-*, A 17, *-varggam=*, B 8, *-ārch-cha-*, A 9, *-sanmārgjan-*, A 9, *-karnna-*, B 14, *-garttā*, A 17, 18, *-bhūtaur=ddatt-*, A 10, *=araddha-*, B 24, *-śūppā-*, A 21, *-karmmantah*, A 23, *parvat ākara-*, A 4, B 6, etc. There is of course no doubling in the case of *h* or the sibilants, and, curiously, a *y* is never doubled after *r*, compare *=kuryāt=*, A 26. There are also some few cases in which the doubling has not taken place where we would expect to find it, compare *-ārtham*, A 9, *=smābhīr=bhakti-*, B 12. On the whole, however, it is quite consistent. A *k* and a *t* are often doubled before *r*, thus *kkraya-*, A 15, *yattrā*, A 14. There are, however, several exceptions to this rule; compare *kshētra*, B 13, at the side of *kshētra*, B 14, 15, etc.

There are several mistakes in the spelling. Thus we find *ā* for *a* in *-dēvyādhasat=*, B 21; *a* for *ā* and *ri* for *ri* in *krishnahayō*, B 27, *t* for *n* in *-tagarapati-*, A 5, *ta* for *tra* in *yata*, B 13; *t* for *h* in *yat=kuryāt=*, A 26, *n* for *t* in *tan nanayō*, B 5, *p* for *sh* in *-pupp-*, A 9, *s* for *g* in *-Amvammā*, B 4, *ś* for *p* in *Saurava-*, A 2, *ss* for *s* in *-rūpassya*, B 3. In *-dānda-*

<sup>1</sup> These are now preserved in the Lucknow Museum at the instance of the Superintendent, Hindu and Buddhist Monuments, Northern Circle.

<sup>2</sup> See below, p 113

*vāsika-*, A 5, on the other hand, the *v* is probably not miswritten, but we have to do with a Prākṛita form. Cf Vogel, *Antiquities of Chamba State*, Part I, p. 129. Other Prākṛita forms are *pratiṣṭāḍitukās*, A 11, *ṣamātāra*, A 4, 27, B 7, 28

The rules of sandhi are constantly neglected; compare *-pattraih abhi*, A 11, *Kārttikāya-ṣmā Ativalōkṣapullilā Visākhilapallikā arishtāśramah avalīnakah*, A 23, *Rājaputtrika-Āddālakarvatako*, *Paśchima-Diṇyām Uḍumvaravāsah*, A 24, *Vishnudāśēna vthiranāny-*, A 28, *chakkiadharaḥ va*, B 5, *cha anēn=ana*, B 25; *Dhanadattēna uktirnañ=cha*, B 28

In plate B there are several compounds ending in *vāpam*, such as *Vajra sthala-kshētra-kulya-vāpam*, B 13, *kshētra-āshta dīṇa vāpam*, B 14, *Mudhyamāraka-kshētra-chaturddak-dīṇa-vāpam*, B 15, *Kapilvāra-nāmadhēya-kshētra-kulya-vāpam*, *Nandikāka-kshētra-shad-drōna-vāpam*, B 16, *Daddaka jagala-kulya-vāpam*, B 17, *Dēvaka-tōlī-pañcha-drōna-vāpam*, B 17, *Rajaka-sthala-kshētra-shad-drōna-vāpam*, B 17, *Dēvaka-ānūpa kshētra-khārī-vāpam*, B 18, *Vadra-kshētra-āshta dīṇa-vāpam*, B 19, *Parivatāra kshētra-khārī-vāpam*, B 20, *Dēvaka-kshētra-āshta-dīṇa vāpam*, B 20, *Kēdāra-kulya-vāpam*, B 21, *kshētra-kulya-vāpam*, B 22, *Śrēṭh-kshētra pañcha-dīṇa-vāpam*, B 21, *Vēṭasa-kulya-vāpa-nāmadhēyam*, B 25. Instead of *vāpa* we find *vāpikā* in *Kēdāra di-drōna-vāpikā*, B 21. It will be seen that *vāpa* is always preceded by a word denoting a measure. A compound such as *kulya-vāpa* must mean "a plot where a *kulya* of seed can be sown or is required," and we can translate *Vajra-sthala-kshētra kulya-vāpam*, a, or, the *kulya*-plot of the *sthala-kshētra* of *Vajra*. Almost the same meaning could accordingly be conveyed by using two words, *Vajrasthalakshētram kulya-vāpam*. Compare *Mālaka-kshētram khārīvāpam*, B 13, etc.

Both the grants purport to have been issued from *Vra(Bra)hmapura*, one by the *Paramabhattachāra Mahārājādhirāja śrī-Dyutivarmman*, for the purpose of observing the *bali*, *charu*, *sattra* and the bath with curds, milk and *ghī* and for worshipping with perfumes, incense, lamps and flowers, for sweeping, besmearing and ploughing, and for all sorts of repairs, with reference to the feet of *Vīṇeśvara-svāminātha*, and the other by the *Paramabhattachāra*, the *Mahārājādhirāja śrī Vishnuvarmman*, for the continuance of the great sacrificial sessions. Both grants profess simply to sanction previous gifts.

The present seals are gilded and appear to be casts from the originals and not authentic. The plates, also, I understand to be forgeries.

I believe that the seals are forgeries, as—

(1) there are evident signs to show that the damaged letters seem to be the result of bad casting from an original seal. This can especially be marked in the case of the fifth and the sixth letters in line 3 of the seal attached to the plate A and the first letter in line 4 of that soldered to the plate B, which have not come out.

(2) the seal of plate A is much larger than that of plate B, though the measurements of the inscriptions, the figure of the bull and the objects in front and behind it, and even the marginal oval line are the same, the surrounding ornaments of raised bosses are not the same in each case, there being 54 in plate A and 48 in plate B, and the outer shape is different.

(3) the seal of plate A shows signs of bad workmanship, as if it were a first experiment. The knobbed ring on the seal is not cleverly joined and the rough portion at its edges gives ample room to suggest that it has not been cast at the royal foundry, but is a forged cast from the original seal.

The seal of plate B is more cleverly done and would probably have escaped detection for a time but for (1) the first letter in the fourth line and (2) the soldering to a wrong plate through ignorance.

(4) though bearing one and the same legend, the two seals have been applied to forged grants, alleged to have been issued by two different kings, and

(5) they are of inferior copper, and perhaps gilded to escape detection of forgery

I believe also that the plates are forgeries on the following grounds —

(1) The genealogy of the dynasty given in the seals does not agree with that given in the plates. In the seals it begins with Vishnuvarmman, while in the plates it commences with Agnivarmman (miswritten Āśnivarmman in B). Even if we grant that it is not necessary to begin with the same king, we at least expect that the grantor, the son of Agnivarmman, should have the same name in the two genealogies. Now, whatever the correct reading of the name of the last king mentioned in the second line of the seals may be, it cannot be Dyutiarmman, the name given in both plates.

(2) In plate A, 1 2, the words *Śrī Pūruravaḥ-prabhrity-avichchhidyamāna-Saurava-rājaiamśō* occur, where *Saurava* is evidently a mistake instead of *Paurava*. Now the royal officers are especially particular at the time of handing over such important documents intended to be seen by the public and officers of succeeding kings, and would scarcely overlook such a blunder about the descent of the grantor.

(3) The plates do not give us any definite information regarding any of the kings mentioned, not even the ruling one, by which we can test the statements in them. In line 11 of plate A it is asserted that the original grants have been burnt and that bad persons under the evil influence of the Kali age might, in course of time, raise objections. In plate B also reference is made to such an eventuality.

(4) The present grants purport to confirm some previous ones, at one stroke, without mentioning the kings by whom they were made, and without saying whether a reference was made to the official records, for the purpose of verification. The scantiness of records from the fourth to the eighth or the ninth century is probably to be accounted for by the disorderly state of things that existed in the province from which the plates come, and forgeries, it might have been thought, were not very likely to be detected. The plates were engraved by one and the same person, as can be seen from his name in line 28 of both of them. It was easier to get one person to forge them than to engage the services of two, and the goldsmith Ananta was sought for, perhaps because he was known for his skill.

(5) In B 27 we find the following quotation from Vyāsa, *Vindhy ātarishu=atōyāsu sushṭa-lōtaraiāsināḥ*. The quotation is neither complete nor accurate. The words *krishnahayō bhu(hi) jāyantē ya ākshīpam kuryāt=sa pañcha mahāpātaka-samyuktah syād* are put as an independent clause and not as Vyāsa's words, and also contain two bad mistakes. We expect such complete verses, or, at least, such abridged sentences as we find in other grants.

In plate A there are a few mistakes at the beginning, but many blunders at the close. This is probably due to the carelessness of the engraver or the writer, who thought that he was not likely to commit any mistake in the stereotyped wording, and so, most probably, wrote without consulting some authentic plates or their copies regarding the quotations.

(6) The writer seems to be more careful about the description of the property granted than about formal matters and information about the grantor and his ancestors. He is extremely careful in enumerating the various plots of land granted. But he is hardly aware that these enumerations are of little value, if the grants do not emanate from the proper persons, and that, however careful he may be to try to deceive others, there are certain indications which generally go to prove a forgery.

(7) In A 8 we read the name *Agnivarmma*, instead of which B 4 has *Āśniwarmma*. The difference is perhaps due to the difficulty in reading the first name of the second line of the seals, which has not come out clearly. If this be so, it would show that the plates must have been

forged when the correct name of the king had been forgotten. This would presuppose an interval of at least 200 years between his time and that of the forging of the grants, and this well agrees with epigraphical evidence.

(8) The responsible *Dātaka* would scarcely have passed over a blunder regarding the name of the king from whom the grantor claimed descent.

(9) The misreading of the real name of the king in the second line of the seal from which the present casts have been obtained by the forger, or rather in the casts themselves, sufficiently accounts for the invention of the name Dyutivarmman or the substitution of a later Dyutivarmman for a former king, if we take it for granted that the forgers (or, at least one of them) could read the inscription. It is interesting to note that the first letter of the doubtful name looks like *d*, though the cast may not be a faithful reproduction of the original.

(10) In the seals the grantor is said to be of the Lunar lineage, while in the plates he is represented as descended from the Lunar as well as the Solar race. This is a very grave objection since a perfect harmony in the descent claimed is quite necessary.

The only point which remains to be explained is why the seals were soldered on to the plates, if the genealogy itself differed. This is the difficulty which is likely to beset us. I would make two suggestions. Two casts were obtained of an original seal, which was in the possession of the real owner or some other person. But the original plate was not available, or could not be lent, or more probably was lost or really burnt as mentioned in the forged plates. So a new draft that would suit the circumstances was prepared by a scribe and given to the goldsmith Ananta. There was probably some difficulty about the names of the kings mentioned in the second line of the seals, and the forgers had not the opportunity of verifying them or of consulting the original plate or the official records. The name of a king Dyutivarmman, the son of a king Agnivarmman, of whose name they were not certain, was known. His son Vishnuvarman was well-known. So these were the data. The forgers engraved one plate in the name of Dyutivarmman, and the other in that of Vishnuvarman, probably thinking that, if the authenticity of one was called in question, the other might be produced as evidence, but as they had misgivings about the names of the kings they altogether gave up the idea of soldering the casts to the plates. These might have been with the person or the community of trustees who claimed the ownership. But his or their descendants, who were unable to decipher the inscriptions, possibly thinking that there were two seals corresponding to the two plates, and also considering that they formerly might have belonged to them, got them soldered. Perhaps they did this in the vain hope that the seals might be taken as evidence of the issue of the former grants, said to be burnt. Or (2) some of the forgers of the plates, who were unable to read the inscription of the seals and who were unaware of the contradiction (not being taken into close confidence as regards how the genealogy and other actual details were to be arranged), might have soldered them to the plates later on, not caring to consult the scribe or the engraver. Other explanations are not impossible. Whatever the fact might have been, it is quite clear that the inscriptions on the plates contradict the legend of the seals. Had these latter been authentic, it might have been possible to suppose that they were applied to these grants later on through ignorance. But I have shown that the present seals are only casts of the original and the contradiction in genealogy and other details preclude the possibility of the plates being genuine. In spite of this I shall show below that they are of considerable importance.

I assign the seal (the original one) to about the latter half of the fifth century on the following grounds —

(1) The lower parts of the right hand verticals of *ga*, *śa* and *la* are about double the length of the *alsharas* without verticals.<sup>1</sup>

<sup>1</sup> *I*de Dr. Bühler's *Indian Paleography*, ed. by J. F. Fleet, Bombay, pp. 47 f.

(2) We find the guttural *na* before *śa* in line 4 and perhaps before *ha* in line 2, if we adopt the reading *Harshararmmana*[*h\**]

(3) The third horizontal line of *ja* slants downwards

(4) The ancient dot is replaced by a cross-bar in the case of *tha* in line 3

(5) The transitional form of *ya*, with the loop, though not quite like the later ones, occurs

(6) The right hand portion of *sa* and *pa* shows an acute angle

But the inscription can hardly be much later than about the second quarter of the fifth century since,

(1) the lower parts of *ta* and *bha* are not lengthened and thus they retain the older forms,

(2) the left limb of *sa* is more or less archaic, and

(3) on the whole the letters show similarity to the Gupta alphabets of the later half of the fourth century

The letter *na* does not admit of severe scrutiny as it is a little damaged to the right in all the places where it occurs in this inscription

The letter *na* has not a knob, as in the case in the Gupta alphabet, and it is much like *ta*, the only difference between *na* and *ta* being that the former is more acute angled, while the latter is much more curved at the middle

To turn to the plates The alphabet is of the northern type, evidently later than the Gupta one, and is in a transitional form, approaching the acute-angled<sup>1</sup> The letters slope from right to left. Those worth noticing are *u*, *ka* (when not forming a member of a conjunct consonant), *tha*, *dha*, *na*, *ma*, *ya* (when not a member of a conjunct consonant), *va*, and *sa*, and, to a certain extent, *bha*

*U* which occurs in *utkirnn-*, A 28, B 28, looks like the *u* of the Mahānāman inscription *Ka* has a loop to the left such as is generally observable in the latter half of the sixth and the first half of the seventh century and resembles that of the Mahānāman and Lakkhāmandal inscriptions, cf *e g -sakala-*, A 1, B 1 *Tha* is like that of the Maukharī and Lakkhāmandal ones, cf *-nātha-*, A 8 *Dha* and *na* are of the same type *Dha* occurs, *e g*, in *-dharan-dharana-yōgya-dhāranā-dhāranō*, B 2 *Na* has a loop, cf *-bhuvana-*, B 1 *Ma* has the same shape as *e g* in the Yaśodharman inscription of A.D 532; cf *-mant-*, B 2 *Ya* has the tripartite form, when it is not a member of a conjunct consonant, cf *naya-vimaya-*, B 5 Again *ka*, *cha*, *ja*, *tha*, *da*, *na*, *pa*, *bha*, *la*, *sa*, and *tya* are exactly like those in the plates of the time of Śaśīka-īrja of Gupta Samvat 300, though *ra*, when not forming a member of a conjunct consonant, and *ya* differ

The plates, therefore, when we take into consideration all these circumstances appear to have been forged some time between the middle of the sixth and the second quarter of the seventh century Leaving a sufficient margin, we may assume that the forgeries were made between the sixth and the eighth centuries A D

The casts and the plates, though forged, are of value, since we have hardly any record from about the fourth to the eighth or ninth century, issued by or concerning the ruling dynasties in the Garhwal and Almora Districts The casts of the seal are more valuable than the plates, since they appear to be taken from a genuine seal, which supplies us with the names of some hitherto unknown kings As regards the genealogy of these kings and other general information, the plates are only as much reliable as our *balhars* in the Deccan and are of little more value than legends Still they give many names of cities, villages and fields, which are of much geographical and historical interest, as they hardly can be due to the fancy of the scribe The places evidently bore the names mentioned when the plates were forged, and a no

<sup>1</sup> Cf loc cit, pp 49 f, also Prof Vogel, *Antiquities of the Chamba State*, p 10



of them we can identify with confidence. The record clearly has reference to Garhwal and the Katyur valley of the Almora District and perhaps to the Katyuri Rājās. Other inscriptions that we may discover will probably throw some light on localities. But the present ones are of no little value. We have the expression *Parvatākara rājyē* in line 4 of plate A and in line 6 of plate B, which means the kingdom filled by mountains. This description suits Garhwal very well. Of course some tract of land, specially the Katyur valley, which forms part of the present Almora District, must have been included in the kingdom. The boundaries of it must have exceeded it. The name Garhwal itself has been derived from *giry-āvali*, row of mountains. The name *Kēdāra* of fields we find twice in line 21 of plate B. Garhwal is known as *Kēdāra-lhūmī* or *Kēdāra-khanda* from very early times and we should naturally first look to that district for the places. Of course this is only circumstantial evidence, because by itself it proves little. But it is a link in the chain. We meet with the word *Gōmatī-sāryām* in line 15 of plate B. *Sārī* occurs in line 20 in the inscription from Pandukēśvara near Bādīnāth. It must evidently be derived from the causal of *srī* to flow, and on comparing these records we can say with confidence that it means 'bed' or 'valley'. So we are justified in taking *Gōmatī* as the name of the river. The other river of which mention has been made is *Putrigangā*. But I cannot find it in the map of the Garhwal and the Almora Districts. It cannot, however, be very far from the river *Gōmatī*. The reference to two rivers in the inscription gives us a clue. Following the above line of argument, I am at this stage able to identify *Kārttikēyapura* and to suggest some tentative identifications.

The mention of *Kārttikēyapura* is very interesting and important. We know that it lay in the valley of the *Gōmatī* and near the present village of Baijnāth<sup>1</sup>. Our record confirms this. Again it is believed that the Katyuri rājās found there the ruins of an old town named *Karbirpur* and used the materials for rebuilding the temple of *Kārttikēya* and also for constructing wells, reservoirs and bazars. Now in plate A we meet with the name *Karavira-garttā* in l 18, which is, possibly, identical with *Karbirpur*.

*Brahmapura*, the capital mentioned in A 1 and B 1, I am much inclined to think with General Cunningham<sup>2</sup> was *Lakhanpur* or somewhere near it. One *Brahmapura* no doubt has been satisfactorily identified by Dr Vogel<sup>3</sup> with *Brahmor* in the *Chamba State*. But that is too far off and does not suit our record.

*Kōllapurī*, A 18, is most probably the present *Kōlapurī*. *Suvarnnakāra-pallikā*, A 20, may perhaps be *Sōnal*, and *Bhātī-pallikā*, A 22, *Bhētī*. *Sādhutungakagrāma*, B 14, is perhaps *Tungēśvara* itself. *Sādhu* is simply an attributive meaning 'well' or 'good,' and *grāma* is equivalent to modern *gāw*, village, while *hī* is only a diminutive termination. *Jyōrānā*, A 16, is probably represented by *Jyura* or *Jolā*. *Bhēla(mastaka)*, A 18, may be *Bhēla*. *Kapila-garttā*, A 17, is in all likelihood *Kapikēśvara* itself or somewhere near it, *Karkkōtā*, A 18, *Garhkēt*, *Nandikērakakshētra*, B 16, *Nandikēsari*, and *Lavanōdaka*, B 16, *Lavanasari* or *Lavani*.

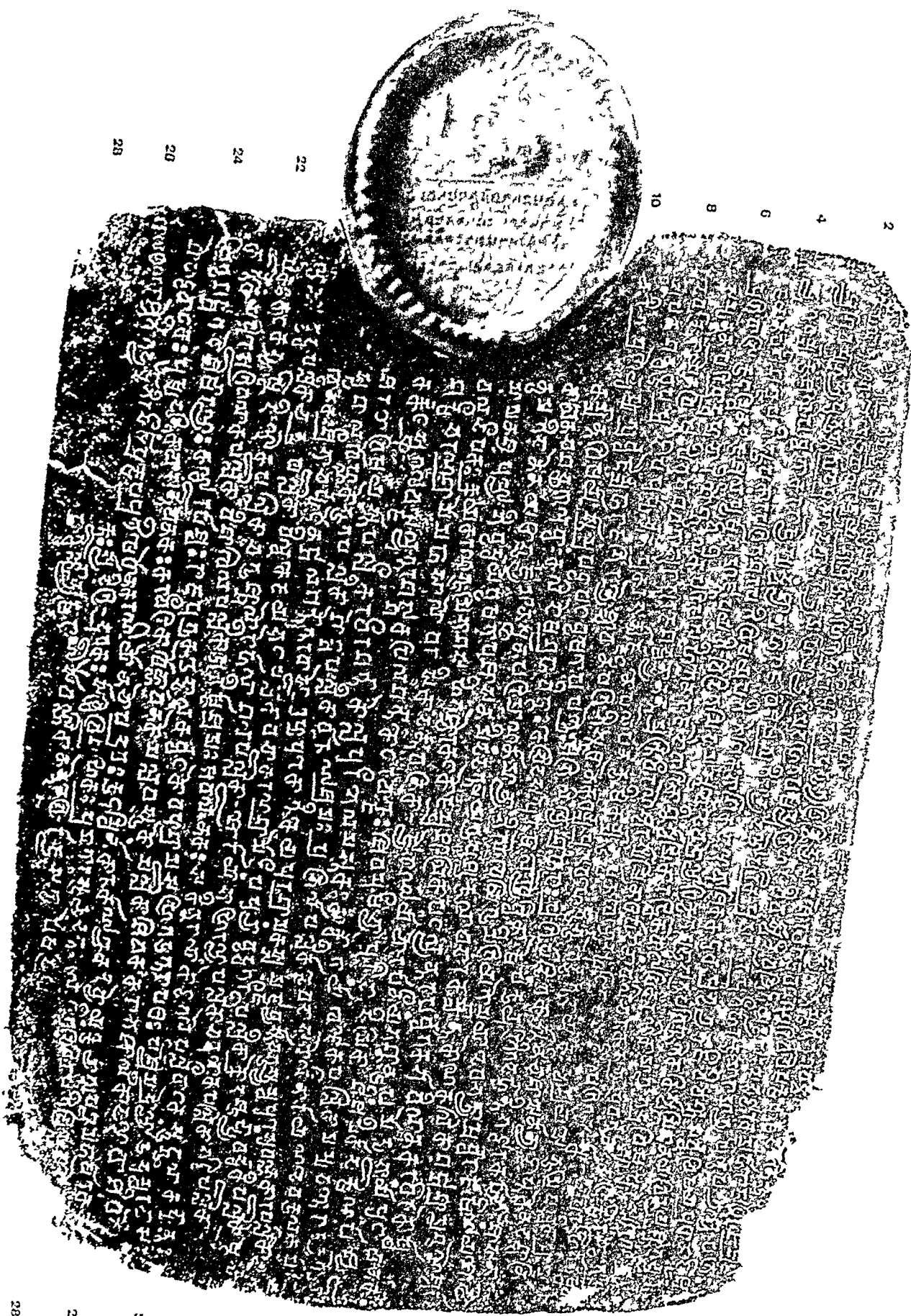
It is perhaps worth noting that only the first king mentioned in l 2 of the inscription on the seal, viz *Agnivarmman*, has *śrī*, illustrious, attached to his name, while the other names are without this epithet. Apparently *Agnivarmman* was a monarch of some importance.

The first inscription purports to be dated the 30th day of the month of *Pausa* of the 5th year of the reign, and the second the 5th day of the month of *Mārgaśīrsha* of the 28th year of the reign. These dates, however, cannot be verified, and it is not possible to give the corresponding English equivalents.

<sup>1</sup> *Gazetteer, N W P*, Vol XI, p 468, *ibidem*, pp 463 f

<sup>2</sup> *Antiquities of Chamba State*, Vol I, p 82

<sup>3</sup> *Ancient Geography of India*, p 355





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The *dūtaka* (messenger for the conveyance of the grant) in plate A is said to be the *pramātāra* Sūryadatta, the officer entrusted with the (arrangement of) peace and war, and the writer the *divyapati* Viśhnudāsa, and the *dūtaka* in plate B the *pramātāra* Varanauatta and the writer the *divyapati* Dhanadatta. The engraver of both the grants was the goldsmith Ananta.

The accompanying plates have been prepared from excellent stampages supplied by Mr H Haigreaves, Superintendent, Hindu and Buddhist Monuments, Northern Circle, and the seals have been reproduced from photographs of plaster casts kindly taken by Mr Rājūrām Hari Sāvavalkar, Modelling Teacher, Mayo School of Art, Lahore.

I am far from being certain about the reading of the legend of the seals. What I can make out reads as follows —

- 1 Viśhnuvarmma-piṇḍo(pau)ttasya pō(pau)ttasya Viśhnavarmmāna[h\*]
- 2 śrī-Agnivarmma-sutasy=cha śāsana[m\*] Dvijavarmmāna[h\*]<sup>1</sup>
- 3 =nuggrah-ātthāya sādhu-samrakṣanāya cha
- 4 Sōmavansōdbhavō rājā jayaty=amita-vikrama[h\*]

This legend I might translate,

'Here is the charter of Dvijavarman, the great grandson of Viśhnuvarman, the grandson of Viśhnavarman, and the son of the glorious Agnivarman. May the king, born of the lineage of the Moon, whose prowess cannot be measured, be victorious, for the purpose of favouring  
, and of protecting the good ones.'

#### A — GRANT OF DYUTIVARMAN THE FIFTH YEAR

##### TEXT<sup>2</sup>

- 1 Svasti [i\*] Purandara-pura-pratimād=Vra(Bra)hmapurāt=sakala-jagan-mūl-ōṣvī,  
chakra-mahābhāra-vahānī-guṇa-vamana-phana sahasasy=Ānanta]-mūrttēr=bhagavad-  
V[i]ra[nēsvara-svāmīnaś=charana-]
- 2 kamal-ānudhyātah Sōma-Divākar=ānvayō gō vrā(brā)hmana-hit-aishī śrī-Parūravah-  
prabhrity-avichchhidyamāna-Śau(Pau)rava-rāja-vamsō=gnir=iva vaipakṣa-kaksha-  
dahanō [bh]ū
- 3 śrī-Agnivarmmā [i\*] tasya puttias=tat-pāda-prasādād=avāpta-rājya-mahimā dyutimad-  
abita-pakṣa-dyutiharō viśvān=iva dvitīyah paramabhattāraka-mahāīj-  
ādhir[ā]ja-śrī-
- 4 Dyutivarmmā kuśali Parvvatākara-rājyē=smad-vamśyān=mahārāja-viśēshān=pratimānya  
dand-ōparika-pramātāra-pratihāra-kumārāmātya-pilupaty-aśvapati- (—)
- 5 jayanapati-gaṇjipati sūpakārapati-tagara<sup>4</sup> pati-vishayapati-bhōgika - bhāgika - dāndavāsika-  
katuka-piabhrity-anujīvi-varrgam surra-vishaya-pradhān-ādīmś=cha
- 6 pratīvāsi-kutumvi(mbi)nah kuśalam prishtvā samājñāpayati — viditam=idam=astu vō  
dēvadrony-adhikṛita-mahāśattrapati-Tīrāt-akākāśvāmīnā naya-vinaya-śruta-vṛitta-
- 7 sampannōna parivṛād-vra(bra)hmachārī-gaṅgulika-parishat-sahitcna rājadanvārik-  
āgnisvāmī-kārāṅkika vōt(kōt-)ādhi-kāranik-āmātya-Bhadraviśhnu-purassarēna cha
- 8 dēvanikāyēna vijñāpitam bhagavatām sur-āsura-jagad-vandy-Ānanta-mūrtti-Vīanōśvara-  
smā(svā)mi-nātha-pādānām va(ba)hī charuka-sattra-pravarttana dadhi-kṣhīa-ghrita-
- 9 snapana-gandha-dhūpa-pradīpa-pupp-(pushp)-ārchehana-prakara - sanmājjan - ōpalēpana-  
kṛīṣhi-karm-ānushthāna-khanda-sphutit-āyachātita-patita-samskāi-ārtham para-hit-  
ānushthāna-

<sup>1</sup> It is also possible to read *Diśhavarmmāna*, or *śāsana*=*Harshavarmmāna*, or *śāsana*=*Gajavarmmāna*.  
Looks like *sasyatō*, *asyana*, or *asyata* <sup>2</sup> From the stampages. <sup>4</sup> Read *zagara*.

- 10 charita-vratatir=yushmat-pūrvvajair=mmahārājabbir=anyas=ch=āvanipatibhis=tath = ānka-  
dharmma prasava-hētubhūtair=ddattidāyakaih sva-śrēyasē bhūmi-pallikā grāmā-
- 11 karmamānta-vishayās=tāmapatta-pata-vrīshatūpa-pattraih<sup>1</sup> abhulikby = āgrahāṇāh  
pratipāditakās=tāni cha śāsanāny=ādīptakāna dagdhūm
- 12 lālāna cha gachchhatā luvdhāh(bdhāh) kalī-dōsha-grah-āvishtāh kēchid=  
asatpurushā lēkhyair=vvin=ākshēpam kuryur=iti tad=arhanti bhattāraka-pādāh  
śāsan-ā-
- 13 numati-dānēna yathā-bhujyamāna-sthāna-parimāna-nūmāny=ābhulēkhyatūm=iti yatō  
mayā dēva-bhaktiā pūrvva-rājārshinām<sup>2</sup> jāsō-rtha-
- 14 m=ātmanas=cha puny-ābhivriddhayē vrīshatūpa-śāsanam=īdam dattam[||\*] yattia  
paśu-kul-āvadāra-karmamānta-Kōnakalikā-gangā-gramē Gunḍīsa-ā-
- 15 valadīpakah kkraya-karana bhūmi-bhāga-sahitaś=Chō a-katakō jamvū(mbū)-  
śālikā-pataly-antara-parvataka-Bhāvīlāna-karavīna-kōshthā
- 16 Gakshīcharana-gīāmō(mē) Mahāsālō Vurāsikādantavanikā — Jyōrānāyām  
Chōrapāniyam Bhagnānūpamōdribhāyām Putavanakah
- 17 Karkkatasthūnā-vañjāly=Uttaragangā Kapilagaritā Kōtara-vañjah Śivamushichyāpurī  
Dādumikā Śimsapikā dakshina(m)pā[r]śvō
- 18 Śarathā-vishayastā-palli Karavīna-garitā Kōllapuri Bhālamastakah Karkkōtāyām  
Khandāka pallikā Mammadattō Rājakya-tōli
- 19 Srigāla khōhnakō Bhūta-pallikā Gōgga pallikā Vārunēśramah Prabhūā pallikā  
Dēvadāsa-tōli Nāīyana-dēvakulaka-mā[lā]-
- 20 khānakah Śrībhācharppatō=nangāla-garit=Ōttara-vāsō Vra(Bra)hmapurē  
Kārttikēyapura-grāmakas=Samajjāvyastā cha bhās=Tryamvapurē Savirnakāra-  
pallikā [Da]-
- 21 nunnā Vriddha-pallikā Chandra-pallikā Vī(Bī)lvakē Jayabhata-pallikā Vachā-  
kaiana-grāmō Dipa-puryām Vriddhatarī-pallikā Kkrōda-sūrppayām Varddhaki-  
pallik=Ōshtrala-
- 22 makah Katakabhīrīshiti Dindika-pallikā Chatuśśālōrōhālagala-pallikā — Śōrāyām  
Bhāhūranya-pallikā Chandulāka-pallikā Bhatti-pallikā
- 23 Kārttikēyapurē Ativalāka pallikā Visākhila-pallikā aīshatāśramah avalinakah  
Sakinnarāyām kōttatalē Pallivātakas=tungula-karmamāntah
- 24 Pitrigangā-tatē Śīrshāranyah Kanthārapārśvah Rājaputtraka Ōddala-karvātaka  
va(ba)hugrāmasahita Uttarā-pathah Pāschima-Drōnyām Udumva(mba)raśāsah
- 25 Gōhattavātakah Pushpadantikā-vāsanti-yanakah Karavīrikā-khōhnāvanako  
Mallavastukō Mallikā-sivaka-karābha-sālikā Dandavāsivatō
- 26 Gōlathalākās=ch=ēti — Tad=yushmābhīr=amishām prakshēpa-patishēdhau na  
karaniyan na ch=ōpadiavah kutumvī(mbī)nām kārakānāñ=cha kaittavyō  
[||] yat=kuryāt=sa pañcha-mahā-pātaka-[samyu]-
- 27 ktah syād=iti — Dūtakah sāndhivigrahikah pramātāra-Sūryadattah Likhitam  
divirapati-Vishnudāsē[na]
- 28 Utkīrnāny=aksharāni sauvarnik-Ānantēn=ēti — Rājya-sam 5 Pausha di 30

## TRANSLATION

Hail! From Brahmapura, comparable to the city of Purandara (India)

(Ll 1-3) (There lived) the illustrious Agnivarman, who was descended from the Moon and the Sun, who wished the welfare of cows and Brāhmins, of the illustrious royal lineage of

the Pauravas,<sup>1</sup> uninterrupted as far as Purūravas, who like Fire burnt down the dry grass in the shape of his enemies, who meditated on the lotus-like feet of the lord, the holy Viranēśvara, the incarnation of Ananta, whose thousand hoods were the base of the world, carrying the great load of the circle of the earth, and spreading good qualities

(Ll 3-6) His son, the illustrious Dyutivarmman, who obtained the greatness of royalty through the favour of his feet, who takes away the lustre of his brilliant foes like a second sun, the *Paramabhattachāraka*, the *Mahārājādhirāja*, being in good health, in his kingdom filled with mountain,<sup>2</sup> pays respects to the excellent kings of my line, enquires about the welfare of the prefect of police,<sup>3</sup> the *pramātāra*,<sup>4</sup> the warden, the councillor of the king, being the heir-apparent,<sup>5</sup> the masters of elephants, horses, armour,<sup>6</sup> marts, cooks, cities and districts, land-holders, landlord-owners,<sup>7</sup> police officers,<sup>8</sup> the *katukas*<sup>9</sup> and other dependents and all neighbouring householders, the local heads of all the provinces and others, and then issues these orders

(Ll 6-13) Let it be known to you that, whereas the following request has been made by the solitary lord Trāta, the master of the sacrificial sessions who superintends the procession of the idols, who is endowed with political wisdom, breeding, learning, and good behaviour, accompanied by recluses, brahmachārins, and the congregation of the Gauggulikas,<sup>10</sup> and further by the temple congregation, preceded by royal doorkeepers, the attendants of the sacred fire, the *kīrankīlas*,<sup>11</sup> the superintendent of the female (temple) slaves, the minister Bhadravishnu, "For the purpose of continuing the *balī*, *charu* and *sattra*, for the bathing with curds, milk and ghi, the worshipping with perfumes, incense, lamps, and flowers, for the observing of sweeping, besmearing and ploughing, for the repair of dilapidated, broken, and fallen parts, at the feet of the lord Viranēśvara-svāmin, the incarnation of Ananta, who is worthy of being praised by gods, demons, and the world, grants referring to land, hamlets, villages and crafts, have, after having inscribed them on copperplates, cloth and *vrīṣhatāpa*-plates,<sup>12</sup> been granted, for the sake of their spiritual welfare, by your ancestors, the great kings, whose vow was the fixed observance of doing good to others, by other kings, and by givers of gifts, who were the means of production of many charitable acts. Those grants have been burnt by fire, and after lapse of time some greedy and bad persons, being beset by the evil influence of the Kali age, might lay hands on (those gifts), if there be no written record. So your Majesty may be pleased, in giving sanction to (the existing) grants, to get written specifically the dimensions and the names of the places that are being enjoyed ;"

<sup>1</sup> The actual reading of the plate is *Śaurava*. I can hardly imagine that in an authentic record the officers concerned would allow such a grave mistake in the name of the family of the ruling monarch to remain

<sup>2</sup> Or, in his kingdom of Parvatākara

<sup>3</sup> *dandōparika* is probably some police officer

<sup>4</sup> Cf. Professor Vogel, *Antiquities of Chamba State*, Part I, p. 122.

<sup>5</sup> For this explanation of *kumārāmātya*, see *Ep. Ind.*, Vol. X, p. 50, n. 2

<sup>6</sup> *pīlu*, an elephant; *jayana*, armour

<sup>7</sup> *Bhōgika*, those who are in possession of land, *bhāgika*, owners of land. Cf. Vogel, *loc. cit.*, p. 130

<sup>8</sup> About the form *dāndavāsika*, cf. Vogel, *loc. cit.*, p. 129

<sup>9</sup> With regard to the word *katuka* I made a reference to the learned Prof. V. V. Sovani, M.A., of the Meerut College. He thinks that it might mean a sect of the Jains. As far as I know, that sect flourished later. Again, a reference to the Jains in particular is not very probable. *Katukas* apparently mean any persons (officers, members of a religious assembly not generally held in respect at the time, etc.) who were disagreeable to the public. But who these were in particular I cannot say with confidence.

<sup>10</sup> We do not know what the *Gauggulika* assembly was. But this seems to be a very interesting point in the record. We expect more information about it in copperplates and other inscriptions that may hereafter come to light.

<sup>11</sup> As to the meaning of *kārankika*, we may perhaps compare *kapalin*

<sup>12</sup> *Vrīṣhatāpa* apparently signifies some mixture of copper and another metal. According to l. 14 the present grant was incised on *vrīṣhatāpa*

(Ll 13 14) therefore I have given this charter on *vrishatāpa*, out of devotion for the god, and for the increase of the religious merit of preceding royal saint, and of myself

(Ll 13-26) In which (grants are contained), in Kōṇakalikōgongā-grāma,<sup>1</sup> where the occupation (of the villagers) is *aradāra*<sup>2</sup> of cattle, Guṇḍavatāvaledipala, together with the plot of land allotted for the sales, Chōrakatāka, the *lavanal* *śikhā* of hilly Bhāvilāna inside the space (covered by) trees of *jambūtilikā*, in Gakshīcharana-grāma, Mahā Jla and Vurāsikādanti-vanikā, Chōrapāṇiyam in Jyōrānū, Patavanala, Karkkatassthānā-rājā, Uttaragangā, Kapilagaritā, Kōṭṭavāñja, Śivamashichyāpurī, Dēdānikā and Śimāpikā situated at Bhagnānūpamōdribhū (?), Śarāthavishaya-tī-pallī (village), Karaviragaritā Kōllapurī, Bhēlamastika on the right, Khandāla-pallikā, Mammadatta, Rājaka-tōli, Śrī(Śrī)gālakshōhnaka, Bhūta-pallikā Gōgga-pallikā, Varanū-rāma, Prabhūta-pallikā Dēvadēratōli, Nārāyanadēvakulakamālākhānaka, Śrībhācharppata, Anaugālegutta, Uttaravāsa at Karkkōtā, Kārttikēyapura-grāmaka and the plot Samajjāyastī at Brahmapura; Suvannakāra pillikā, Danupnā, Vriddha-pallikā, Chandā pallikā at Tryamvapura, Jayabhatī pallikā Vachākāraṇa-grāma at Bilvaka, Vriddhatarī-pallikā at Dipapurī, Vaiddhakī-pallikā, Ushtralāmaka, Katakabhriṣṭi, Dindika-pallikā, Chatusśālābhilāgalī-pallikā at Krōdasūrpī, Bhāhīranya-pallikā, Ohandulāka-pallikā, Bhattī-pallikā at Sōrā, Ativalāka-pallikā Viśikhilā-pallikā, and the neighbouring (?) Arishtīśāma at Kārttikēya-pura; Pallavūtaka, with the *tungula* (?) occupation, at the foot of the fort at Sakinnaiā, Śīrshūranya, Kanthīrapīśva, the market town of (named after) the prince Ōddāla, the Uttarāpatha with many villages at the bank of the river Pitrigangā, Udumbravāsa, Gohattē-ātaka, Pashpadantīkāvāsanti-vanaka, Karavīrikā-khōhnā-vanaka, Mallavastuka, Mallikū-śivaka-karābha-śālikā and the Gōlathalakas of Dandavāsivat in Western Drōṇi

(Ll 26 28) So you should not make any confiscation or hindrance to those (that are in possession of it) nor any outrage to householders and servants<sup>3</sup> Whoever should do so, would be stained with the five great sins The messenger (for this grant) is the *sāndhuvagrahikā*, the *Pramātri* Sūryadatta Written by the *divirapati* Vishṇudāsa The letters have been engraved by the goldsmith Ananta The 30th day of (the month of) Pausa of the fifth year of the reign

#### B—GRANT OF VISHNUVARMAN. THE 28TH YEAR

##### TEXT<sup>4</sup>

- 1 Svasti[||\*]pur-ōttamād=Vra(Bra)hmapurāt=sakala - bhuvana - bhava - bhāṅga - vibhīga - kārinō=nanta - mūrttēr=anādy - āvōdy - āchinty - ātyadbhut - ōdbhūta-prabhūta-prabhāv-ātīśayasya
- 2 kshāmā-tala-vipula-vikata-sphatā-patālī-nikata-pīarūdha-mani-gana-kīran-ūrupita - pātāla-talasya(—)dharanī-dharana-yōgya-dhāranā-
- 3 dhāra(rī)nō bhujaga-rāja-rūpassya(sya) bhagavad-Vīranōśvara-svāmīnaś=charana-kamal-ānudhyātaḥ Sōma divākara prāmsū-vamśa-vēśma-pradīpah sarvva-praj-ānugrah[ā\*]-
- 4 y=ābhyudita-prabhāvah paramabhattachāraka-mahārājādhirāja-śry-Aśm(gnī)varmmā[||\*] tīdātmapas=tatpāda-prasādād=avāpta prājya-rājyah kshapīta-mahāpaksha-vipaksha-
- 5 kaksha-dyutir=mmahārājādhirāja-śrī-Dyutivarmmā [||\*] tan-nanayō (tat-'anayō) naya-vinaya - śaurya - dhairya - sthairyā - gāmbhīry - audāīya - gaṇa gaṇ-ādhishtitha-mūrttis-chakkradhara(h)
- 6 iva prajānām=artiharah parama pitri-bhaktah paramabhattachāraka-mahārājādhirāja-śrī Vishnuvarmmā samupachita-kośala-va(ba)la-vīryah Parvvatākara-

<sup>1</sup> The explanation of certain words and the suggestions as regards some names are tentative We know very little about the localities and the peculiar local words

<sup>2</sup> I am unable to explain the word *aradāra*

<sup>3</sup> *Kāraka*, a servant.

<sup>4</sup> From the estampages.



- 7 rājyā samutpatsyamānān=asmad=vamś ālanākārān=dēvākārān=rājalakshmi(r-v)virājamāna-  
mūrtīn=mahārāja-viśēṣhān=pratimānya dandōparika-pramātāra-
- 8 pratihūra - kumāīāmātya - pilupaty - aśvapati - prabhṛity - anujīvi - varggam=anyāms=cha  
bhōgika-bhūgika-karika-kulachārika-pradhān-ādī-kutumvi(mbi)nāh
- 9 samājñāpayati[||\*]viditam = astu vas=Triāta - Bhāripatīśarmma - gauggulika - parishat-  
pramukhēna dēvanīyēna sādhanakānēna vijñāpitāh smah=
- 10 sarvvaśhānēshu dattī-dāyaka-sādhu-pratipādita-prāg-bhujyamān-āvichchinnā-bhōgīna-  
bhuvām kālēna gachchhata kēchid=aśatpūṣhāh kal-dōsha-
- 11 lōbha-grah-āvishtā akshēpam kuryur=ity=aihanṭi bhattāraka pādāh punya-yaśō-  
bhivridbhayō tan nāma-samārōpan-ānusmarāna-sthīrakarāna-
- 12 m=adhikṛitya tāmrapatta-dānēna prasādam karttum=iti yatō=smābhīr=bhakti-  
bhūvita hridvyan=anumōdanā-sāsanam bhuvām=arthō mahāsatr-ō-
- 13 pachayāya pratipādita yita(tri) Stambhasankatikāyām Vajra-sthalakshētra-kulya-  
vāpam — tat-pūrvvāna Hudukka-sūnā-kshētram tat-samīpē Mālvaka-kshētram
- 14 khāri-vāpam samadhikam sajangalam Sādhutungakagrāma-talē <sup>1</sup>kshētti-āshta-drōna-  
vāpam Pātālikārāmakē Champaka-tōli Dēvakyakarnnakās=cha—
- 15 Gōmatīśāryām Vra(Bia)hmēśvara-dēvakula-samīpē Pattavāyaka-dattir=Mmadhya-  
māraka-kshēttīa-chaturddāśa dīōpa-vāpam — Sēmaka kshētram chaturddāśa-drōna-  
vāpam
- 16 Kapilēśvara-nāmadhīya-kshēttīa-kulya-vāpam Tavanōdakē Nandikēra-kshēttīa-  
śhad drōna-vāpam bhōgika-Gēllanapnāka-bhrātri-dattē kshētrasūnē dvē
- 17 khāri-vāpam Gabhira-palikāyām Daddavaka-jungala-kulya vāpam Dēvakyatōli-  
pañcha-drōna-vāpam Madhyama-puraka-parastād=Rajaka-sthalakshētra-śhad-drōna-
- 18 vāpam Dēvaky-ānūpa-kshēttīa-khāri-vāpa-ttrayam=adhikam vās-ōdakam jangalam  
taduparī Khattalika — Tulakanthakayaksha-samīpē Narakshētram
- 19 Bhrishtikā-kshētram=ashta drōna-vāpam tat-prāpi-kshētra-karnnakam naditatō  
Bhr.shtaka-kshētram pañcha-dīōna-vāpam pūrvvāna Vijakarapī Vādra-kshēttīa-  
āshta-drōna-
- 20 vāpam Parvvatūra-kshēttīa-khāri-vāpam sakulyam tat samīpē Jangala-khōhnikā —  
Khattalika-kshētram sajangalam navadrōna-vāpam Dēvakya kshēttīa-āshta-drōna-  
vāpam
- 21 Shambhāratōli — Nīchitā dōvyā(a)dhasāt=Kēdāra-kulya-vāpam Dēvkhala-gīāmakē  
Kēdāra dvī-drōpa-vāpikā — Śunthīnāv-ānūpē Sēmaka-kshētram
- 22 Madhuphala-mūlaka kshētram Khattalika kshēttīa=cha — Chchhidra-garttāyām  
Nāgīlam kshētra-kulya-vāpam sajangalam Andhralakarnnakās=trayah Jarōlaka-  
kēdā-
- 23 ram Sēmāhikā-kshētram Vyāsōstbhinī-jangalam tat-prāpi-Daddavakam parvvatē  
cha bhōgika-Varāhadatta-pratyayē bhūmayō va(ba)hvyah Kārttikēya-purē
- 24 Nīmva-sāryām va(ba)lādhya-ksha-Lavachandra-sakāsād=Divirapati-Dhanadattēn=  
ōpakkrītam samūla-samāttakam=arddhapañchabhīh suvarannāh Śvētō(tā)-kshētra-  
pañcha-drōna-
- vāpam Dūrvvāshandakē cha — anēn=aiva divīra-patīn=ōpakkrītam kāyastha-  
Nannaka sakāsāt=samūla-samāttakam=ashtābhīh suvarannāh Vētasa-
- 26 kulya-vāpa-nāmadhīyam s an(s-ō)daka-jangalam=āvasathasy=āgratō Dēva-kulikāyām  
Vamāna-svāmī-pādānām nīvēdanaka-nimittam=ēvam=ājñāpitē
- 27 kṛishṇahayōbhī<sup>2</sup> jāyantē ya ākshēpam kuryāt=sa pañcha mahāpātaka-samyuktah  
syād=uktañ=cha bhagavatā Vyāsēna Vindhya-ātavīshv=atōyāsu śushka-kōtara-  
vāsīnah

<sup>1</sup> Read kshētram=ashfa-<sup>2</sup> Read kṛishṇahayō hī



28, Dūtakah pramātāra-Varāhadattah lkhhitam=idam divirapati-Dhanadattōna  
ukti(kti)innañ-cha sauvaṇṇik=Ānantēna — rā sam 20 8 Mārgga dī 5

### TRANSLATION

(Line 1) Hail ! From Vra(Bra)hmapura, the best of the cities

(Ll 1-4) (There lived) the *Paramabhaddāraka*, the *Mahārājādhirāja*, the illustrious Agnivarman,<sup>1</sup> who meditated on the lotus-like feet of the adorable Lord Virāṇśvara, in the form of the king of Snakes, observing concentration capable of supporting the earth, who reddens the surface of the lower region by the rays of the collection of the jewels growing about the array of the expanded hoods, large and wide as the surface of the earth, the excellence of whose power is without beginning, unknowable, unthinkable, wonderful, elevated, and extensive, the incarnation of Ananta, who causes the apportioning of existence and destruction of the whole world, (Agnivarmman) who was the lamp of the house of the high family descended from the Moon and the Sun, whose power had been increased for the purpose of favouring all his subjects,

(Ll 4-5) His son (was) the *Mahārājādhirāja*, the illustrious Dyutivarmman, who obtained (his) vast kingdom through the favour of his (his father's) feet, who had destroyed the lustre of the grass in the form of his enemies, backed by formidable allies

(Ll 5-9) His son, the *Paramabhaddāraka*, the *Mahārājādhirāja*, the illustrious Vishnu-varmman, who is, as it were, the embodiment of the qualities, political wisdom, breeding, bravery, fortitude, steadiness, gravity, magnanimity, who relieves the sufferings of the poor, like the wielder of the disc (Vishnu), who is much devoted to his father, who has gained happiness, strength and vigour, in the kingdom filled by mountains, pays respects to the future godlike eminent kings, the ornament of our family, whose forms will be shining owing to the royal splendour, and then issues these orders to the host of dependants, the police officer, the *pramātāra*, the warder, the councillor of the king, being heir-apparent, the master of the elephants, the master of the horse, and further to householders, land-holders, land-owners, the *karikas*,<sup>2</sup> the *kulachārikas*,<sup>3</sup> the chiefs, and others —

(Ll 9-13) Let it be known to you that, whereas we have been requested by the temple congregation headed by Trāta, Bhāripati Śarmman, and the congregation of the Gauggulikas, together with the officials, (in the following words) —

“ May your Majesty be pleased to do the favour of issuing a copperplate to perpetuate the memory by specifying the names of the land given, for the increase of your religious merit and fame, since some bad persons, being possessed of greed consequent on the evil influence of the Kali age, may in the course of time lay their hands on the pieces of land in all the places that have been obtained in good manner from liberal donors, and that have been enjoyed and are being enjoyed without interruption,”

Therefore this sanctioning grant has been given by us, our heart being filled with devotion, regarding the plots (granted) and for the purpose of continuing the great sacrificial sessions

(Ll 13-26) In which (grants are included), of the elevated field of Vajra, the plot in which a *kulya*<sup>4</sup> can be sown at Stambhasankatākā, to its east the field Hudukka-sūnā, near it

<sup>1</sup> The plate has *Agnivarmma*, see above

<sup>2</sup> I do not know the exact meaning of *karika*

<sup>3</sup> *Kulachārika* is perhaps the head of a *kula*

<sup>4</sup> *Kulya* is a measure of eight *drōṇas*. In the inscription only the grain that can be sown in the fields (*kṣhetras*) is given, and we have generally to guess their extent by this standard. Sometimes, however, one boundary is given and sometimes the owners are mentioned. In the present instance and several others, the name of the fields and the amount of seed required are put together, while in *Mālavakakṣhetram* and other cases the measurements are included in Bāhuvrīhi compounds qualifying the fields

the field Mālavaka in which one *khāri*<sup>1</sup> of seed is required, and more, together with the jungle, a plot of field in which 8 *drōnas* of seed are required, in the lower part of the village Sādhutunga; Champakatōli and the Dēvakya-arunnakas at Pātalikārāmaka, fields of Madhyamāraka in which 14 *drōnas* of seed are required, the gift of the weaver of silk, the field of Sāmmaka, where 14 *drōnas* of seed are required, of the field called Kapilśvara the plot in which one *kulya* of seed is required, (all) at the bed of the river Gōmatī<sup>2</sup> and near the temple of the God Brāhmēśvara, the plot of the field Nandikāraka in which 6 *drōnas* of seed are required, and two fields given by the brother of the land-holder Gellanannāka, in which one *khāri* of seed is required, at Lavanōdaka, the field in which one *kulya* of seed is required at the Daddavaka-jungle, and the field in which five *drōnas* of seed are required, at Dēvakya tōli, (both) in Gabhīrapallikā, of the elevated field of Rajaka the plot in which six *drōnas* of seed are required, of the field near the water of Dēvakya a portion in which three *khāris* of seed are required, and further abodes (shades), water and jungle, above it Khattalikā beyond Madhyamapuraka, the field of Nara and the field of Bhṛishikā in which eight *drōnas* of seed are required near Tulākanthakayaksha, the protruding field that can be reached from it; the field of Bhṛishikā where five *drōnas* of seed are required, on the bank of the river, to its east Vijakarani,<sup>3</sup> a portion of the field of Vādra in which eight *drōnas* of seed are required, the portion of the field Parvatāra in which one *khāri* of seed is required, together with channels for irrigation<sup>4</sup>, near it the waste land Khōlnikā and the Khattalikā field in which nine *drōnas* of seed are required together with the jungle, the portion of the field of Dēvakya in which eight *drōnas* of seed are required, Skambhārātōli, the kēdāra (field) in which one *kulya* of seed is required, behind Nischitadēvi, kēdāra (fields) in which two *drōnas* of seed are required at Dēvkhāla village, the Sāmmaka, Madhuphalamūlaka and Khattalikā fields at Sunthināvānūpa, the Nēgila field where one *kulya* of seed is required, with the jungle, the three Andhralakarnnākas, Jarōlaka-Kēdāra, the Sāmmahikā field, the jungle land Vyāsōsthini, and near it Daddavaka at Chhidragarttū, many pieces of land belonging to the land holder Varābadatta on the hill, of the Śvītā field the plot in which five *drōnas* of seed are required, which was purchased by the divirapati Dhanadatta, with roots (of trees)<sup>5</sup> and all the things<sup>6</sup> (that may be in the land) from Lavachandra, the Commander of the army, for four and a half gold coins, at Nīmvasārī at Kārttikēya-pura, the field named the Vātasa plot in which one *kulya* of seed is required, with water and jungle land, purchased together with the roots (of trees) and all the things, from the Iāvastha Nannaka for eight gold coins by this same divirapati, in order to be presented at the feet of Vāmanasvāmī, before the shrine, in the temple, at Dūrvāshandaka

(Li 26-28) And after it has been ordered thus, (those who rescind this grant) will be torn as black snakes, and he who should rescind it, would incur the guilt of the five great sins. And it has been said by holy Vyāsa, " (Those who consent to a grant of land or assent to the act of confiscation) shall dwell in the hollows of dry trees in the waterless forests of the Vindhya mountain " The messenger is the *pramūtāra* Varāhadatta. This has been written by the *divirapati* Dhanadatta, and engraved by the goldsmith Ananta. (Dated) the 5th day of the (month of) Mārgga (sirsha) of the 28th year of the reign

<sup>1</sup> *Khāri* is a mea ure of grain containing 16 *drōnas*. It is also equal to 3 or 4 *drōnas*.

<sup>2</sup> The *Gōmatī* must be the Guntī. It is however also possible that *Gōmatī-sārī* is the name of a village.

<sup>3</sup> This may mean the small portion of the field where seed might have first been sown and then taken out to be sown in larger fields.

<sup>4</sup> *Kulya* means a channel for irrigation.

<sup>5</sup> *Samūlam*, with trees, *lit* with roots.

<sup>6</sup> By *samātrakam* I understand all the things that are (whatever may be) in the land, including *nidhi* and *nīkshēpa*, treasure and deposit.

## No 8 — CONJEEVERAM PLATES OF KRISHNADEVA-RAYA SAKA 1444

By S V VENKATESWARA AYYAR, M A., AND S V VISWANATHA, M A., KUMBHAIONAM

These plates were obtained by us on loan from the present head of the Śankarāchārya Matha of Conjeeveram together with six other grants belonging to the Matha. The grants thus examined by us may be enumerated as follows —

(1) Grant of a village Ambikāpuram by Vijayagandagōpālā to Śrī Śankarārya. Language Sanskrit. Characters Grantha. Astronomical data for 1291 A D, cited *Ep Ind*, Vol XIII, No 8 (the present inscription)

(2) Grant of a village Krishnāyapuram by Krishnadēva-Rāya of Vijayanagara to Chandrachūda Sarasvatī, disciple of Mahādēva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1444 (1521 A D)

(3) Grant of a village Udayambākam by Krishnadēva Rāya to Sadāśiva Sarasvatī, disciple of Chandrasekhara Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1450 (1527 A D)

(4) Grant of land by Vijayaṅgachokkanātha Nāyaka, son of Rangakrishna Muthuvirappa Nāyaka, to Chandramaulīśvara Svāmī. Language Telugu and Sanskrit. Characters Telugu. Date Śaka 1630 (1707 A D)

(5) Grant of a village by Mahādēva Sarasvatī, disciple of Chandrasekhara Sarasvatī (originally given to the Matha by Akkanna Mādanna of Gōlkonda), to Rāma Śāstrin. Language Telugu and Sanskrit. Characters Nandināgarī. Date Śaka 1608 (verified as 1687 A D)

(6) Grant of a village Kudiyāntandal by Śrī Nṛsiṃharāya of Vijayanagara to Mahādēva Sarasvatī, disciple of Sadāśiva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1429 (1506 A D)

(7) Grant of a village Ēluchuvī by Śrī Nṛsiṃha to the same donee as in (6). Language, characters and date the same

No 2, the Conjeeveram grant of Krishnadēva-Rāya, has been engraved on three copper-plates bored at the top and secured by a ring, attached to which is a seal bearing the usual Vijayanagara emblem of a boar, the Sun and the Moon on the upper half and some writing on the lower half<sup>1</sup>. The plates are in good preservation

The plates measure 9 6" by 7 2", except in the middle which is 11 9" long on account of the arch at the top. The ring has a diameter of 2 6' and the seal of 1 3'. The holes through which the ring passes have a diameter of 65". All the plates have raised rims. The writing, which runs across the breadth of the plates, is quite legible except in some places bordering on the rims. The first and third plates are engraved only on one side, the second on both sides. Only the sides of the plates bearing inscriptions are ruled. The inscription contains 102 lines in all excluding the signature. The height of each line is about  $\frac{1}{4}$ " on the average. But the letters are larger in the signature, and smaller in a few places where there are erasures—viz in lines 69-71, 82, 86-89

The language is Sanskrit, and the whole inscription is in verse, excepting the opening invocation of Ganēsa. The metres used are the usual Anushtubh, Śārdūlavikīṭita, Śiṅgharā, Dōdhaka and Śālīnī. The poetry is of a low order. The characters of the inscription are Nandināgarī, except the signature at the bottom, which is in Kannada characters. The inscription has several orthographical peculiarities. Stops are not supplied in their proper

<sup>1</sup> The letters denote, perhaps, the name of the king, as in the seal attached to the Kūṁyūr plates of Venkata II. The legend on that seal is read Śrī Venkateśa by Professor Hultzsch, (Madras Epigraphical Report, 1891, p 6)

places. Instances of this have been pointed out in the text. Here and there we find the confusion of long and short *i* and *u*. We have =*praticūṣaṁ* *disam*=*āsritam*, l 87, for *praticūṣaṁ* *disam*=*āsritam*, *disi* *sthitam*, l 88, for *disi* *sthitam*, *pratyūha*-, l 51, for *pratyūha*-, *-pūrvakam*, l 85, instead of *-pūrvakam*. In the third plate *i* and *u* are represented only by a loop over the consonants. There is a redundant *anusvāra* previous to the double consonants *nya* and *nya*, e.g. *pumnyar*-, l 7, for *pumnyar*-, =*avanmnyām*-, l 28, for =*avanmnyām*-, *-dānānny*-, l 30, for *-dānānny*-, *-hīramnya*, l 85, for *-hīramnya*. We have instances of redundant *anusvāra* before other consonants in *-āḥhyām*-, l 79, instead of *-āḥhyām*-, and *-samyuktam* *maikabhōgyam*, l 81, for *-samyuktam* *maikabhōgyam*. *Visargas* are very often left out. If in some places they are wanting, they are superfluous in others. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing easily one into another. There is confusion between the letters *sa*, *sha*, *sa*. We have *nyasā*, l 16, for *nyasā*, *turusham*, l 18, for *turusham*, =*asēshēshu*, l 34, for =*asēshēshu*, *-shisaya*-, l 81, and *-shisya*-, l 82, for *-śishya*. We find the use of *ta* for *tha* in *jātapratishṭān*-, l 53. The termination for the imperfect and the pluperfect 3rd person singular is omitted in a few instances, thus *vyatānī*, l 20, instead of *vyatānīt*, =*akārshī*, l 30, instead of =*akārshīt*. In l 36 we have *-dharōḥkamtītā* instead of *-dharōḥkamtītā*. Such forms occur in the plates of Venkata I and II. As in the Vilupika grant of Venkata I<sup>1</sup> for instance, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant. This is specially noticeable in the case of *rya*. In certain cases, however, the *r* sign is written over the line. *Nna* and *nna* are invariably expressed by adding the *anusvāra* before the consonants *na* and *na*. Instead of double consonants only one of the consonants is written in some cases, thus =*udabhūttasmām*-, l 12, instead of =*udabhūttasmām*-, *nivṛityar*, l 33, instead of *nivṛityām*, *-rajasushya*, l 35, for *-rajasushya*-, *dattavān*-, l 85, instead of *dattavān*-.

The inscription records the grant of the villages Krishnarāyapuram and Kātapattu by Krishnadeva-Rāya of the second Vijayanagara dynasty, who was at the time encamped on the banks of the river Krishnā. The donee is Chandīachūda Sarasvatī,<sup>2</sup> the head of the Conjeeveram Matha,<sup>3</sup> reputed to have been founded by the great Śankarāchārya. In the line of apostolic descent Chandīachūda was the disciple of Mahādēva Sarasvatī. He is styled *Śivachētas* (naming his mind devoted to Śiva), *yātrāja* (prince among ascetics) and *dhīmat* (philosopher). He is also described as an expounder of the *sūtras*, as living at Conjeeveram, and as a great exponent of the doctrine of *māyā*. It may therefore be inferred that the donee was a teacher of the Śankarāchārya matha. This is supported by the terms of the grant, *shisayaprashisyar*-(*śishyapratishyār*) *bhōgyam*, l 81 f, i.e. the land was to be enjoyed by the donee and his descendants in the apostolic line. The religious seat of these teachers is known as *Kāmalōt-pīṭha*, probably after the goddess *Kāmalōtyambikā* of Conjeeveram. The matha itself is known as *Śaradā-matha* to this day.

The villages are given in perpetuity as *sarvamānya*, to be enjoyed by the donee and his descendants in the apostolic line. The grant makes it clear that the villages had clearly marked boundaries. It is interesting to observe that the king reserves no right to himself over the land thus given away. All rights of property in the land, the products on it, in it and over it belong to the donee for ever, together with any unforeseen or unearned increments that might accrue on the same. The terms of the grant display a knowledge of the technicalities of the law of property.

<sup>1</sup> *Ep Ind*, Vol IV, pp 269 ff

<sup>2</sup> *Indra Sarasvatī* or merely *Sarasvatī* is the appellation of all the *Āchāryas* of the *Kāmalōt-pīṭha* of the *Śaradā Matha* of Conjeeveram. The *Āchāryas* of the *Śrīngēri Matha* founded by one of the Śankarāchāryas style themselves *Bhṛatī*.

See below No. 8

The date of the grant is Śaka 1444, Svabhānu, Mārgaśirsha, *gōdvādaśī*. There is apparently a mistake here either of the Śaka or of the cyclic year as *Svabhānu* would be Śaka 1442. Curiously enough, neither the date of the month nor the *tithi* or the *nakṣatra* is given.

Krishnadēva-Rāya's journey to the holy places and the gifts made by him and his brother Vira-Nṛisimha are substantiated by various inscriptions on temple walls. An inscription at the back of the *garbhagriha* of the Śārngapāni shrine at Kumbhaghōnam records his visit to the place and his gifts there. The stone inscriptions copied by the Epigraphical Department of Madras in 1915 record the gifts at Śrīśailām and Ahōbalam. No 10 of 1915 records Vira-Nṛisimha's visit to the temple of Mallikāṛjuna at Śrīśailām. No 18 (of Śrīśailām) records the construction by Krishnadēva-Rāya of *mandapas* in the car street, his gift of certain villages to the temple, and his 'remission of tolls on *kāvadis*, pack-horses, bullocks, asses and head-loads.' No 64 records the king's gifts at Ahōbalam, his presents to the god of various jewels and of the revenues of the village Madūru in Chāngala-maṇi-sīma. The *tulāpuruṣa* ceremony performed by the king is also mentioned in stone inscriptions (see Madras Epigraphist's Report, 1914-15, p 109). The king's lavish gifts at the Tirumala temple attracted the greed of the Portuguese governor of Goa in 1545. In some of these places we find also statues of the king, his queens and ministers. At Tirumala are bronze statues of Krishnadēva-Rāya and his queens, the king with his characteristic cap 'of brocade in fashion like a Galician helmet covered with a piece of fine stuff all of fine silk,' as described by Domingo Paes, having on either side his favourites, the courtesan Chinnādēvi, whom he afterwards made his queen, and a princess of Orissa, whom he likewise married. The figures are reproduced in Mr Gangoly's *South Indian Bronzes* (p 60 and pl LXXIV). A stone image of the king was set up at Śrīśaila by the viceroy of that place, along with one representing the viceroy himself (Inscription No 14 of the Madras Epigraphical collection for 1915).

The king's patronage of literature is mentioned in l 91 and is too well known to need dwelling upon. Cf Archaeological Survey Report, 1908-9, p 185.

Various places are mentioned in the grant. These are Krishnarāyapuram, Kātapattu, Chandragiri, Mūtukāvu, Chengādu, Nivvalūr, Chengōde, Kāñchūr, Akkāli-Vēlūru, Sēdamangala, Podavūr, Śrīvāka, Parundūr, Kottavāka and Śrīvallūr. Of these localities we are able to identify the following —

Krishnarāyapuram, which goes still by the same name, is situated to the south of Conjeeveram and is about 90 miles from it. It is a place of some historical importance, being the scene of the battle of Wandiwash.

Kātapattu is easily identified with Kātpādi which is now a railway station—a junction in the Madras and Southern Mahratta Railway.

Chandragiri<sup>1</sup> is well known by the same name in modern times. The Rāja of this locality sold Madras to the English in 1639.

Kāñchur is the same as Kāñchivākkam situated 17 miles to the east of Kāñchi.

Vēlūr is the Vellore cantonment in North Arcot District.

Podavūr and Śrīvāka are villages 15 miles north-east and 7 miles north of Conjeeveram, respectively.

Parundūr is situated nine miles to the north of Podavūr. Near it runs a canal called Kutirākārpallam which is about 40 miles in length. Near this place is reported to be the scene of the battle of Polilore which was fought during the course of the second Mysore War. Between Parundūr and Polilore there are tombs of English generals who seem to have taken part in the war.

Kottavāka is a small village situated 12 miles north-east from Kāñchi and quite close to Parundūr.

<sup>1</sup> A district of the Vijayanagara kings with its capital at Chandragiri. Cf *Ep Ind*, Vol III, pp 119 f.

Sīruvallūr is a mile<sup>1</sup> to the south from Parandūr

Sēdamangala is perhaps the same as Samudramangala a small village near Conjeeveram [There is a Sēdamangala about 8 miles E of Pōḍavūr.—H K S]

Most of these places are now agricultural centres in the North Arcot and Chingleput districts

Of the names occurring in the plates the most interesting are those of the donee and his guru The names occur in the *Guruparamparā* of the Conjeeveram *Matha*, extracts from which must be interesting in this connection

चन्द्रशेखरयोगीन्द्रः विद्यानाथयतिर्महान् ।

ॐ नमो भगवते वासुदेवाय ॥

इमे ह्यष्ट स्मृताः शिष्याः श्रीविद्यातीर्थयोगिनः ।

शंकरानन्दयोगीन्द्रः पूर्णानन्दस्तथैव च

महादेवश्च तच्छिष्यः चन्द्रशेखर एव च ॥

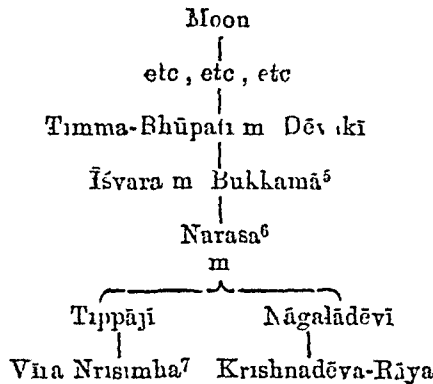
The *Guruparamparā-stava* gives us further information

श्रीपूर्णानन्दमौनोन्द्र नेपालनृपदेशिकं ।

अव्याहवस्वसचार सश्रयामि जगद्गुरु ॥

Bühler in the *Inscriptions from Nepal*<sup>2</sup> mentions a certain *Svāmin* of South India, named Sōmaśekharaṇanda, who went to Nepal in 1503 A D The Svāmin referred to must be either the donee of our grant or his guru's guru Pūrṇānanda *alias* Chandrachūda<sup>3</sup> The earliest of the *āchāryas* of this *Matha* referred to in Epigraphy is Śrī Śaṅkarārya mentioned in the copper-plate grant of Vijayagandagōpāla Tradition ascribes the foundation of the *Matha* to Śaṅkarāchārya, the famous teacher of Advaitism, who installed there his disciple's disciple Sarvajña<sup>4</sup>

The kings mentioned in the grant, Vīra-Narasimha and Krishnadēva-Rāya, were tolerant sovereigns, as they made gifts to the temples of both Viṣṇu and Śiva The genealogy of the Vijayanagara kings as we learn from the plates, is as follows—



<sup>1</sup> [About 6 miles on the map.—H K S]

<sup>2</sup> P 40

<sup>3</sup> The Pūrṇānanda of the *Guruparamparā* will then be a surname of the Chandrachūda of our grant The identification is supported by a copper plate of Vīra Nṛsiṃha which we are preparing for a later issue of the *Ep Ind*

<sup>4</sup> For the contemporaneity of Sarvajña *alias* Sarvajñātman, author of the *San kshēpaśārirāḷa*, and the Chōla king Ādiṭya I see Mr Venkateswara Ayyar's note in the *Ind Ant*, 1914, p 238

<sup>5</sup> The names of Īśvara and Bukkamā are found also on stone inscriptions recently copied by the Epigraphist (Madras) See his Report for 1913-14, p 100

<sup>6</sup> Narasa-Nāyaka usurped power in 1503-4

<sup>7</sup> Vīra Nṛsiṃha is here also styled Nṛsiṃhēndra Our plate makes it quite clear that Krishnadēva Rāya began to rule only after Nṛsiṃha was dead This agrees with the statement of Nuniz

The signature attached to the grant is *Śrī Virūpākṣha*, the name of the tutelary deity of the Vijayanagara kings. Virūpākṣha is the king of the Nāgas and the guardian of the western quarter. Professor Grünwedel considers it probable that he is the Buddhist form of Śiva (*Buddhist Art in India*, p. 43). But the term simply means 'one with three eyes' (*tri dhām rati chandir-āgri-ūpān anśhina yasya sah*) and has always been characteristic of Śiva. Cf. *Tryambakī*, 'having three eyes,' a Vedic epithet of Śiva, who is invoked for protection against death. Śiva is connected with the Nāgas in various ways, being called *Nāgābharaṇa*, 'having a serpent as his ornament,' *Nāgēndrakundala*, 'having serpents on his ear-lobes,' *Nāganātha* 'lord of serpents,' etc. As lord of the Nāgas, he was naturally regarded as the guardian of the western quarter, as snakes abound in the sea, and the sea lay to the west of the Aravams in the Panjab. The Vijayanagara kings were worshippers of Nāgas and of Śiva as *Nāganātha*. Their queens not only set up *nāgakals* in the temples which they attended, but they had their own special female *nāga* deity, such for instance as was discovered by the Archaeological Survey, Madras, near the Kōdandarama temple at Vijayanagara (see Report, 1914-15, p. 38). The temple of Virūpākṣha is now known as the Pampapatī temple and is still regarded as the most ancient and holy temple there. The annual festival of the god attracts forty or fifty thousand people (*ibidem*, p. 37).

The name of the composer is not given in the inscription. Perhaps his name was Urulavi [which may, however, mean simply 'great poet'—H. K. S.] But a blank in the next line may well be filled with the word *Sabhāpati*, the famous rhymester of the Rājā's court. In fact the metre requires it. If so, Urulavi was another name for *Sabhāpati* or a title assumed by him. The engraver of the inscription was Viṇāyachārya,<sup>1</sup> son of Mallana, whose descendants continued hereditary engravers of grants to the third Vijayanagara dynasty as well.

TEXT<sup>2</sup>

## First Plate

- 1 श्रीगणाधिपतये नमः [1']<sup>3</sup> नमस्तुंगशिरशुंविचंद्रचासरचार-
- 2 वे । तैलोक्यनगरारभसूलस्तभाय शशवे ।(॥) [१']<sup>3</sup> हरिर्नीलावरात-<sup>4</sup>
- 3 स्य दद्रादः स पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्रत्रिय द-
- 4 धी ।(॥) [२']<sup>3</sup> कल्याणायास्तु तद्वाप्त प्रत्युहृतिमिरापह । यद्गोप्यगजी-
- 5 झूत हरिणापि च पूज्यते ।(॥) [३']<sup>3</sup> अस्ति क्षीरमयादेवेर्मयस्मानान्म-
- 6 हावुधे । नवनीतमिवोद्धूतमपनीततसो मच्च ।(॥) [४']<sup>3</sup> तस्यासीत्तन-
- 7 यस्तपोभिरतुलैरन्वर्थनासा वुधः ।(॥) पुंस्त्वैरस्त्वं पुरुषवा भुजव-
- 8 तैरायुर्विपां निव्रत । तस्यायुर्वहुपोस्य तस्य परुषो युवे यया-
- 9 ति<sup>5</sup> क्षितौ ।(॥) त्वात(.)स्तस्य तु तुर्वसुर्वसुनिभ<sup>6</sup> ओदेवयानीपते<sup>10</sup> ।(॥) [५']<sup>3</sup>
- तच्च-
- 10 शे देवकोजानिहिदीपे<sup>11</sup> तिस्रभूपतिः । यशस्वी तुलुवेद्रेषु यदो.

<sup>1</sup> See *Ep. Ind.*, Vol. III, p. 237<sup>2</sup> From the plates<sup>3</sup> Metre Anushtubh<sup>4</sup> Read <sup>0</sup>वराहस्य

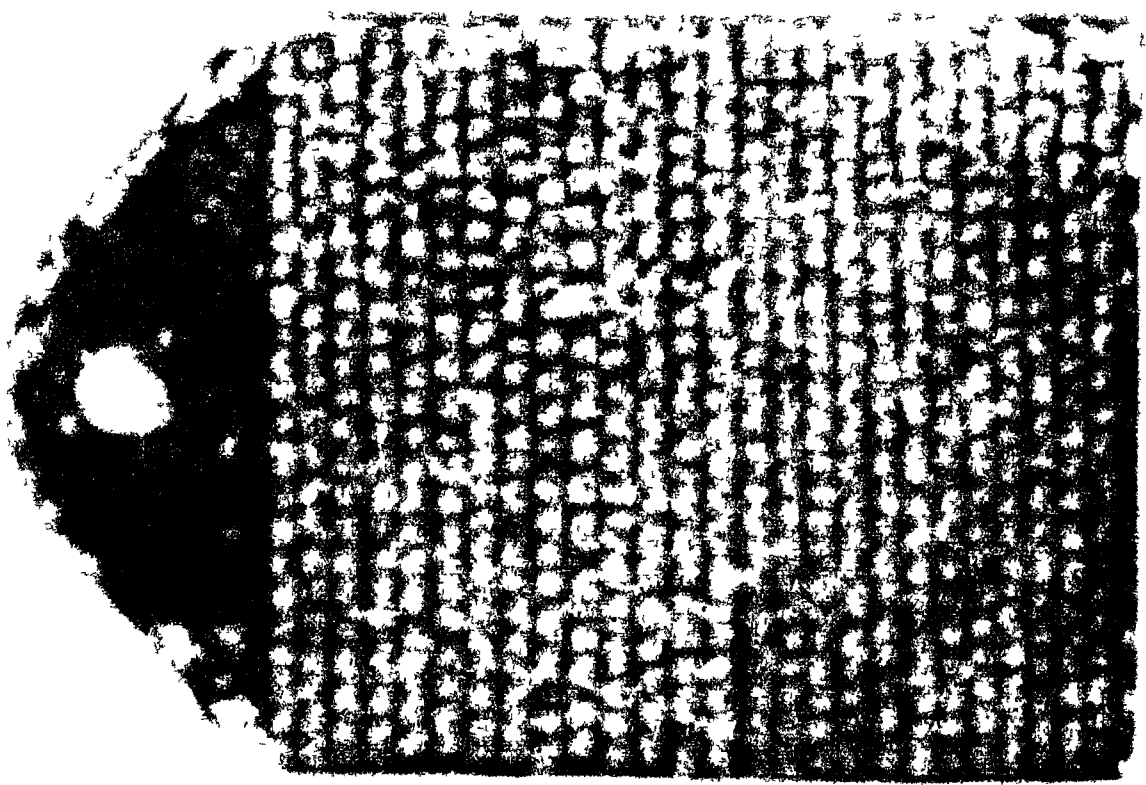
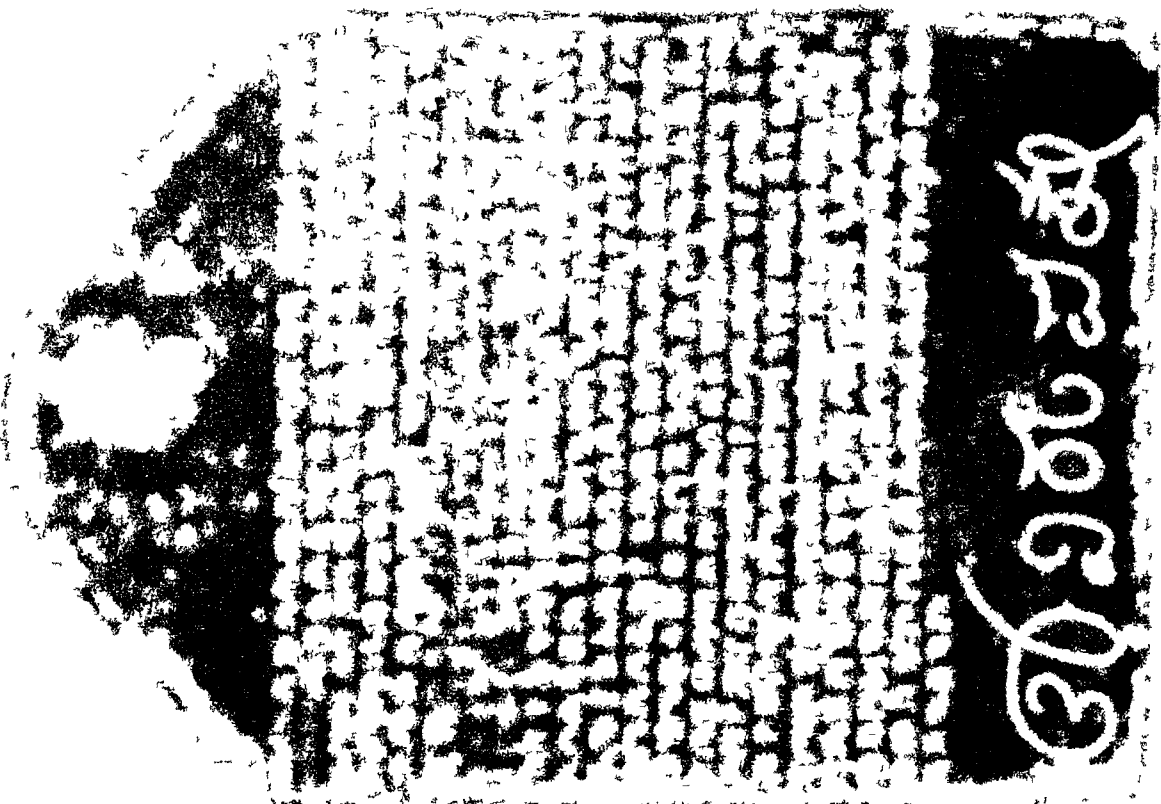
Metre Suddhavarikridita

<sup>5</sup> Read पुंस्त्वैरस्य<sup>6</sup> Read <sup>0</sup>मयुर्विपा<sup>8</sup> Read यशस्वी<sup>9</sup> Read <sup>0</sup>निभ<sup>10</sup> Read <sup>0</sup>पते<sup>11</sup> Read <sup>0</sup>जानिहिदीपे





అంబులము



- 11 कृष्ण इवान्वये ।(॥) [६'] 'ततोभृङ्गुक्कसाजानिरीश्वरक्षितिपालक' । अ-  
 12 वाससगुणभ्रशं श्रीलिरलं सहीभुजा ।(॥) [७'] 'सरसादुदभूतत्तानर-<sup>2</sup>  
 13 सार्वनिपानकः । देवकीनन्दनः कासी देवकीनदनादिव ।(॥) [८'] 'कावेरी-  
 14 साय वध्वा<sup>4</sup> वह्नजलरया<sup>5</sup> यो विलंघ्यैव शत्रु (॥) जीवग्राह स-  
 15 हीत्वा समित<sup>6</sup> भुजवलात्त च राज्य तदीय । कृत्वा श्रीरगपूर्वं  
 16 तदपि निजवसे<sup>7</sup> पट्टण यो वभामे (॥) कीर्तिस्तुभ निग्नाय त्रिभुवन-  
 17 भवनस्तूयमानापदानः [१'] ॥ [८'] 'चेर चील च पाञ्च तदपि'

व सधुरावह-

- 18 भ भानभूप (॥) वीर्योदग तुरुस्क<sup>8</sup> गजपतिनृपति चापि जित्वा त-  
 19 द[१]न्यान् । प्रा गगातीरत्नकाप्रथ(१)मचरमभृभृत्तटात नितान  
 20 न्यात. क्षोणीपतीना स्रजसिव शिरसा शासन यो व्यतानी<sup>10</sup> ।(॥) [१०']

<sup>11</sup>विवि-

- 21 धस्रुक्षतोद्दिरो<sup>12</sup> रामेश्वरप्रमुखे सुहुर्मुदितहृदय<sup>11</sup> स्थाने स्थाने व्य-  
 22 धत्त यथाविधि । दुधपरिवृती नानादानानि यो भुवि षोडश त्रि-  
 23 भुवनजनीज्ञोत स्फोत यश<sup>13</sup> पुनरुत्तयन् । (॥)[११'] <sup>14</sup>तिप्पाजीनाग-  
 24 नादेव्यो<sup>15</sup> कौमल्याश्रीसुमित्तयोः । देव्योरिव वृत्तिहेद्<sup>16</sup> तस्मात्पत्ति-  
 25 रथादिव ।(॥) [१२'] <sup>17</sup>वीरी विनयनी<sup>18</sup> रामलक्ष्मणाविव नदनौ । जाती

वी-

- 26 रन्तसि[हे<sup>19</sup>]द्रक्षणाशयसहीपती ।(॥) [१३'] <sup>10</sup>वीरश्रीनारसिंहः स विजयन-  
 27 गरे रत्नसिंहासनस्थ(१). कीर्त्या नीत्या निरस्य<sup>20</sup> नृगनलन-

*Second Plate, First Side.*

- 28 हुपानप्रयंव्यासधन्यान्<sup>21</sup> । प्रा सेतीरा सुमेगेरवनिसुरनतरक्षी-<sup>22</sup>  
 29 रमा चीदयाद्रेरा प[१]थात्वाचलतादखिलहृदयसावर्ज्य<sup>23</sup> राज्यं श-  
 30 शास ॥ [१४'] <sup>10</sup>नानादानान्यकार्यो<sup>21</sup> कनकसदसि यः श्रीविरूपाक्षदेवस्था-  
 31 ने श्रीकालहस्तोशितुरपि नगरे वेंकटाद्री च काच्यां । श्रीशैले शोण-  
 32 शैले सहति हरिहरेहीवलो सगमे च श्रीरंगे कुभघोणे हततस-

<sup>1</sup> Metre Anushtubh

<sup>4</sup> Read वहा

<sup>7</sup> Read °वशे

<sup>10</sup> Read °तानीव

<sup>11</sup> Read °हृदय

<sup>16</sup> Read °सिद्धेन्द्राक्ष

<sup>18</sup> Metre Sragdharā

<sup>22</sup> Read °सुतरस्व°

<sup>2</sup> Read °क्षमात्र°

<sup>5</sup> Read °रया

<sup>8</sup> Read तसपि

<sup>11</sup> Metre Haini

<sup>14</sup> Metre : Anushtubh

<sup>17</sup> Metre Anushtubh.

<sup>20</sup> Read निरस्यन्.

<sup>2</sup> Read °चलाना°.

<sup>3</sup> Metre Sragdharā

<sup>6</sup> Read समिति

<sup>9</sup> Read तुरुक्

Read °तीक्ष्णमे

<sup>15</sup> Read °द्वैत्यो

<sup>18</sup> Read त्रिनयिनो

<sup>21</sup> Read °प्रयव्यासधन्यान्.

<sup>24</sup> Read दानान्यकार्यो.

33 सि महानंदितीर्थं निवृत्त्यै<sup>1</sup> । (॥) [१५\*] 'गोकर्णे रामसेता जगति  
तदितरेष्व-

34 प्यसेषेषु<sup>2</sup> पुंयस्थानेष्वालम्बनानाविधिवह्नमहादानवारि-

35 प्रवाहैः । यस्योदचत्तुरंगपकरखुररजशुष्यदंबोधिमन्नः च्मा-

36 भृमचाक्षिदाहत्तरकुलिशधरोःकंठिता<sup>3</sup> कंठिताभृत् । (॥) [१६\*] 'ब्रह्मांड

37 दिश्वचक्रं<sup>4</sup> घटमदितमहाभूतक<sup>5</sup> रत्नधेनुं सप्ताबोधिं च<sup>6</sup> कल्प-

38 क्षितिरुहलतिके काचनीकामधेनुं<sup>7</sup> । स्वर्णं(र)च्मां यो हिरण्यश्चरथ-

39 मपि तुलापूरुषं<sup>8</sup> गोसहस्र हेमाश्च हेमगर्भं कनककरिरथं

40 पचलांगल्यतानीत् । (॥) [१७\*] 'प्राज्यं प्रशास्य निर्विघ्नं राज्यं व्याप्तिव शा-

41 सितु । तस्मिन्गुणेन विख्याते क्षितेरिद्रे दिवं गते । (॥) [१८\*] 'ततोप्य-  
वार्येवी-

42 र<sup>10</sup> श्रीकृष्णरायमहीपतिः । विभर्ति मणिकैयूरनिर्विघ्नेपं म[नी]

43 भुजे । (॥) [१९\*] 'कील्या<sup>12</sup> यस्य समंततः प्रसृतया विश्वं रुचैक्यं ब्रजेदि-

44 त्याशक्य<sup>13</sup> पुरा पुरारिरभवद्दालेक्षणं प्रायशः । पद्माक्षो-

45 पि चतुर्भुजो जनि चतुर्वक्त्रोभवः पद्मभू<sup>14</sup> काली खड्गमधा-

46 द्रमा च<sup>15</sup> कमलं वीणां च वाणी करे । (॥) [२०\*] 'शत्रुणा<sup>17</sup> वाममेते

ददत

47 इति रुषा किं नु सप्तांबुराशी<sup>18</sup> नानामेनात्तुरंगतुटितव-

48 सुमतीधूलिकापल्लिकाभि<sup>19</sup> । मशोष्य<sup>20</sup> स्वेरमेतव्यतिनिधि-

49 जलधियेणिका यो विधत्ते (॥) ब्रह्माडस्वर्णमेरुप्रमुखनि-

50 जमहादानतोयैरमेयैः । (॥) [२१\*] 'महत्तामर्त्यं सार्त्यं<sup>21</sup> श्रियमिह

51 सुचिरं भुजतामित्यवेत्य प्रायः प्रत्युहहेतोस्तपनरथ-

52 गतेरालय देवताना । तत्तद्विरजैवहृत्यापि<sup>22a</sup> च विरुदप-

53 दैः(ः)रकितास्तत्र तत्रै<sup>23</sup> (॥) स्तंभा<sup>24</sup> जातप्रतिष्ठान्वतनुत<sup>25</sup> भुवि

54 यो भूभृदभ्रंकषाग्रान् । (॥) [२२\*] 'काचीश्रीशैले<sup>26</sup> शीणाचलकनकमभा-

1 Read निवृत्त्याम्

2 Metre Sragdharā

3 Read 'प्यसेषेषु पुण्य'

4 Read यस्योदचत्तुरङ्गप्रकरखुररज शुष्यदम्बोधिमन्नं चाभृत्पचक्षिदीयत्तरकुलिशधरोत्कण्ठिताकुण्ठिता

5 Read विश्वचक्रं

6 Read घटमुदितं

6a Read सप्ताम्बोर्दीय

7 Read काचनी का

8 Read 'पूरुष

9 Metre Anu-shṭubh

10 Read 'वीर्य

11 Metre Sāṁdūlavikrīḍita

12 Read कील्या

13 Read 'शङ्ख

14 Read 'भवत्यद्भू

15 Read च

16 Metre Sragdharā

17 Read शत्रुणा

18 Read 'राशीना

19 Read पल्लिकाभि

20 Read मशोष्य

21 Read 'सार्था

22 Read प्रत्युह

22a Read 'वहत्या

23 Read तत्र

24 Read स्तंभाज्ञात

25 Read 'ष्ठान्वतनुत

26 Read 'शैले

Second Plate, Second Side

- 55 वैकटाद्रिः प्रमुखेष्ववर्त्तावर्त्त सवप्यततुन<sup>1</sup> विधिवद्भूयसे  
 56 श्रेयसे यः । देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुपादी-  
 57 नि नानादानान्येवोपदानैरपि समसखिलैरागमोक्ता-  
 58 नि तानि ।(॥) [२३\*] <sup>२</sup>रोषकृतप्रतिपार्थिवदंडं<sup>३</sup> (१) शेषभुज<sup>४</sup> क्षिति-  
 59 क्षणशौड<sup>५</sup> । भाषेगेतप्युवरायरगंड(१)स्तोषकदर्थिषु यो  
 60 रणचंडः ।(॥) [२४\*] <sup>६</sup>राजाधिराज इत्युक्तो यो राजपरमेश्वरः । सू-  
 61 रंरायरगंडश्च पररायभयकरः ।(॥) [२५\*] <sup>७</sup>इदुरायसुरव्राणो<sup>८</sup>  
 62 दुष्टशार्दूलमर्दनः । धीरप्रताप इत्यादिबिरुदैरुचितै-  
 63 र्युतैः<sup>९</sup> । (॥) [२६\*] <sup>१०</sup>आलोकय महाराय जय जीवेति वादिभिः । अं-  
 64 गवंगकलिंगाद्यै राजभिः सेव्यते च य ।(॥) [२७\*] <sup>११</sup>स्तुत्यौ-  
 65 दार्यः[\*] सुधीभिस्तौ<sup>१२</sup> विजयनगरे रत्नसिंहासनस्थः (१) क्षमा-  
 66 पालान् कृष्णरायक्षितिपतिरधरीकृत्य नीत्या नृगादी-  
 67 न् । आ पूर्वाद्विस्थास्तक्षितिधरकटकादा च हेमाचलां-  
 68 तादासेतोरधिसार्थश्रियमिह बहलोक्त्य कोर्त्या समिधे ।(॥) [२८\*]  
 69 <sup>१३</sup>शालिवाहननिर्नीतशकाब्दे<sup>१४</sup> गणिते क्रमात् । सहस्रेण चतुः(ः)श्रुत्वा-  
 70 रिशता च चतुश्चतैः । (॥) [२९\*] <sup>१५</sup>स्वभानुवत्सरे मासि मार्गशोर्षका-  
 नामनि ।  
 71 कृष्णवेशीतटे शुद्ध<sup>१६</sup> गोहादश्या महातिथौ ।(॥) [३०\*] <sup>१७</sup>मह[१\*]देवसर-  
 स्वत्या[१\*] शिष्याय[\*]  
 72 शिवचेतसे । व्याख्याताखिलशास्त्राय विख्याताय महात्मने ।(॥) [३१\*]  
 73 <sup>१८</sup>काचीपुरनिवासाय भायावादावुधीदेवे<sup>१९</sup> । चद्रचूडधरस्वत्यै  
 74 यतिराजाय धीमते ।(॥) [३२\*] <sup>२०</sup>चंद्रगिर्याख्यराज्यस्थं सूतुकाख्यपत्न्यै<sup>२१</sup>  
 75 ग । चेकादृकोटकाशस्थं निव्वलूनौडुको स्थितं ।(॥) [३३\*] <sup>२२</sup>चेंगोडेग्रामका-  
 76 व्याख्य कावु(चू)रौरपि दक्षिण [१\*] ग्रामादकालिवेलूनामकाद-  
 77 पि पश्चिम ।(॥) [३४\*] <sup>२३</sup>सेदमंगलकात्<sup>२४</sup> ग्रामादुत्तरस्या दिशि स्थित ।  
 कृष्ण-
- 78 रायपुरं चेति प्रतिनाम समाश्रितं ।(॥) [३५\*] <sup>२५</sup>प्राक्तनीपोडवूरा-

<sup>१</sup> Read सर्वेषु°

<sup>४</sup> Read °भुज

<sup>६</sup> The Hampe inscription has हिदुराय°

<sup>९</sup> Read सुधीभिस्तौ

<sup>१२</sup> Metre Anushtubh

<sup>१५</sup> Read °कादा°

<sup>२</sup> Metre Dōṭhaka

<sup>३</sup> Read °शीख .

<sup>७</sup> Read °युत

<sup>१०</sup> Read °निर्णीत°

<sup>१३</sup> Read °धोन्दे

<sup>३</sup> Read °दृष्ट

<sup>८</sup> Metre Anushtubh

<sup>८</sup> Metre Sragdharā.

<sup>११</sup> Read शुद्धे

<sup>१४</sup> Read °काव्याख्यपत्न्यै°

79 ख्यामाश्रित<sup>1</sup> नामयुत्तरा । नर्वसान्चतुर्धोयातयु-

80 त च सनततः ।(II) [३६"] <sup>2</sup>निधिनितेपणपागमिदमाध्यज-

*Third Plate*

81 हानिनत<sup>3</sup> । गच्छिन्नायासिसयुक्तैकभोग्य<sup>4</sup> समूह 1(I) [२७"] <sup>5</sup>दिस-

82 यप्रशिखीग्य<sup>6</sup> क्षादाचंद्रतारका [1"] दानन्याधसनस्यापि विक्र-

83 यस्यापि चोदित<sup>7</sup> [II] [३८"] <sup>8</sup>परीतः प्रयतै<sup>9</sup> म्निश्चै पुनोदितपुरोगयं ।

वि-

84 विधेर्विबुधै श्रीतप्रतीक्षेरधिकैर्गिरा<sup>10</sup> ।(II) [३९"] <sup>11</sup>क्षणादेवमहाराय्ये म-

85 ननीयो सनचिना । यत्किरंखपयाधारापुर्वक दतवानि[३ ४०II"]

86 <sup>12</sup>[ए]तज्ञासियगज्यादिनाडीकोठमसन्वित<sup>13</sup> । शिखवाकसहारागाया-

87 च्या दिशि विगजित ।(II) [४१"] <sup>14</sup>परदुर्गमिधायाप्राप्तिचि<sup>15</sup> दिगमा-  
श्रीत । कोट-

88 वाक्कावययाप्रादक्षिणस्या दिशी<sup>16</sup> स्वीत ।(II) [४२"] <sup>17</sup>श्रीगव[नृ]रुतुगासा-

89 दुदीचि<sup>18</sup> दिगमाश्रित । काटपट्टमिधान च आसस्त मदत्तवान् ॥ [४३"]

90 <sup>19</sup>तद्विदमवनीवनीपगवितनुधरायुस्य<sup>20</sup> क्षणरायस्य । शा-

91 <sup>21</sup>सनसुर्देकविधैभवनिवह(निवह)निदानस्य भूरिदानस्य ।(II) [४४"]

92 <sup>22</sup>क्षणादेवमहारायशसनेन [सभापतिः ।<sup>23</sup>]<sup>24</sup> <sup>25</sup>ग्रभाणीसुदुसदर्म तदिदं तां-

93 ब्रशासन<sup>26</sup> ।(II) [४५"] <sup>27</sup>क्षणादेवमहारायशामनान्नजणाताज[ ।<sup>28</sup> ] त्वस्ता<sup>29</sup>

94 श्रीवीरणाचार्यो वातखनाब्रशासन<sup>30</sup> ।(II) [४६"] <sup>31</sup>दानपात्तनयोर्मध्ये

95 दानाच्छ्रेयोनुपालन । दानात्स्वर्गमवाप्नोति पालनादच्युत प-

96 द ।(II) [४७"] <sup>32</sup>स्वदत्ताद्विगुण<sup>33</sup> पुंख परदत्तानुपालनं । परदत्तापहा-  
रेण

97 स्वदत्त निष्फल भवेत् ।(II) [४८"] <sup>34</sup>स्वदत्ता परदत्तां वा यो हरेत वमुंध-

98 रा । षष्टिर्वर्षसहस्रणि विष्टायां जायते किमि<sup>35</sup> ।(II) [४९"] <sup>36</sup>एकैव<sup>37</sup>  
भगि-

<sup>1</sup> Read °व्यामाश्रित

<sup>2</sup> Metre Anushtubh

<sup>3</sup> Read °हानित

<sup>4</sup> Read °युक्तैकभोग्य समूहस्य

<sup>5</sup> Read शिख्यप्रशिखीग्य च

<sup>6</sup> Read °यते म्निश्चै

<sup>7</sup> Read श्रीतपदि°

<sup>8</sup> Read °किरंखपयाधारापुर्वक दत्त°

<sup>9</sup> Read °यासीय°

<sup>10</sup> Read °धाद्विदमवनीवनीपगवितनुधरायुस्य

<sup>11</sup> Read दिशि स्थित

<sup>12</sup> Read शिखवदूक and °दुदीची दिशि

<sup>13</sup> Metre Āryā

<sup>14</sup> The Hampo inscription has °वनीवनीपकविनुतधरायस्य, °see *Ep Ind*, Vol I, p 366, cf also *Ep Carn*,

Vol. VII, p 3

<sup>15a</sup> Read °सुर्देकवि

<sup>16</sup> Cf the corresponding passage in the Shumogri plates, *Ep Carn*, Vol VII, p 3

<sup>17</sup> Read °ब्रशासीन्स°

<sup>18a</sup> Read तान

<sup>19</sup> Read तदा

<sup>20</sup> Read व्यतिष्ठताम्°

<sup>21</sup> Read °द्विगुण

<sup>22</sup> Read कृति

<sup>23</sup> Read एकैव

- 99 नी लोके सर्वेषामेव भूभुजा । त<sup>1</sup> भोज्या न करग्राह्या विप्रद-  
 100 ता वसुधरा ।(II) [५०\*] <sup>2</sup>सामान्यो<sup>3</sup> धर्मसेतुर्नृपाणां काले काले  
 पाल-  
 101 नीयो भवद्भिः । सर्वानेतान्माविनः पार्थिवद्राभूयो<sup>4</sup> भूयो या-  
 102 चते रामचद्र.<sup>5</sup> ।(II) [५१\*]

श्रीविरूपाक्ष<sup>6</sup>

TRANSLATION

(ABRIDGED)

(Ver-e 1) Invokes Śambhu,

(V 2) the Vaiāha (Boar) incarnation of Vishnu and

(V 3) Gajānana

(Vv 4 and 5) Trace the descent of the family from the moon, through Budha, Purāṇavas, Āyus, Nahusha, Yayāti, and Turvaṣu

(V 6) Of the line of Turvaṣu was king Timma, the husband of Dēvakī, who shone in glory among the Taluva chieftains as Krishna did among the Yadu race

(V 7) To him was born, of his wife Bukkamā, Īśvara, the protector of the earth, a crest-jewel among the lords of the earth, flawless and unrivalled

(V 8) King Narasa was born to him He was born of Dēvakī,<sup>7</sup> as Kāma was from the son of Dēvakī (Krishna)

(V. 9) Narasa built a bridge across the Kāvēri in the teeth of the foe, defeated the (Chōla) king, took him captive and wrested the kingdom from him He then captured Śrīrangapattana and planted a pillar of victory there

(V 10) He defeated the kings of Chēra, Chōla and Pāndya, Mānabhūsha, the Lord of Mathurā,<sup>8</sup> the fierce Turushka, the Gajapati king (of Orissa) and others He made all kings from Lankā to the banks of the Ganges, and from the first to the last mountain,<sup>9</sup> bear his commands on their heads like a garland of flowers

(V 11) His gifts in Ramāśvaram and other places

(Vv 12 and 13) To that king were born, of Tippāji and Nāgalādēvi, the sons Viranarasimhendra and Krishnarāya, who were brave yet well behaved, as Rama and Lakshmana were born to Pankajatha (Daśaratha) of Kausalyā and Sumitrā

(V 14) The brave *śrī* Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛiga Nala, Nahusha Brāhmanas from Sctū to Mēru praised him obeisance He ruled his kingdom between the eastern and western mountains, drawing to him the hearts of all people

<sup>1</sup> Read न

<sup>2</sup> Metre Salini

<sup>3</sup> Read ०न्योय

<sup>4</sup> Read ०वेन्द्राभूयो

<sup>5</sup> Read ०चन्द्र

<sup>6</sup> In Kanarese letters

<sup>7</sup> [The Hampe inscription and many others read द्वैकीनन्दनारकामी (not, as here, ०नदम कामी), and this must be right, as the reading of this inscription introduces a second Dēvakī as wife of Īvara, whose wife Bukkamā is well known and has been mentioned in I 11—H K S]

<sup>8</sup> This seems to be a better rendering than that of Messrs Gopināth Rao and Rāghavayya (in *Ep Ind*, Vol IX, p 340), who consider the Pāndya king to be the same as Mānabhūsha The passage lends support to the view that there were more than one Pāndya prince ruling simultaneously in the Pāndya country, or that Mudara was under a separate ruler who was as strong as the Pāndya king himself The titular kings of the Pāndyas were doubtless eclipsed by the growing power of the Nāyakas and Pālayas in the 16th century

<sup>9</sup> This probably means 'from the eastern to the western ghats' (see ver-e 14 below)

(V 15 and 16) He made various gifts at Kanaka-Sadai<sup>1</sup> (Chidambaram), Vṛṣṭīśaṅka Kālabhīṣṭi, Venkatādri (Tirupati), Kāñchi, Śrīśaila, Śānaśaila (Amaravati), the great Haribara Ahobila, Sangama Sringa, Kumbhaghōṣa, Mahāmandirītha Nivṛtti, Gōlarṇa, Rāma-śūta<sup>2</sup> and other holy places

(V 17) Praises of the king

(V 18) When that king famous for his virtues, went to heaven as it were to rule there after having ruled his large kingdom without any difficulties

(V 19) Krishnarāya of irresistible might bore the rule of the earth on his arm as if it were a jewelled bracelet

(V 20-22) Praises of Krishnarāya

(V 23) His gift at Kāñchi, Śrīśaila Śōnūbala, Kanakasabhā (Chidambaram), Venkatādri (Tirupati) and other places

(V 24-26) His *brāhma*

(V 27) The kings of Aṅga, Viṅga, Kalinga, etc. paid him homage

(V 28) His praises

(V 29-32) In the Śaka year 1444, according to the Śālikāhana reckoning, in the year Svabhānu, in the month of Mārgaśīrṣa, on the Gōdvādasi day (is made the gift) on the banks of the Krishnavēnī river to Chandrahuda Śaśvatī, the talented and high-souled saint, the disciple of Mahādēva Śaśvatī, a devotee of Śiva, the famous commentator on all the *vāstras* an expert in Māyāvāda (the doctrine of Māyā), who is resident in Conjeeveram.

(V 33-36) The place granted is Old Podavūr,<sup>3</sup> otherwise known as Krishnarāya-puram, in the Mūtukāvu-pattu in Nivvalūr nādu in Chengattu-kittakam, (which is a division of) Chandragiri country. It is bounded by Chongēdu village on the west, Kāñchūr on the north, Akkālvēlūr on the east, Sēdamangilam on the south

(V 36-40) Nature and description of the grant. All rights to the land are given by Krishnadēva Rāja in perpetuity, on the advice of the learned men of his court

(V 41-43) He also gives the village Kātapattu, bounded by Śīruvōka village on the west, Parundūr on the east, Kōttavāka on the north, Śīruvallūr on the south

(V 44 and 45) The composer of the grant was Urukavi (*uluka* Subhāpati)

(V 46) The engraver of the grant was Vinācāhārya, son of Mallana

(V 47-51) The usual imprecatory verses

The signature Sri Vṛṣṭīśaṅka in the Kannada alphabet

<sup>1</sup> Kanaka Sabhāpati is one of the names of Natarāja at Chidambaram

<sup>2</sup> Probably the modern Dhanushkōṭi, which is still known as *śūta*. Or it may mean Rīmāśāram, the famous place of pilgrimage in the Rāmuṇḍ District. It could hardly be either Durbhāṣayānam or Navapīṣhanam a few miles from Pīṇṇḍ, though these places are known as *Ādiśūta*. Could the composer have meant Rīmāśā in contradistinction to *Ādiśūta*?

<sup>3</sup> *Prakṛarī Podavūr* means probably 'Podavūr the old'. Such distinctions are common enough. Cf. Cuddalore 'new town' and *old town*. We are however unable to identify "New" Podavūr.







## No. 9—THE SUSUNIA ROCK INSCRIPTION OF CHANDRAVARMAN

By M. HAM. HOPALBHAYA PANDIT HOPALBHAYASAM SHASTRI, CALCUTTA

Susunī is the name of a hill in the Birkur District of Bengal, situated about 12 miles north-west of the town of Birkur. The existence of an ancient inscription on the Susunī hill was brought to the notice of my friend Babu Nagendra Nath Vasu who published a short note on it nineteen years ago<sup>1</sup>. As he had to rely on an eye copy made by a friend who had very little experience in copying inscriptions, his transcript is not very correct. He recognized the importance and antiquity of the record and tried to obtain a better and more faithful impression or estampage. Subsequently he obtained some more impressions and edited the inscription in the Journal of the Bangiya Sahitya Parishad with a crude facsimile<sup>2</sup>.

The inked impressions which accompany this paper were made by my pupil Babu Rākhāl Dās Binrui, at present an Assistant Superintendent in the Archaeological Survey who paid a visit to the place two or three years ago. He described the place as being by the side of a hill stream and below a small water-fall, which had caused the destruction of a cave on the back wall of which the inscription was incised.

The record consists of three lines two of which are incised below a big wheel with turning rim and hub measuring 2' 3" and 2' 2" respectively while the third line to the right of the wheel measures 2' 6" in length. The height of the letter varies from 1" to 1 1/2".

The language of the inscription is Sanskrit and the characters belong to the eastern variety of the Northern alphabet of the 4th century A.D. There are some mistakes due to the carelessness of the mason, e.g. -ādhaputīr= for -ādhaputīr=, A I I, dīyān-at-sāhtah for dīyān-at-sāhtah, in B. A consonant with a superscript *r* has always been doubled, and the only orthographical peculiarity is the spelling of the name *Sinhavarmman*. A I I, where we find *n* in the place of the *anuvāc*. The historical significance of this record has already been dealt with in my paper on the Mandara inscription of the 4th c. of Naravarman<sup>3</sup>.

I edit the inscriptions from the impressions supplied to me by Rākhāl Dās. —

TEXT<sup>4</sup>

## A

- (1) पुष्करणाधिपुतेर्महारा[1\*]जयसिद्धवर्मण. पुत्रस्य  
(2) महाराजयसिद्धवर्मण. कति

## B

चक्रस्वामिन दास[1\*]ग्र(ये)ण[1\*]तिसृष्ट.

## TRANSLATION.

## A

The work of the illustrious Mahārāja Chandravarmman, the son of the illustrious Mahārāja Sinhavarmman, the lord of Pushkarana

## B

Dedicated by the chief of the slaves of the wielder of the discus (i.e. Vajra)

<sup>1</sup> *Proc. A. S. B.*, 1895 pp. 177 ff.

<sup>2</sup> *Ab. J.*, Vol. XII, p. 15 ff.

*Bangiya Sahitya Parishad Patrikā*, Vol. III, pp. 268 ff.

<sup>3</sup> From the original impression.

<sup>4</sup> Read अधिपते

## No 10 —SENDALAI PILLAR INSCRIPTIONS.

By K V SUBRAHMANYA AIER, B.A., M.R.A.S., OOTACAMUND.

The subjoined inscriptions are engraved on four pillars of black granite which stand in a *mandapa* in front of the central shrine<sup>1</sup> of the Sundarēśvara temple at Sendalai in the Tanjore district. As the tops of these pillars are chopped off, some portions of the inscriptions are irretrievably lost. In 1897, when the records were copied for the first time, the lower portions of the pillars were found to be built in. Excavation was accordingly made by the late Rai Bahadur V Venkayya, but the results were not very satisfactory. He remarked - "All the four pillars are much damaged and worn at the bottom, so that very little can be made of the writing there. If the pillars had been neither mutilated nor damaged, they would have contained 27 Tamil verses in all composed by four poets."<sup>2</sup>

Other inscriptions copied in the Sundarēśvara temple at Sendalai belong to several dynasties<sup>3</sup> and refer to the temple as that of the Mahādēva at Perundurai in Chandralākhai-chaturvēdimangalam, which was a village in Āikkāttu-kūṟam, a subdivision of Pandya-kūṭi-śam-vaṭinādu. Nārakkandichēṭṭi is stated in the Tanjore inscriptions to be the eastern hamlet of this village and Tagaiyū was another hamlet belonging to it.<sup>4</sup> One of the records of Rājāśarivarman, which provides for the recitation of the Bhūta in a *mandapa*<sup>5</sup> of the same temple, mentions the 53rd ward and the great assembly of Chandralākhai-chaturvēdimangalam. This might be taken to show that Sendalai was a town of considerable size and importance in ancient times. Ārkkāttu-kūṟam, the division to which Sendalai belonged, owes its name to Ārkkādu, a small village not far from Sendalai. Two records dated in the 10th and 16th years of the reign of Mārāṇjadairan<sup>6</sup> and one of Nandippōttaraiyāi,<sup>7</sup> 'who gained a victory at Tellūr,' which are also found on these pillars, make provision for the Pīḍūr temple at Niyamamigūlam, said to have been built by Perumbidugu-Muttaraiyan.<sup>8</sup> As none of the inscriptions of Sendalai refer to the Pīḍūr temple, it may be presumed that these pillars did not originally belong to the *mandapa* where they are now found, but were brought thither from the village of Niyamam which is about 4 miles distant from Sendalai.<sup>9</sup>

The following palæographical peculiarities of the subjoined inscriptions deserve notice. The bottom strokes of the syllables *du* and *nā* extend on the left side beyond the letters,<sup>10</sup>

<sup>1</sup> *Annual Report on Epigraphy* for 1897, paragraph 9.

<sup>2</sup> The same for 1899, paragraph 19.

<sup>3</sup> The Pallava king Nandippōttaraiyāi, who defeated his enemies at Tellūr, is represented by a single record (No 11 of 1899), the Pindya king Mārāṇjadairan by two (Nos 9 and 10 of 1899), the Hoysala Vīra Rāmavitha by one (No 57 of 1897) and the Vijayanagara king Śivana Udayar by one (No 8 of 1899). Of the 12 Chola records engraved from the place are belong to the time of Rājāśarivarman (Nos 58, 61, 62 and 63 of the Madras epigraphical collection for 1897 and Nos 6A and 13 of the same for 1899), two to Parakkāśarivarman (No 59 of 1897 and 7 of 1899), one each of Prāntaka I (No 11 of 1899), Parakkāśarivarman who took the head of the Pindya (No 6 of 1899), Rājendra Chōla I (No 64 of 1897) and Kulōttunga (No 60 of 1897).

<sup>4</sup> *South Ind. Inscr.*, Vol II, Part IV, Nos 94 and 95.

<sup>5</sup> A small endowment is registered in the Kūṟam grant. See *Annual Report on Epigraphy* for 1897, paragraph 9, and *South Ind. Inscr.*, Vol I, No 151.

<sup>6</sup> Nos 9 and 10 of the *Madras Epigraphical collection* for 1899.

<sup>7</sup> No 11 of the same collection.

<sup>8</sup> *Annual Report on Epigraphy* for 1897 paragraph 9.

<sup>9</sup> *Annual Report on Epigraphy* for 1899, paragraph 22. Other temples at Niyamam, mentioned in the Tanjore inscriptions, are Nīpakkāśari-Īśvara, Saṇḍaramallī-Īśvara and Arulukāśari-Īśvara (*South Ind. Inscr.*, Vol II, Part III, pp 287, 291, 294 and 295). It may be noted that the great grandfather of the Kodumbūr chief Vikramakēśari, the opponent of Vīra Pindya, was a certain Nīpakkāśari.

<sup>10</sup> The same feature is noticeable in the Kūṟam grant of Parakkāśarivarman and in the kaṭikudi plates of Nandivarman.

while that of the letter *lu* does not pass to the left of the vertical line representing *l*<sup>1</sup> The *pulli* or *urāma* is in most cases marked by a slightly curved top-stroke and, curiously enough, it is also marked on some vowels and combined consonants<sup>2</sup> *Va* has an indenture at the bottom<sup>3</sup> and the *akshara ya* has always a closed loop at the beginning The central loops alone of *pa* and *na* are fully developed and they are engraved on a lower level than the tops of the letters<sup>4</sup> *da* is represented by a mere curve, concave at the right side, as in the Kūram grant and the Kāsākudi plates The *i* sign of *vi* and *li* in *viḷi* (line 3 of the 1st pillar, south face) are very peculiar, inasmuch as they are written apart from the letters to which they belong and almost on the top of the following syllables The symbol for *u* in *lu*, *pu* and *tu* is a mere horizontal line slightly indentured Being written in Tamil poetry, the record is free from Sanskrit letters and words, except when it mentions the titles of the king The only other instance where Grantha letters are used is found in the word *paramēśvara* occurring in line 4 of A on the first pillar

Of etymological interest is the word *Padārī*, which occurs in the first inscription (A) on the first pillar, (line 7) *Padārī* is the feminine form of *Padārar*, which is the Tamil adaptation of the Sanskrit word *Bhātārā* In several inscriptions we meet with the form *Pidārī* with its honorific *Pidārīyār* which seems to be a variant of *Paḍārī* The word, of which *Padārī* or *Pidārī* is the Tamil equivalent, is *Bhātārākī*, *Bhātārakī* or *Bhātārī* At present, the term *Pidārī* invariably indicates a village goddess, of probably Davidian origin It is worth while to ascertain if it had the same significance in ancient times In the modern temple of Śelliyamman at Ālambākkam, we have some early inscriptions of the 11th century One of them states that the temple of *Pidārī* was constructed by a certain Irāyūr Alankārapriyan alias Tiru-Oṟṟiyūṇan (No 704 of 1909), while two others on the same temple register gifts made to the temple of Saptamātrikas (Nos 705 and 706) It is not unlikely that they all refer to the same temple, i.e. that on which the inscriptions are found Similarly also the Śelliyamman temple at Vēlachchēri near Madras is referred to in one of its inscriptions, which belongs to the 11th century A.D., by the name *Kālā Bhātārī* (No 317 of the Madras Epigraphical collection for 1911), while in another, it is called the temple of the Saptamātrikas (No 316 of the same collection) From these references it looks as if the Saptamātrikas were known by the term *Pidārī* or *Kālā-Bhātārī* The Tanjore inscriptions of Rājārāja mention the three *Pidārī* temples *Kālā Bhātārīyār*, *Tiruvāḷudaiyāl* and *Kuduraivattamudaiyāl* Though the first of these might refer to the Saptamātrikas, the latter two at least appear to denote village deities Thus it is plain that in the 11th century A.D. *Pidārī* was indifferently used to denote Aryan gods and village deities In course of time it seems to have lost the former application And it is worthy of note that the term *Padāran*, *Padārar* or *Pidāran* has now degraded in its meaning The original significance of this word, i.e. 'the lord or god,' is now entirely lost, as it means 'a snake charmer or snake catcher' The change in this case can be easily accounted for by the original application of the word *Padāran* to Śiva, who is the great snake charmer

There is nothing in these records to show the time when the kings mentioned in them flourished or the duration of their reigns As we have not got many Tamil inscriptions belonging to periods earlier than the 8th century A.D. to enable us to compare the characters employed in the subjoined records, palæography seems an unsafe guide to fix with any amount

<sup>1</sup> The *u* sign of *lu* passes to the left of the vertical stroke in the Kūram grant

<sup>2</sup> The vowel *e* in *enṇeṇṇu* (line 3 of A on the second pillar), the letter *k* in *konda* (line 4 of F on the third pillar) and *t* in *tōḷ* (line 3 of H on the same pillar) bear on them the *pulli* mark

It may be noted that *va* has no curve at the bottom in the Kūram grant

<sup>4</sup> The shape of *na* differs very widely from that in either of the two grants

of certainty the date of these records. All that can still be said of them from a study of the characters is that they may be tentatively referred to the first half of the 8th century A.D.

Before noticing the achievements of Perumbidugu Muttarayan, which are recorded in the following inscriptions, it is necessary to add a few words regarding the family to which he belonged. The members of this family appear to have played an important part in the history of Southern India. The exact nature of their origin and the extent and development of their dominions from time to time cannot be clearly made out from the few records that speak of them. Though much of their history still remains in the dark, the little that can be gathered from the available materials is put down here.

There is but a single reference to this family in ancient Tamil literature and it occurs in the *Nāḷadiyāṇi*. Two stanzas here mention a certain Peru-Muttarayan. This name seems to be a contraction of Perumbidugu Muttarayan, which, as will be pointed out below, was borne by some kings of this line. The date of the poem not being known, it is not possible to say which king is here alluded to. Some commentators on the work take the word Muttarayan to mean 'a king whose territory included parts of the three ancient dominions of the Deccan, viz. the Chera, Chōḷa and the Pāṇḍya'. The traditional account relating to the origin of the *Nāḷadiyāṇi* inclines one to the belief that the Muttarayans were of Pāṇḍya descent. The title *Māraṇ*, which we find connected with some of the known kings of the line, seems to lend support to this view. Even if they did not belong to the original Pāṇḍya stock there is not much doubt as to their being a branch of them.

*Pagāppidugu* is mentioned as one of the *brudus* of the early Pallava king Mahēndravarmā in two of his inscriptions,<sup>1</sup> and it may be observed that there is a strong affinity between this title and those borne by the Muttarayan family. The Tamil work *Nandikālamban* which describes the valorous deeds of another Pallava sovereign, viz. Nandivarmā who gained a victory at Tellūr, Kurugodu and other places, designates him as *Vidūḷidugu*, which is actually found to be the surname of one or two Muttarayan kings. There are not sufficient grounds at present to decide whether the Pallavas borrowed these titles from the Muttarayans or lent the same to the latter. Nor do we know the circumstances which led either of the two to adopt the titles or the other. Stone inscriptions discovered so far reveal two other similar titles, viz. *Perumbidugu* and *Māppidugu*.

The first of the inscriptions cited below may be considered as an introduction to the Tamil verses that follow inasmuch as it states that on these pillars are recorded the titles of king Perumbidugu Muttarayan, the places where he gained victories and the names of the poets who composed the stanzas. Three generations of kings are here given, viz. (1) Perumbidugu Muttarayan *alias* Kuvīvan Māraṇ, (2) his son Ilangoṇḍiyan *alias* Māraṇ Paramēśvaran and (3) his son Perumbidugu Muttarayan *alias* Śuvaran Māraṇ. The subsequent verses refer to the military exploits of the last member. His surnames are stated to be *Śrī-Māraṇ*, *Abhināḍarāṇ*, *Sābulāṇ*, *Attiśeṣan*, *Tamarāyan* and *Kalirāḷavan*. In the body of the stanzas *Śeṇ-Māraṇ*, *Vēḷ Māraṇ*, *Vān Māraṇ*, and *Sāttan Māraṇ* are also applied to him. One of the verses on the 2nd pillar (marked B, below) states that Māraṇ was the king of Tanjūr (i.e. Tanjore), and two other stanzas on the same pillar (A and C) make him the lord of Vallam, which is identical with the village of that name, 7 miles south-west of Tanjore. Thus, Tanjore and Vallam appear to have been places of importance in the dominion of Perumbidugu Muttarayan and it is interesting to note that the former place, which Viriyilaya had to capture in the middle of the 9th century A.D., was included in the dominions of Perumbidugu Muttarayan in the 8th century A.D. The name of the king continued the *vēḷ* and another wherein a *koḷ* name is lost in the inscription.

<sup>1</sup> These records come from the cave at Trichunopoly and Pallavaram.

The following places, where the king gained victories, are also mentioned Kodumbālūr (also called Kodumbai), Manalūr, Tīngalūr, Kīndalūr, Alundiūr, Kārai, Marangir Annalvāyil, Šemponmāri, Venkōdal in Tañja-Šombula-nādu, Puḡali and Kannanūr.

At Kannanūr the arms of the king were directed against the people of Kō-nādu and at Tīngalūr he defeated the Tennavar, i.e. the Pāṇḍya, causing their queens to mount the funeral pile. Tīngalūr is situated 8½ miles north-east of Tanjore<sup>1</sup> and is celebrated as the native village of Appādī-Nāyanār, one of the sixty-three Śaiva devotees, who flourished in the 7th century A.D. Kodumbālūr was a place of considerable antiquity, being the principal town in Kō-nādu and the capital of Idangalī-Nāyanār and a local family of chiefs.<sup>2</sup> The part played by the chief of Kodumbālūr in this battle is not stated. But as the people of Kō-nādu are represented as having been defeated at Kannanūr in the hill near which they are said to have taken refuge, the chief of Kodumbālūr might be supposed to have been one of the opponents of Perumbidugu Muttiarayan in this battle. Kannanūr was the capital of the Hoysala king Vīra-Šomāśvara in the 13th century A.D. and it has been identified with Samayavaram in the Trichinopoly taluk. It is interesting to note that the Pāṇḍya king Anikēśvarī Tār Māran, the father of Neduñḍaiyan (A.D. 769-70), defeated the Pallavas at Kodumbālūr.<sup>3</sup> Manalūr mentioned in our record may be identified with a village of that name in the Tanjore District, 10 miles from Kumbākōṭṭam. Annalvāyil is a village in the Pudukkōttai State. The poet's description of Kāndalūr shows that it adjoined the sea. It is not unlikely that the Chēra were here overcome. Šemponmāri, where Perumbidugu Muttiarayan is said to have gained a victory (2nd pillar, G), is referred to in the *Maḷai-nāma* as having been taken by the Singhalese general Lankūpara-Dandanātha in the war of the Pāṇḍya succession, which happened in the latter half of the 12th century A.D. It is probably situated in the Pudukkōttai State. Kārai may be identified with the modern Kāraiūr, a village in the Tirupattūr taluk of the Rāmnād district. It is mentioned, in an inscription,<sup>4</sup> as being situated in Kārala-ṅga-valanādu, the same division in which Tirupattūr was.<sup>5</sup> I am not able to identify the other two places. As the records of this king are not distributed over a large extent of country, which would have been the case if he had acted independently and conquered in battle the Chēra, the Pāṇḍya and the Kodumbālūr kings, it may perhaps be presumed that he was a feudatory prince under one of the southern powers.

The verses engraved on these pillars were composed by Vēlnambin of Pācheṇai, Āchāryar Aniruddar, Ilamberumānūr of Kōttāru and Amalunnilai of Pavadāyamangalam in Kīlār-kūrram.

Pācheṇai<sup>6</sup> was the head-quarters of a subdivision in Mala-nādu *alias* Rājāśraya-valanādu,<sup>7</sup> and it has been identified with Tiruvāsi in the Trichinopoly district. Kīlār-kūrram was a subdivision of Nittavinōda-valanādu.<sup>8</sup>

It may not be out of place to notice here a few kings who appear to have belonged to the same family, and to show the probable relation that existed between them. At Tirumayam in the Pudukkōttai State there is a record of a certain Viḍēlvīdugu Viluppēraḍi Araisan whose

<sup>1</sup> Sewell's *Lists of Ant.*, Vol. I, p. 279.

<sup>2</sup> *Annual Report on Epigraphy* for 1903, p. 87. Eight generations of these chiefs, whose last member can be assigned to the 10th century A.D., are here given as found in a record copied from Kodumbālūr.

<sup>3</sup> *Annual Report on Epigraphy* for 1903, p. 63.

<sup>4</sup> No. 92 of the Madras Epigraphical collection for 1903.

<sup>5</sup> No. 93 of the same collection.

<sup>6</sup> This place is identical with Tiruvāsi in the Trichinopoly district. Tiruvācheṇurāmam and Tiruvamali-śvaram were the temples in it. *South Ind. Insers.*, Vol. II, Part III, pp. 251 f.

<sup>7</sup> *South Ind. Insers.*, Vol. II, Part I, p. 60.

<sup>8</sup> *Annual Report on Epigraphy* for 1906, paragraph 2.

other name was Śāttan Māraṇ<sup>1</sup> As his mother is stated to be Perumbidugu Perundēvī, we may take him for a probable son of No 3 Perumbidugu Muttaraiyan Pūdikalanī *alias* Amarūnri Muttaraiyan, referred to in a record of Pāvālaikkudī, is perhaps an early king of this dynasty<sup>2</sup> A contemporary of Dantivarman of the Pallavatilaka family was a certain Mārppidugu<sup>3</sup> What his other name was, we do not know Śāttan Paḷiyilī, who excavated the cave at Nārttāmalaī<sup>4</sup> was also a member of this branch He was the son of a certain Vidēlvīdugu, who must have been different from the one already noticed, because he appears to have been the contemporary of the Ganga-Pallava Nripātunga Later in point of time was a certain Śatrubhayankara Muttaraiyan, whose queen figures as donor in a record of the Pāndya king Śadayamāraṇ, discovered at Śevilpēri in the Tinnevely district<sup>5</sup> Perhaps this Śadayamāraṇ is identical with Rājasimha-Pāndya, the opponent of the Chōla king Parāntaka I Varagunanātti, the daughter of a certain Vidēlvīdugu Muttaraiyan, was the queen of Śombaiyan Iakkuvēlī,<sup>6</sup> whose identity with the Kodumbālōi chief Vikramakēśari is established in the *Annual Report on Epigraphy* for 1908, p 88 As Vikramakēśari is said to have fought with Vīra Pāndya, the opponent of Āditya II Kariḷāla, this Vidēlvīdugu may be considered to be different from the two others mentioned above From what has been said now, the following synchronism may be established —

- |  |   |
|--|---|
| (1) Perumbidugu Muttaraiyan <i>alias</i> Kuṭāvan Māraṇ                                     |   |
| (2) Ilangōvādiyaraiyan <i>alias</i> Māraṇ Pūnamēśvaran, son of (1)                         |   |
| (3) Perumbidugu Muttaraiyan <i>alias</i> Śūvaran Māraṇ, son of (2)                         |   |
| (4) Vidēlvīduguviluppēraḍi Aṭaiśan <i>alias</i> Śāttan Māraṇ, contemporary of Nandivarman, | a probable son of (3)                     |
| (5) Mārppidugu,  | contemporary of Pallavatilaka Danti       |
| (6) Vidēlvīdugu,   | contemporary of Ganga-Pallava Nripātunga. |
| (7) Śāttan Paḷiyilī,   | son of (6)                                |
| (8) Śatrubhayankara Muttaraiyan,   | contemporary of Śadayamāraṇ               |
| (9) Vidēlvīdugu Muttaraiyan,   | contemporary of Vikramakēśari             |

Several traces of the rule of this family exist in the Tanjore and Trichinopoly districts as well as in the Pudukkōttai State Some of the inscriptions of the Chōla king Rājārāja I (A D. 985-1013) mention a place called Mārppidugudēvi-chaturvēḍimangalam in Rājēndrasimhavalanādu,<sup>7</sup> evidently called after one of the queens of Mārppidugu The big well at Tuvellaṇai called Mārppidugu-Perungināru was constructed between the 4th and 5th years of Dantivarman<sup>8</sup> Records of Parāntaka I found at Ālambākkam show that there was, in ancient times, a tank called Mārppidug-ēri in that village<sup>9</sup> Ālambākkam itself was called Dantivarmanmangalam<sup>10</sup> An inscription of Danti discovered at Tuvellaṇai makes mention of Mārppidugu-Ilangōvēlī,<sup>11</sup> who should have been an officer under Mārppidugu At Uyyakkondān-Tuvallai

<sup>1</sup> No 402 of the Madras Epigraphical collection for 1906      <sup>2</sup> No 142 of the same collection for 1907

<sup>3</sup> The reasons for considering Mārppidugu as a feudatory of Danti are set forth in my paper on the Tuvellaṇai well inscription, *above*, Vol XI, pp 154 ff

<sup>4</sup> No 365 of the Madras Epigraphical collection for 1906      <sup>5</sup> No 421 of the same collection for 1906

<sup>6</sup> She makes a grant to the temple at Kudumiyāmalai in the 6th year of the reign of Parakēśarivarman (No 337 of the Madras Epigraphical collection for 1904)

<sup>7</sup> *South Ind Insers*, Vol II, Part III, p 325

<sup>8</sup> *Above*, Vol XI, pp 155 ff

<sup>9</sup> No 714 of the Madras Epigraphical collection for 1909 It is also referred to in the records of Rājākō arivarman and Parakēśarivarman, some of which may be earlier than the time of Parāntaka I

<sup>10</sup> *Annual Report on Epigraphy* for 1910, paragraph 14

<sup>11</sup> No 88 of the Madras Epigraphical collection for 1910

and a few other places in the Trichinopoly district there was in use in ancient times a weight called *Vidēlvidugu-kal*<sup>1</sup> The naming of places wells, tanks and weights, such as here noticed, cannot but point to the sway of the members of the Muttaraiyan family in this part of the country Their inscriptions have, as already pointed out, been found in the Tanjore and Trichinopoly districts and in the Pudukkōttai State Though these are few, the unmistakable marks left by them in the country are not so On the growth of the Chōla power in Tanjore the Muttaraiyans seem to have sunk into insignificance A certain Vijayālaya Muttaraiyan figures as a signatory in a record of the Chōla king Kulōttunga I, discovered at Tirunedungulam in the Trichinopoly district<sup>2</sup> Probably he was an officer under the Chōla sovereign It may also be noted that the village of Muttarasānallūr<sup>3</sup> in the same district may date from early times and may probably have to be traced to some member of these kings There is a class of people who call themselves Muttarasans,<sup>4</sup> and this is perhaps the only living remnant of this ancient dynasty

*Inscriptions on the first pillar*

A —Top section, north face

TEXT

- 1 dutta [Pe]rumbidugu Muttarai-
- 2 yan=āyina Kuvāvan Māran=ava-
- 3 n magan Ilangōvadiyaraiya-
- 4 n=āyina Māran Paramēśvaran=a-
- 5 van magan Perumbidugu Muttarai-
- 6 raiyan=āyina Śuvaran Māran=ava-
- 7 n=eduppitta padāri kōyil=ava-
- 8 n=erindav=ūṅgalum=avan pōrga-
- 9 lum=avanai=ppādinār pōṅgalum=i-
- 10 ttūngan-mēl=ēladiṇa ivai

TRANSLATION

5 . . Perumbidugu Muttaraiyan *alias* Kuvāvan Māran His son (*was*) Ilangōvadiyaraiyan *alias* Māran Paramēśvaran His son (*was*) Perumbidugu Muttaraiyan *alias* Śuvaran Māran The Pīdāri temple (*was*) built by him The places which he conquered, the names (*borne by*) him and the names (*of the poets*) who sung of him are engraved on these pillars These<sup>5</sup>

B —Same section, west face

TEXT<sup>7</sup>

- 1 [Śri-Māran]
- 2 Śri-Satru<sup>8</sup>kēsari
- 3 Śri-Kalvarkalvan
- 4 Śri Atisāhasan

<sup>1</sup> No 466 of the *Madras Epigraphical collection* for 1903

<sup>2</sup> No 670 of the same collection for 1909

<sup>3</sup> This village is at a distance of 5 miles from Trichinopoly

<sup>4</sup> This class of people is mostly to be found in the Tanjore and Trichinopoly districts

<sup>5</sup> A portion of the inscription is mutilated at the beginning

<sup>6</sup> There is not much significance in this word here

<sup>7</sup> These are the titles of the king and as such are not translated. They may be rendered as the glorious Cupid, the glorious lion to the enemy, the chief *laṭṭa* of the *laṭṭar* and he who is thoroughly truthful or brave *Kalrar* are perhaps a class of people and may be a variant of *laṭṭar*, a tribe inhabiting the Madura District and Pudukkōttai State

<sup>8</sup> Read *Satru*.



## C—Same section, east face

## TEXT

- 1 Vengat-[po]u[nia]<sup>1</sup> .
- 2 va val kodivān
- 3 Vān-Māran [[\*] śengat-ka
- 4 um-pigida śenr-ulakkā va-
- 5 n kr an tū [[\*] tī=āṇḍi mā-
- 6 v=āṇḍi=chchen-kān li-mān-
- 7 purandav[[\*]-ūr=Alandiyūr en[īn]m āṇḍi<sup>2</sup> [[\*]

## TRANSLATION

Alandiyūr is the place where the red eyed black elephants of Māran of (*povertful*) sword,—  
 whose brim (*contained*) the *vā* and the warlike . with fearful eyes,—wounded  
 with rage causing the destruction of the ears (*of his enemy*) adorned with garlands of  
 luxuriant and choice (*flowers*) (*together with*) the animals (*which dragged the cars*) and  
 spread dust (*mixed*) with red blood

## D—Same section, (2) south face

## TEXT

- 1
- 2 ppa ōḍi [[\*]=kkālegā ko-
- 3 lā-kudai kavva vāḥ [[\*]kāt-
- 4 pāy [[\*] puru=āṇḍi
- 5 kān-ūm[ba]<sup>3</sup>=pīḍi Mā-
- 6 nalūr vengādī [[\*] man-
- 7 n=āṇḍi śīr-Māran vāl [[\*]<sup>4</sup>
- 8 Pāchchil Vēlnamban
- 9 pīdina

## TRANSLATION

The sword of the glorious Māran, the lord of the earth conquered in battle Manalūr, so  
 that the valiant . <sup>5</sup> devoured the fat bowels and the devils with  
 (*and*) opened eyes, thrusting their hands into the wounds (*of the enemy*) ate them (*flour*)

<sup>6</sup> These were composed by Vēlnamban of Pāchchil

<sup>1</sup> The syllables *po* *uma* have been restored from the existing traces. A short letter and a consonant are lost  
 at the end of this line. *Ma* looks like *va* in the original

<sup>2</sup> Metric Venbā When cannot it would stand thus —

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

<sup>3</sup> *Tam* is from the abstract noun *īṇma*

<sup>4</sup> *Velam* means 'high class' Taken with flowers it has been rendered as 'choice' [The syllables *va* *na*  
*lūr* may also be divided *v-an-ga-lai-dar* and rendered 'of those (enemy kings) who died there —H. K. S.]

<sup>5</sup> The syllables lost at the beginning should form with *ppa* the first three feet of the first line

<sup>6</sup> The letter *pa* having been wrongly incised instead of *pa*, the engraver seems to have erased the *u* sign

<sup>7</sup> Metric Venbā When scanned the stanza would stand thus —

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

<sup>8</sup> What is lost here must be a description of the valiant

## E — Bottom section, south face

- 1 Nirkimra tan panai tōl
- 2 run-Tañjai tirai-pā-
- 3 di ngrir [?] val ngr val ngr
- 4 l-a gauri-v-[ppina]-l ku-
- 5 ngr-akaa [N]r [?] [?]
- 6 na [?] [?] [?]
- 7-8 *damaged*

## TRANSLATION

Two persons singing the tale of Tañjai appearing in the midst of fields ever filled with  
vats. Hares dancing (with the acrobats) move over the hillocks of corpses  
huge elephants

## F — Same section, north face

## TEXT

- 1 l-l-londā sa va
- 2 [?] [?] noli-pa-va-
- 3 [?] [?] [?] [?] [?] [?]
- 4 [?] [?]
- 5 [?] [?] [?] [?] [?] [?]
- 6 [?]

## TRANSLATION.

You grasped the (very small) lot even at (such young) age when unripe<sup>5</sup> words  
can yet do much beneficial work not (completely free from) milk

## G — Same section, west face

## TEXT

- 1 dāra-ppad -Māyān va-
- 2 Il-va Pallavan-sē-
- 3 nall-va-ru pūr-ppada-mā-
- 4 pu-pōr-patāru
- 5-6 *damaged*

## TRANSLATION

On that day when the strong forces of the Pāṇḍya (*mīnāṇ*), who was powerful of his  
arms, started to fight against the army of the Pallava, (*he*) with warlike elephants

## H — Same section, east face

- 1 En kuy-akavir-
- 2 yfīnāv-gul val ku
- 3 m-ang-u=cheherayāl m-
- 4 [?] [?]
- 5-7 *damaged*

<sup>1</sup> The letter *n* may be restored here

<sup>2</sup> *Val* means to shine. I am not quite sure of the meaning intended as the passage is mutilated

<sup>3</sup> Metre *kaṭṭalaikāṭṭirai*

<sup>4</sup> Metre *kaṭṭalaikāṭṭirai*

<sup>5</sup> Metre *Kaṭṭalaikāṭṭirai*

<sup>6</sup> *Vilayāmoli* is equivalent to *kudalai* or *malalai*

<sup>7</sup> Metre *Venbā*

## TRANSLATION

Oh Panegyrists . . . is (only) equal to the measure of our hands .  
 . . . who holds in his hand the *vil* with which he destroyed his enemies .

*Inscriptions on the second pillar*

A—Top section, north face

## TEXT.

- 1 ikkēy=allaṭṭ āya=k-
- 2 kalandāṇ [i\*] mullaikkēy
- 3 murpīdumō onr-on-n Val-
- 4 lakkōn [i\*] Kāraivāy=ppōi-
- 5 venra Ven Māran ku pō[lu]n-[i\*]
- 6 kilavāy-kkēknēy kandu [i\*]<sup>1</sup>
- 1 Kō tārr-I-
- 2 iam perumā-
- 3 nār pāḍiyadu

## TRANSLATION.

When (well) considered, (it) cannot stand before (i.e. equal)  
 the Mullai Inko unto the hand of Māran of (powerful) *vil*, who is the lord of Vallam and  
 who gained victory in the battle at Kārai . . . Composed by Ilamperumānar  
 of Kōttāru

B.—Same section, west face.

## TEXT.

- 1 yāl amaruḷ vāḡai=ppū=[i\*]
- 2 kkuṇṇi=kkaṇṇi kanna-
- 3 kko-Māran-Taṇṇai=k-
- 4 kōn [i\*] kōl-ilī moyyambir-
- 5 Kodumbālūr kāyṇḍ erittī-
- 6 n [i\*]-rōlāl-ulag alikkun tōl<sup>2</sup> [||\*]

## TRANSLATION

With the strength of the powerful *yāl*, king Māran, the lord of Taṇṇai, whose locks are  
 fragrant with the flower of *vāḡai*, who wears a garland and whose arms protect the earth,  
 marched with rage against Kodumbālūr and burnt it

<sup>1</sup> The first *sir* rhyming with *Mullai* and *Valla*, and a part of the second are lost at the beginning of this  
 verse Metre Venbū

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

<sup>2</sup> Two *sir* are lost at the commencement of this stanza. The first of them should have rhymed with *kkuṇṇi*  
 and *Taṇṇai*. To judge from the alliteration, the first *sir* may be restored as *raṇṇi*.

<sup>3</sup> Metre Venbū

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

C — Same section, east face

## TEXT.

- 1 Mā=ttōy [t]tanavāl<sup>2</sup>-en-
- 2 gum [i\*] varu punal sūl Valla=kk[ō]-
- 3 Māran śeruvil [i\*] Marangūrā[y]-
- 4 ppaṭṭāi-udal kudaindu māndi [i\*]-p
- 5 puṇakūrāy=kkond-e
- 6 lauda pul' || Pāchchil Vēl-
- 7 'namban pādina

## TRANSLATION

As it was steeped in the moon's light, the birds with their mouths (bill) sharp at the outside picked at the dead bodies and drank (*the blood*) of those who fell in the battle of Marangūr fought by Māran, the lord of Vallam which is surrounded on all sides by water, and went away. Composed by Vēlnamban of Pāchchil

D — Same section, south face.

## TEXT.

- 1 [Śri-Māran]
- 2 Śri Śatri(tu)kōśai
- 3 Śri-Kalirakalvan
- 4 Śri-Atisāhasan

E — Bottom section, north face

## TEXT

- 1 Pēr=ilai-ppangaya-
- 2 n=kūmba=ppiraiyin
- 3 kuru-mulai=ppōndir=i-
- 4 lai=kkollum padam=i[dī]-
- 5 [ri]niy=aiānu[m=ū]tta kūrī[lai]-
- 6 . . . . . kaḷaṇ-ma
- 7 . . . . . vva . . .

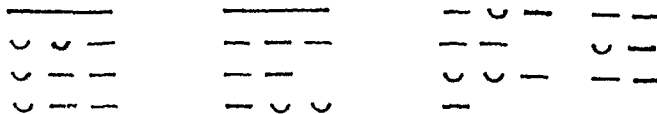
## TRANSLATION

You appeared there just like the young shoot of the crescent, which causes to shrink the big petalled lotus flowers . . . the pointed (and) leaf-shaped . . . having fed on the forests of protection . . .

<sup>1</sup> The first *śir* and a part of the second are lost at the beginning of this verse

<sup>2</sup> The letter in brackets is corrected from some other *akṣara*

<sup>3</sup> Metre Venbā



<sup>4</sup> There is some vacant space at the beginning of this line

<sup>5</sup> No translation is given, as the text only contains titles. See note 7, p. 139 above

Y — Same section, west face

## TEXT

- 1 Sei-pugu Tondai-  
2 m-pugu tī mudi-  
3 tīl porpuga veipu-p  
4 prgudi kandāy Pugaḥ-ppo  
5 rudū kar-puga vir-pug La  
6 van [Kalvāra]kalvān-Raṇ  
7 [na]r pugālān-p-  
8 . . .

## TRANSLATION

He of good fame of Tañjai (i.e. Tanjore), the Kalvāra-kalvan by the  
darting of his arrows . . . caused to wither the beauty of her whose face resembles  
the pure white moon (and whose mouth) the pious worthy (i.e. celebrated) *tondar* fruit, and  
who pierced with arrows those who fought at Pugaḥ, so that they entered stones (i.e. became  
*virakals*)

G — Same section, east face

## TEXT

- 1 Śīt-*mar* pūn=dan polir-  
2 Chembonmīri=kkidi-arana-  
3 m-mūttina śīraṇa muḥ sen-a-  
4 du pinbu pagatt=mattoi ke  
5 Māran ka[di] ngai  
6 hirra  
7

## TRANSLATION

The (*fire of his*) anger, which was kindled by the cool forests of protection (*alone among* in)  
handsome clusters of flowers reared (*in front of*) Sembonmīri, went in advance and later . . .  
the troops of male elephants Māran fortified towns

II — Same section, south face

## TEXT

- 1 panaiyai=ppagadu kūdā-  
2 yanra Pallavan vel-  
3 la=TTennan munuvai=k-  
4 ko[da]=chelenra-Māran mugil-  
5 valai pih undi=chchunaiya=  
6 chchunai man=ppārai a[p]-  
7 pārai sollei valai[n]-  
8 [da] vuvaiyai pūpāra[n] vi[rik]ki-

## TRANSLATION.

To cause destruction to the Pāndya and to secure success to the Pallava (*king*), Māran advanced that day to the front of the battle.<sup>1</sup>

*Inscriptions on the third pillar.*

A —Top section, south face

## TEXT

- 1 Śri-Pāndiālaya
- 2 Śri-Abhimānādhīra
- 3 Śri Kalvarakalan
- 4 Śri-Śātri(tu)kēsui

B —Same section, north face

## TEXT

- 1 Engin-irru-kilai-
- 2 yam-ūṇṇark-aṇṇavācy [i\*] va-
- 3 ngū checheru-Māran vā-
- 4 l kāytti vin padar [i\*]
- 5 vānśey<sup>2</sup> nādu tām ūṇṇa
- 6 mā-nāda=Kkannanūr [i\*]=Kkō-
- 7 nādar pukk-olitti kunru' [i\*]

## TRANSLATION

When considered (*well*), (*it would appear*) that, being driven by the fiery sword of the war like Māran, whose hand is renowned for gifts, the people of Kō-nādu sheltered themselves on the hills whose high summits, reaching up the sky, formed the land of the gods and were hard to climb up<sup>4</sup> The hills adjoin Kannanūr situated in this great *nādu*

C —Same section, east face

## TEXT

- 1 Ēri vāṣumbam iru-ni-
- 2 lam-āytt-ēnbavā-
- 3 n [i\*] Māran śeru-vēn-
- maṇan-kannanru śiṇa-[i\*] k-
- 5 kodu-māḍi-ttan Kodu-
- 6 mbaṭ=kkūḍāḍa manna-

<sup>1</sup> The rest of this verse is not quite intelligible

<sup>2</sup> The syllable *sey* seems to have been wrongly engraved and it is in excess of the requirements of the metre. Without it *rānādu* will regularly rhyme with *Kōnādu*. As it is, we have to take *śeynā* together for purposes of metre, deleting *v*

<sup>3</sup> Metre Venbā

— — — — — — — — — — — — — — — —  
 — — — — — — — — — — — — — — — —  
 — — — — — — — — — — — — — — — —  
 — — — — — — — — — — — — — — — —

[Lines 1 and 2 may also be taken to mean "bird to be ascended by even big crowds of bears"—H. K. S.]

- 7 r [\*] nedu mā-madil-idunda nīru<sup>1</sup> [\*]  
 8 Kīlār-kkūr-  
 9 rattu=Ppava-  
 10 dāyamanga-  
 11 lattu Amarun-  
 12 nīlai āyina  
 13 Kuvāvan-kāñja-  
 14 n pāṇa pātt-i-  
 15 ttūṇ mēlana  
 16 ellām

## TRANSLATION

When the *iel* of Māran grew in strength and became hot, the lengthy and high walls of the cool Kodumbai, which belonged to unfriendly kings and on whose storeyed buildings flags (*were hoisted*), were destroyed and the dust rose (*to the sky*) and formed, as it were, a second earth (*there*). All the stanzas (*engraved*) on this pillar were composed by Amarunnīlai alias Kuvāvan Kāñjan of Pavadāyamangalam in Kīlār-kūrnam

D — Same section, west face

## TEXT

- 1 Śeru[va] . . . na-  
 2 danār-chindiyārpōla [\*]-  
 3 maruvalarāy vān-Mā-  
 4 ran śīra=kkaruvilai[\*] kan-  
 5 dōṛra van-dalavan-kār-  
 6 tōṛṛun-Kāndalūr[\*] maṇ-  
 7 dōṛra vōndar maṇam[\*]<sup>2</sup>

## TRANSLATION

The valour of the kings who lost (*their*) territory when Māran of (*powerful*) sword (*fought*) with rage at Kāndalūr, where *karuvilai*<sup>3</sup> flowers excelled the blackness of the eye and the jasmīnes<sup>4</sup> indicated the appearance of the *kār*<sup>5</sup> (*season*), showed that they did not think . . .

E — Bottom section, south face

## TEXT.

- 1 Malarnda-tāi vāṇ-Māran  
 2 maṇṇ-Annalvāyir-[\*] kala-

<sup>1</sup> Metre Venbū

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

<sup>2</sup> Metre Venbū

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

<sup>3</sup> *Karuvilai* is *eleotia ternatia*

<sup>4</sup> *Taṭaram* is *jasminum sambac*

<sup>5</sup> The months *Paraffāṣi* and *Sippaṣi*, equivalent to August and September, form the *kār* season

- 3 nda-nāt-kānalān-kānga  
 4 ulandavīrtam [i\*] enb arun[du]  
 5 śārāvīcy-arund=uranga=vi]=ku-  
 6 dargal randu śindam pu[ra]m<sup>1</sup> [i\*]

## TRANSLATION

On the day when Māran, who wore a garland of expanded flowers and was armed with a sword, fought at Annalvāyil, the vultures, which were gathered together to eat the bones, made noise and the demons the howls . issuing out of the dead bodies that fell in the place

F — Same section, west face

## TEXT

- 1 Tālum puṣar-Riṅgalūr=[t]-  
 2 tēvrai mānan-talara=T-  
 3 [ton]nan v[ai]an kalā-p-  
 4 pattadu konda vāṇḍan  
 5 man pū mālai[āi] vāṇ[n]-  
 6 tada valai=ttō-Nedu-Māra-  
 7 n var chūlum  
 8 tandōn<sup>2</sup>

## TRANSLATION

The honour of the enemies was lost at Tingalūr where descending clouds (*rest*) The elephants of the Pāndya king (*tennan*), which appeared on this battle-field, were seized by the king of kings, i.e. Nedu-Māran of broad and rounded shoulders with whom the goddess of wealth (*aiyer*) resides . .

G — Same section, north face

## TEXT

- 1 Nāṅṅan-kand aṅṅav en-  
 2 neṅṅan-kall-enna-  
 3 v ollen kada-ṅṅu m[ā]-  
 4 [g]n-[ko]nd-eriva[r Tāt]-  
 5 tan<sup>3</sup> Māran-o[n]- n-  
 6 ṛudar=kkan mēgan-ko  
 7 ndān va . . .  
 8 ppaga . . .  
 9 gon . . . maru  
 10<sup>4</sup>

<sup>1</sup> Metre Venbā

U U — — — — —  
 U U — — — — —  
 — U — — — — —  
 . U — — — — —

<sup>2</sup> Metre Kattalaikkalittuṇai

<sup>3</sup> Pead Śāttan

<sup>4</sup> Metre. Kattalaikkalittuṇai



## TRANSLATION.

As the cloud ascends the sky partaking of the water of the noisy sea, the snake gets  
lightened at its appearance Even so my heart throbbed . . . my king Māra<sup>1</sup>

H — Same section, east face

- 1 Nīnradu Villavan val-
- 2 l=aran Pallavan śe-
- 3 . . . tōl vān śeṇṇa[du]

## TRANSLATION.

The strong fortifications of the Villavan (i.e. the Chēra) withstood, and the Pallava's  
reached heaven . . .

Inscriptions on the fourth pillar.

A — Top section, north face

## TEXT

- 1 . . .
- 2 Śrī-Abhimānadhīraṇ
- 3 Śrī-Kalvarakalvan
- 4 Śrī-Śatṛi(tu)kēsaṇ

B — Same section, east face

## TEXT.

- 1 . . .
- 2 r<sup>2</sup> pāṇmaganēy paṇ-
- 3 d-clām[\*] yām-aṇḍum-enga-
- 4 yarkkēy śollu nīy
- 5 māmaraṅga[\*]=ttennādar
- 6 kāḍaḷiyar tiy-nāda vāy-śiva-
- 7 [n]da[\*] minnādu vēn-Māraṇ mey<sup>3</sup>[\*]

## TRANSLATION

O (skilled) musician! speak of the (greatness) of the past times in order that we may know  
about Māra, who holds a red-edged *iśl* of great length, which has made the wives of the  
tenpādar (i.e. the Pāṇḍya) of powerful deeds to enter into the fire . . .

C — Same section, south face

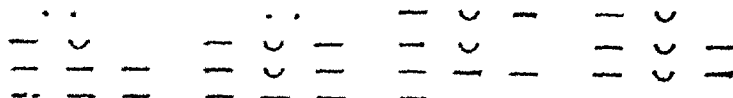
## TEXT

- 1 . . .
- 2 pōl-araiśu pīravā pīra nedu
- 3 Mōru nerri=ppon-pōl pa-
- 4 śun-gaḍir-āyīraṇ viśuṇ porrē-
- 5 r=pparudikk en pōḍ-aravidu-

<sup>1</sup> The rest of this verse is too fragmentary to be translated

<sup>2</sup> The verse should have begun with the available *pāṇa*. The two *śir* lost at the commencement would have  
been the first two syllables of the phrase qualifying *pāṇmagan*

<sup>3</sup> Metre: Verbā



- 6 *lma inai=chchōdi vi vi-*  
 7 *śambhīy i- Āchāryar*  
 8 *Aniruddar pādīyadu<sup>2</sup>*

## TRANSLATION

When shall the sky with its two luminaries (i.e. the Sun and the Moon) emit such a light as the gold cars with horses tied to them (*Then latter*) shed thousands of shining rays like those proceeding from the forehead of mount Mūru Āchāryar Aniruddar composed (*this verse*)

D—Some section, west face

## TEXT

- 1 . . .  
 2 *pa-tidu landān-Raṅgar-*  
 3 *chchambula-nānu Ven*  
 4 *kōdal vīdapaḍa ko-*  
 5 *ndāyar Mālar a-pōdā-*  
 6 *maṇṇimdu en ti-ti-*  
 7 *du Paṇḍīlānu i-va-*  
 8 *ngal-ūṅṅṅṅṅ vī purvāy<sup>3</sup>*

## TRANSLATION

When . . . destroyed and took Venkōḍal in Raṅgar-Śambulanādu, the sparks of red fire that were strewn on the white sands of the Malaya which belonged to the Āyar resembled the *Ḥam-insects* moving on the low-lying tracts

E—Bottom section, south face

## TEXT

- 1 *Danamudal āyamum pīṇai-*  
 2 *yan-tan kaikkāṇṇu-mup-*  
 3 *hātta mudal-anbam u-*  
 4 *u āṅṅ-chchōyḍāḷ iyaḷ ka[<sup>4</sup>]-*  
 5 *ṭai vīḍār Vanamudal ā-*  
 6 *lkaru-kai-pragad-uyt-*  
 7 *ṭa Māran-ṇevvar-kāṇi muda-*  
 8 *. . ngadatt-ūṅṅṅṅṅ pūṇ*  
 9 *. . . . i . . . gayē<sup>4</sup>*

## TRANSLATION

I placed at first riches, *āyam pūṭai* and *lakkilāḷai* What she did with her original love .  
 . . He overcame the . . . . . in the battle against the enemy  
 in which Māran, who led the elephants . . . . . after him who fled .  
 . .

<sup>1</sup> *Ma* only is seen. The rest of this line and the following two lines are now built in

<sup>2</sup> Metre Kattalaikkalittuṇ

<sup>3</sup> The original impression of this verse is lost. Metre Kattalaikkalittuṇ

<sup>4</sup> The meaning of this stanza is doubtful. As the original has since been lost, I have not been able to verify the reading. Metre, Kattalaikkalittuṇ

## No 11—BHUBANESWAR INSCRIPTION IN THE ROYAL ASIATIC SOCIETY

B. LIONEL D. BARNETT

This inscription, which is now published for the first time, is incised upon a slab of stone, 3 ft 10 in in width and 1 ft 8½ in in height, which for many years has been standing in the hall of the Royal Asiatic Society in London. All that is known as to its provenance is that it came from the collection of "Colonel Stewart", and as the contents shew that it was brought from Bhūṭanēśwar in Orissa, one is led to suspect that it was originally carried thence by Major General Charles Stuart, of the Bengal Army.<sup>1</sup>

The inscription is imperfect, containing only the first block of the record. It is on the whole well preserved, but in a few places the stone has been damaged, and the letters are accordingly uncertain. I have prepared this text from rubbings and stampages kindly made for me by the Assistant Secretary of the Society, Miss M. Frazer, by the courtesy of the Secretary, Miss Hughes, and have checked the readings where necessary by examination of the stone itself.—The character is of the North Eastern type, and is akin to the "Lant-a" hand familiar in manuscripts, the chief point of difference being that, whereas in most manuscripts the block-shaped tops of the letters are "solid", i.e. inked all over, on this stone the tops are "hollow", outlined only, and the letters are somewhat more rounded. On the whole, the style of writing suggests the fourteenth century. The writing covers an area of about 3 ft 7 in in width and 1 ft 2 in in height. The average height of the letters is about ⅝ in.—The language is Sāṅkṛit. Of lexical interest are the words *ulvāta* (l 4), *ud[d\*]īna-parṇāyatā* (l 4) *kārāyatā* (l 5), *jantha* (l 8). The nasal is usually written in the exact form, according to the *varga* of the following consonant instead of by means of the *anusvāra*. *S* is several times written for *ś*, and *v* does duty both for the proper *v* and for *b*.

Owing to its incomplete state the purport of the inscription is not clear. What there is of it may be summarised as follows. After an introductory stanza (v 1) come praises of king Chōḍa Gāṅga, whose empire is said to have extended from the Gōḍāvarī to the Ganges (v 2), and of his descendant Ananga Bhīma,<sup>2</sup> who overcame a Yavana enemy<sup>3</sup> (vv 3-4), followed by praises of Ananga-Bhīma's daughter Chandrikā and of the valiant Haihaya prince Paramardīn, who married her (vv 5-7). Then come verses extolling the land of Utkala, i.e. Orissa (v 8), and of the sanctuary of Ēkāṃra, the modern Bhūṭanēśwar (vv 9-10) with a description of the lake Bindusaras there (vv 11, 12). Next we are told that in the reign of Bhānu (Bhīnudīva) son of Narasiṅga dēva, when the Śākī year

<sup>1</sup> Charles Stuart entered the army as a cadet in 1777, and became a captain in 1795, a major in 1799, a colonel in 1812, and a major general in 1814. He died at Chowringhee on 1 April 1828. He was notorious for his love of Indian manners and ideas, which caused him to be known as "Hindo Stuart", and for the numerous "murders" in which he collected art treasures. Rājēn Lalit Mitra feelingly refers to his depredations in the temples of Orissa (*Antiq. of Orissa*, vol 2, pp 84, 90). Mr James S. Cotton, who at my request has kindly investigated the subject, writes to me saying: "In a little book by Lewis giving an account of the Baptist missionary T. Chamberlain p 140, he (Stevenson) is openly called an 'idol stealer'. If he could not purchase an image that took his fancy, he sometimes took it by force. He kept two Brahmans to look after his trophies, and some of them (now mutilated) seem to have been used to decorate his tomb. When commanding at Singor, he built a temple there." He was buried at Calcutta in a tomb that is a model of a Hindu temple.

<sup>2</sup> Stylised on the stone *Anaḍḍa Bāṇma*.

<sup>3</sup> Cf *J A S B*, vol 67 (1898), p 325, and vol 72, pt 1, p 119.

represented by the chronogram *ṣaṁmānīyāt-phaṇīndrasana ānīlānī* (20, 0, 1009, 1)<sup>1</sup> had elapsed, the princess Chandrikā constructed at Ēkāmra a temple of Viṣṇu (v 16) of which the dedicatory inscription was written by the poet Umāpati (v 17). She was named Chandrā dēvi (Chandrikā) by her father (v 18), and was married to the Haihaya prince Paramādi, or Paramardīn (v 19). Paramādi fell in battle against the enemies of Nṛsiṁha-dēva (Narasimha-dēva) some time later (v 20). Chandrikā built and visited the temple of Viṣṇu at Ēkāmra, and there offered worship with great magnificence to Baladeva, Kṛṣṇa, and Subhadrā (vv 21-23). Here the record breaks off.

We are thus introduced by our inscription to several kings of the Eastern Ganga dynasty of Kalunga-nagara, namely, Chōḍa-Gaṅga (Ananta varman). His great grandson Ananga-Bhīma II, or Amṛāṅka-Bhīma, his son Narasimha-dēva I, his son Bhānu-dēva I and possibly his son Narasimha-dēva II, if the latter is the "Narasimha dēva" mentioned in v 20. These facts in themselves show that the date given in v 16 for the foundation of the temple is impossible. Chōḍa-Gaṅga is known to have been crowned in A.D. 1078, and to have reigned until about 1112. Ananga-Bhīma I ascended the throne about 1102, and had a reign of ten years, and after him Rūjarāja III, Ananga-Bhīma II, and Narasimha-dēva I reigned respectively for 17, 34, and 33 years<sup>2</sup>. Hence it is clear that the writer of the present document in fixing the date of the foundation of the temple had no reliable materials at his command, and utterly miscalculated it.

As already remarked, the site to which the inscription refers is Ēkāmra, i.e. Bhubanēśwar in Orissa, the temples of which are amongst the finest examples of the Northern style of Indian architecture. It is however impossible to discover from which of these temples it comes. It belongs to a Vaiṣṇava sanctuary, and this fact excludes the great Lingarāj and other Śaiva temples of the place, but of positive evidence there is no trace. The mention of the river Gandhavatī (*Gandha-sindhu*, l 7) and of the lake Bindusaras (l 8)—on which we may refer the reader to *Antiq. of Orissa*, vol 2, pp 65, 68 ff, 98—do not carry us any further.

#### TEXT<sup>3</sup>

- 1 Ōm! 5Sambhrānta-Jambha-ripu sampad-upāsyam īna-līl-ālas-īndu-nayan ānchala-śāsanīni  
bhikṣhā-vilāsa-charitāni jayanti Śambhōr=ntī-āmritāni suva rūjī-pur āṅganānām  
|| [1\*] 6Virah samrāt=samara-dalit ārāti rājīnya-vakt[1\*]a-smār ā-
- 2 mbhōjair-akṛita vasudhā-dēvat-ārādhanam yih l ā Gōd-āntād=amara-saṁitam  
yāvad=īkō bhūvō=bbūd=bbhōktā sō=ntē suva-silachari-kimukās=Chōḍa-Gaṅgah ||  
[2\*] 7Yad-vamśc vajrayanti-prita iva subhatō=Nanka-Bhīmah prabhāva-  
pradva(dhva)st-ārāti-rāja-vraja-yuvati jan ādgi-
- 3 ta gambhira-sārah l āśīl=āśī(sī)viśh ātī=adhikātara-taras-tādrig-arvī-ōrn gaurvīrah  
svantē svant-ōpasapaj-javam=api Ja(Ya)vanam saugarc s.ūjahāra || [3\*]  
8Ścshah svīya-śūah-sahasia-vilasan-mānikya mālā-chehhalād=yat-tējah-kanikābhū=ēsha  
vidhurō 9majjat=pha-

<sup>1</sup> This chronogram seems to represent 1109, but it is peculiarly constructed, and in any case the date is wrong (see below). [*phaṇīndrasana* I take to mean 2, snakes being *derjhi*, so that the date intended would be Saka 1200—S.K. The accession of Narasimha Deva II has been ascertained to be about 1275 C.A.D. (see the Śrīkṛmnam records, Madras *Epigraphical Report* for 1896, para 21). The date 1200 would thus be correct for Narasimha Deva II and not for his father Bhānu. A king Bhānu is said to have reigned between Narasimha I and Narasimha II in Saka 1193, 1197 (*ibid.*)—H.K.S.]

<sup>2</sup> See, for example, *Journ. Bengal As. Soc.*, vol 65, pt 1, p 235, and *ib.*, vol 72, pt 1, p 97 ff.

<sup>3</sup> From the impressions and the original stone.

<sup>4</sup> Metre Vasantatilakā.

<sup>5</sup> Metre Sragdharā.

<sup>6</sup> Denoted by the curved symbol.

<sup>7</sup> Metre Mandākiñtā.

<sup>8</sup> Metre Sīrdūlavikṛitā.

<sup>9</sup> The *atagraha* is used here in the original, and is represented by a double curve turned towards the right.

- <sup>11</sup> Metre Puṣpitaṅgrī

- 13 patī-kavis=Tipuāi dāsah | tat-tat-samagra-guna-sampadam=ātātāna samyak=  
suvarṇa ruchūām=rohūāt=patākām || [17\*] <sup>1</sup>Mugdhām chandram=iv=aitasyā  
\* \* \*<sup>2</sup> dūhātuh kili [1\*] Chandrā-dēvim=uvīch=amām nāmā Bhīma-  
mahipatīh || [18\*] <sup>3</sup>Gita-jñā lya-
- 14 tāla naritana-kalā-kaśālyā lil-ālyā vālyād=Achyutā-bhakti bhāvitā-matir=datt=āna  
rūpa-sūyā | pūtiā Haihaya-vamśa-jyā śūchayā chandīārā[—]<sup>4</sup> Chandrikā  
putr=iyam Param[ā\*]dī-nāma bhajitā kshatīyā ratn-ānvitā || [19\*] Śa  
kīdām=anay[ā\*] rī-
- 15 dhāra vīdhām rāj ānuyaddh-ōtsavām patnyā Vira-Nrisimha-dēva-nr-patī-  
dvēshyūn-ranā rajyatah | vit[ā\*]vā tām=sura-lōka-gān=apū rushā jītmā  
svayam svam yajau<sup>5</sup> māyā-san Paramrū(mā)dī-dēva-subhatah kīrti n  
samullāsayan || [20\*] Ēkāmr-āhraya-vādi-
- 16 tē sumahasi śrī-Kṛitvāsah-priyā kshētrī punya valē śūt-āmritā phalē sarva-ittā-  
pushp-ōj[ā\*]valē [1\*] prāsādām Paushōttamasyā sakala[m] saushthā-pradam  
Vaiṣṇavām gantum māṅgala-pūṇṇa-kumbha s(śi)rasīm śraddh ā-ut-  
ūchikarat || [21\*] <sup>7</sup>Pādāt=s(śi)lō vadhū jī-
- 17 gat-kamanīya-rūpam mūrta-stha-Kēśavam=asau śabha karmma-bhājim | śach-  
chakra-sangatim=atiprasāra-prasā lam prāsādām=ctam=asāmam svam=iva vyadhatā  
|| [22\*] <sup>6</sup>Mukut-ādyair=alankārah śaktiā bhaktiā mud=ānvitā [1\*] Vala-  
Krishnau Subhadiāñ=chā śītyāc=sāv=abhūshayāt [1\*] [23\*] \

## TRANSLATION

(Verse 1) Victorious are the deeds of the sportive manifestation of Śambhu (Śiva) in beggar's guise, which are (*like*) nectar to the eyes of the dames of the city of the King of Gods and which (*exercise*) dominion over the corners of the moon-eyed (*women*) who are indolent with play and are revered by the fortune of the bewildered enemy of Jambha [Indra]

(Verse 2) A hero, an emperor, who performed the worship of the goddess Earth with smiling lotuses (*that were*) the faces of hostile knights cut off in battle, Chōda-Ganga was the sole enjoyer of the earth from the region of the Gōḍā [Gōḍavari] as far as the River of the Gods (*and became*) in the end a gallant to the mistresses of the gods

(Verse 3) In his lineage was like a flag the heroic Ananka Bhīma, whose profound strength was celebrated by the damsels of a multitude of hostile kings destroyed by (*his*) might, (*and*) who was exceedingly proud of (*his*) similar horses, the speed of which surpassed (*that of*) the Snakes' Foe [Garudā] With good fortune he destroyed in battle the Yavana, although he possessed an impetuosity that effectively advanced (*to the attack*)

(Verse 4) Distressed by the sparks of whose radiance, in the guise of the wreath of rubies glittering upon his own thousand heads, Śēshā, that lord of snakes, plunged down into the waters of Pātālā, and from the roaring blasts from the nostrils of whose elephant-troops tempests raged in the sky, (*so that*) for long he is like a flying leaf

<sup>1</sup> Metre Ślōka (Anushtubh)

<sup>2</sup> The missing word seems to be *tilōka*, the letters suggest it, but are too much worn to permit of any certainty.

<sup>3</sup> Metre Sārdūlavikrīḍita, the same in verses 20 and 21

<sup>4</sup> Possibly this should be restored as *chandrāyātē*

<sup>5</sup> Should this be corrected to *samyajau*?

<sup>7</sup> Metre Vasantatilakā

<sup>6</sup> This may also be read as *saushthya*

<sup>8</sup> Metre Ślōka (Anushtubh)

(Verse 5) From this terrestrial moon of kings was born the beauteous Chandrikā,<sup>1</sup> bathing the world's soul with showers of the delightful nectar of the moon ;

(Verse 6) Dwelling in the lotus of whose face, Fortune thinks not of the (*natural*) lotus-lake Having a constant home in (*Chandrikā's*) modest lotus eyes, she has no longing for Krishna , but, as she embraces her limbs in delight, she takes no thought of the gods thus she (*Chandrikā*) becomes as it were a prison-house to enslave the glances of the whole world

(Verse 7) Her husband Paramardīn, an ornament of the Haihaya lineage, having a body of native strength, skilled in warfare, transcends the Lord of the Stars

(Verse 8) There is this province of Utkala, where the five friends of the god of the five arrows<sup>2</sup>—the eye and the others—appear fulfilled of desire in (*their several*) series of objects

(Verse 9) And there (*lies*) the holy place (*called*) Ēkāmra, tenanted by hundreds of mango groves, a single home of the god [Śiva], crowded with families of gods miraculous

(Verse 10) This is where dwells the Lord of the Mountain's Daughter, who established in the form of the river Gandhavatī<sup>3</sup> in the vicinity a stream furnishing a true fount for the company of the gods (*and*) fortune enabling the valiant Chōḍa-Ganga, in intense love for whose descendants Kṛttivāsas<sup>4</sup> founded it, to win to the throne of Mahēndra ,

(Verse 11) Where is the Bindu-saras (lake),<sup>5</sup> incomparable ocean, with streams worthy to be drunk by the sight, removing the weariness of travellers as it falls, its body welling forth from nectarous sources, these holy places do not attain the divine rank of even a drop thereof ? (*The place is*) distinctly one created in grace to (*his*) creatures by the Conqueror of the Cities [Śiva], uniquely removing the sorrow of the world

(Verse 12) See, an old turtle swimming within it is taken by damsels . . . swinging and standing on its back, and made into a pleasure-boat by them, who when it dives in dive in after it here, at their monkey-like aquatic antics the crowd in front, trembling on the bank, spring up and are thrown into consternation

(Verse 13) On the bank of this ornament of holy places, which is thick-set with various woods, sanctified by the residence of the blessed Krishna and the blessed Baladēva, forming a very Nandana,—

(Verse 14) Here, when there had elapsed from the (*epoch of the*) Śaka king years measured by the dimensions "sky, sky, snake king's tongues, moon", when Narasīṅga-dēva's son king Bhānu had long been reigning over this land as far as the sea, that daughter of Bhīma constructed for Hari a temple lasting as long as sun and moon

(Verse 15) Into the temple, which by the stately display of firm golden capitals upon lofty spires suggests the primal spheres whence arose the universe, and is a fitting essence of Brahman, these two parts of Hari as he lies in the great ocean [Krishna and Bala-dēva] have entered

(Verse 16) This (*temple*), brilliant with a thick-set forest of decorations consisting of the two deities [the Sun and Moon], has assumed the nature of a sportive duadem in order to surpass him whose crest-jewel is the moon [Śiva], and has laughed to scorn the Sun

<sup>1</sup> *Chandrikā* means "moonlight".

<sup>2</sup> *I.e.* the five organs of sense, popularly they are called "enemies" (*ripu*, etc.)

<sup>3</sup> See *Antiquities of Orissa*, vol 2, pp 65, 93

<sup>4</sup> This title of Śiva properly means "clad in skins", for another derivation of it (in the corrupt form *Kṛttivāsa*) see *Antiquities of Orissa*, vol 2, pp 66, 70, 76, 89

<sup>5</sup> See *ibid*, pp 68 ff

(Verse 17) For this (*temple*), which was constructed by her from affection, the fortunate poet Umāpati, a devotee of the God of the Three Cities, duly composed a dedicatory inscription having perfect merits of every kind, (*like*) a flagstaff brilliant with gold, in no long time

(Verse 18) King Bhīma gave the name of Chandrā-dēvi to her, who was forsooth modest like the moon of the daughter .

(Verse 19) Learned in song, a seat of sport in skilful practice of the arts of musical measure, beating of time, and the dance, having a soul inspired with devotion to Achyuta from childhood onwards, this daughter Chandrikā together with jewels was given by her father to her peer in fortune, the scion of the Haihaya lineage, pure as is the moon, the knight bearing the name of Paramādi

(Verse 20) After he had practised with this wife diverse kinds of pleasure, in which delight was attendant upon amorous passions, the valiant Paramādi-dēva, having found the enemies of the battle-loving king Vira-Nṛsiṃha-dēva to be dwelling in the world of the gods, went himself thither in fury to conquer them, I trow, with full display of glory

(Verse 21) In the glorious district famed under the name of Ēkāṃbra, (*which is*) dear to the blessed Kṛtīvāsas, mighty in holiness, bearing as fruit the nectar of Divine revelation, brilliant with flowers of every season, she, inspired with faith, caused to be made for Purushottama a perfect Vaiṣṇava temple bestowing welfare, topped with auspicious capitals, in order to visit it

(Verse 22) She constructed this peerless temple to be like Kēśava himself in bodied shape, having a form beloved by the world from foot to head, busied in holy work, visited by virtuous companies [*or, associated with the holy discus*], exceedingly bounteous (*in dispensation*) of holy food [*or, of Divine grace*]

(Verse 23) Inspired with energy, devotion, and joy, she decorated with diadems and other ornaments Baladēva, Krishna, and Subhadrā, with a view to (*her final*) bliss

## No 12—POTAVARAM GRANT OF PRATAPA-PURUSHOTTAMA-DEVA

SAKA 1412

BY LIONEL D. BARNETT

Illustrations of the six faces of the copper plates containing this document were published in Part I of the *Transactions of the Literary Society of Madras* (London, 1827), together with a rather loose translation by Ram Raz, Head English Master in the College of Fort St George, under the title "A Translation of an ancient Grant in the Carnataca Language" (ib, p 119) As it has been omitted from Professor Kielhorn's *List of Southern Inscriptions* (above, vol. 7), I here give a transliteration and amended translation, so that the document may not be altogether lost sight of <sup>2</sup>

As the illustrations shew six faces, two of which bear emblems, the document appears to have consisted of three copper plates, of which the first and last were inscribed on only one side and the second on both sides. Nothing is known of its provenance or of its present whereabouts. The plates, if their size is represented correctly in the illustrations, measured 4½ inches from top to bottom and 7½ inches from side to side, their left sides were prolonged angularly outwards, so as to make room for a ring-hole in the middle of the left-hand margin

<sup>1</sup> [It may be noted in regard to *sach chakra sangatim*, as applying to the temple, that a *chakra* superimposed upon high towers, just below the *kalasa*, is a striking feature of Orissan temples.—H K S]

<sup>2</sup> This document was brought to my notice by Dr Fleet



The first and second sides of the text are numbered 1 and 2 respectively, on these margins. There are two faces which contain no writing, but are ornamented with devices, on both of them are the sun on the left and the moon on the right, with the bull Nandin in a squatting posture underneath, his haunch being marked by a *linga* on an *abhishēka*-stand. They seem to have been in perfect preservation.—The character is Telugu the letters are somewhat irregular in shape, and of an average height of  $\frac{1}{2}$  inch. The lines of the text are divided by ruled lines.—The language is Telugu as far as 1 20, then come three comminatory verses in Sanskrit. Grammar and spelling are very careless and inaccurate, and it is unnecessary to point out and correct all the blunders which occur in the record. The distinction between the long and the short vowels *i*, *e*, and *o* appears usually to be neglected.

The subject of the grant is the gift of the village of Pōtavāram for the maintenance of the worship of Mahādēva (Śiva) at Chadaluvāda, the donor being the Gajapati of Orissa, Pratāpa-Purushōttama-dēva, in the Śaka year 1412. One of the standing titles of the Gajapatis, applied to him here, was Kalubarigēśvara, "Lord of Gulbarga", but this had long been a mere fiction, and one of their most formidable enemies had been the Bihmani dynasty ruling in Gulbarga since the accession of Bahman Shāh in A D 1347. But shortly before the date of our record the fortunes of the Gajapatis had taken a turn, rising in proportion as the empire of Gulbarga declined, and by 1490 Purushōttama seems to have recovered much, if not all, of the Telugu territories recently wrested from his kingdom by the Bahmani Muhammad Shāh II. In order to secure his possession of the throne, to which he succeeded in A D 1469-70, Purushōttama apparently had ceded to Muhammad a large part of his Telugu dominions. A few years later he tried to recover them. Muhammad responded to this move by an invasion of Orissa in 1477, but it seems to have failed, more or less, for in 1488-89 the disputed territories had reverted to the Gajapati. Purushōttama died in 1496-97.<sup>1</sup>

A chronological difficulty arises in connection with this inscription. In 1 7 it equates the cyclic year Saumya, corresponding to Śaka 1412 (current), with the *trisāmka* of Purushōttama's reign (1 7). This word *trisāmka* can only mean "the third *anka*", according to what is known as the Onko cycle of Orissa. The *ankas*, or figures of a reign, are calculated by omitting all numbers that end in zero except ten and all that end in six, so that in a reign of thirty years the first, sixth, sixteenth, twentieth, and twenty-sixth years are omitted in counting the *ankas*.<sup>2</sup> Now Purushōttama's other inscriptions show that the second *anka* of his reign, his third regnal year, fell in A D 1470, and that his third *anka* began on Bhādrapada śukla 12 of Śaka 1393 current,<sup>3</sup> hence the given month Kārttika of the year Saumya, Śaka 1412 current, falling in A D 1489, must have been in his twenty-third *anka*, and our inscription should accordingly be corrected so as to read *samastaruni 23 anka*, with some appropriate word meaning "twenty-third" (possibly *tri-vimsa*, for *tri-vimsa*) in the place of the *trisa* of the text.

As regards the items of the date, other than the *anka*-year, Dr Fleet gives me the following remarks—"The given details are in the first place the cyclic year Saumya, coupled according to the southern luni-solar system of that cycle with Śaka 1412 (current) beginning in March, A D 1489. Then the day, which is that of the fifteenth *tithi* of the bright fortnight of Kārttika. Then the weekday, which is expressed by the abbreviation *Ma*. And then mention is made of the Kṛttikā-yōga but, as Kṛttikā is not known as a name of any of the

<sup>1</sup> See Mr Chakravarti's *Uriya Inscriptions of the Fifteenth and Sixteenth Centuries* in *J A S B*, vol 62, pt 1, p 88 ff. Besides the data there mentioned, it may be added that Purushōttama was reigning when the poet Dīna-kṛṣṇa Dāsa composed his *Rasa ka'lōla*, circa A D 1490 (*Ind Ant*, vol 1, p 215 ff).

<sup>2</sup> See the account of the Onko reckoning in Sewell and Dikshit's *Indian Calendar*, p 38 also *Ind Ant*, vol 19, p 255, and *J A S B*, vol 62, pt 1, p 89.

<sup>3</sup> Bhādrapada śukla 12 is the day with which the years of the Onko reckoning always begin.

twenty-seven *ṅgas* the meaning seems to be that the moon was in the Kṛttikā *nakṣatra*. If the abbreviation *Mu* was intended to mean Mangala-vāra, Tuesday, as would usually be the case and was understood by Rām Raz, the date is an irregular one, since the given *tithi* cannot in any way be connected with a Tuesday. But, if we may take it as denoting Manda-vāra, which is a quite permissible name, though not much used, of Saturday, then the details may be taken as referring to Saturday 7 November, A.D. 1489, on which day the given *tithi* Kārttika sukla 15 began at about 6 h 52 m after mean sunrise (for Ujjain), i.e. at about an hour after midday, and the moon entered Kṛttikā about twenty-eight minutes later the local times, for Guntūr, would be about eighteen minutes later. It is, however, most likely that we must take the given day to be Tuesday, and class the date as an irregular one.

The towns and villages mentioned are all surviving. Kalubariga is the present Gulbarga in the Nizām's territory: the Orissā inscriptions usually mention the city as Kalavaraga or Kalavaraka: the modern spelling of its name, at first Kulbariga and more recently Gulbarga, seems to be due to a popular etymology perhaps connecting the name with the Persian *gul*. Pōtavāram, the village granted, still exists under the same name: it lies in lat 15° 19', long 80° 8', according to the Indian Atlas sheet 75<sup>1</sup>. Our record states that it forms part of the *śimā* of Ammanambōlu (ll 10), the latter is the modern Ammanabrolu, which is given on the same map as a village in lat 15° 34' and long 80° 12', with a station of the same name on the Madras Railway in lat 15° 36', long 80° 11'. Chadaluvāda (ll 8, 9) is in lat. 15° 36' and long 80° 8'. All these three villages are in the Ongole *tāluka* of Guntūr District, Madras Presidency.

## TEXT -

*First plate*

- 1 Śrī Śrī Śakha(ka) varshambulu 1412 a-
- 2 gunṁti : Śau(Sau)mya-samvatsara Kārttika
- 3 śu 15 Ma Kṛttikī-ṅgāna Vna-śrī-Gaja-
- 4 pati Gaudīvara Nava-kōṭi-Karnnāmta<sup>2</sup> Kalu-
- 5 barig āśvara Pratāpa-Purushōttama-dēva
- 6 mahāājāmlikā vijaya-ājja(jya) sama-
- 7 stavani trisīmka Saumya samvatsarā-

*Second plate, first side*

- 8 na Brahmagumddi nadī tū mū(mu)na śu-Cha-
- 9 daluvāda-Lingōdb[<sup>3</sup>h]iva śi Mh[ā\*]jdcvunka
- 10 Ammanambōli śi(śi)ma lōni Pōtavāram-
- 11 pu grāmāna dcvunka āngga āngga vāib[<sup>3</sup>h\*]avāla-
- 12 kun<sup>4</sup> śhita bhōga tja-svīmamu-gāna dī-
- 13 ra āśvōjī istumi : yī dhaimamu yevvaru pā-
- 14 hinchhunānu vūka Vāraṇāsī-lōna śa-

*Second plate, second side*

- 15 ta kṛttā(tu)ṇulu śśina puṇcasimehchunū<sup>5</sup>
- 16 vānikka vī<sup>6</sup>-hōggaya-āśvāyā-vidhi<sup>7</sup> a-

<sup>1</sup> I quote from the edition of 1932, which is corrected to 1842, with additions of 193

<sup>2</sup> From the facsimiles

<sup>3</sup> Delete the *anusvāra*

<sup>4</sup> Or possibly *lune*, the final *alshava* is not quite clear

<sup>5</sup> Corrupt: should we read *puṇgamu vāichunū*?

<sup>6</sup> Read *āyur*

<sup>7</sup> Read *aiśvarya vidhi*

- 17 runu | i dharmam yovarū vighna sēsīnā-  
 18 nu<sup>1</sup> Gamga-kaitta pad(d)ī vēlu kappilī<sup>2</sup>-gōvulā  
 19 brāmhānīm<sup>3</sup> jampina pāpānam bōvu-  
 20 vānu | (||) <sup>4</sup>Mad-vamśa-jāh para-mahīhara<sup>5</sup>-va-  
 21 mśa-jātīh yō(yō) vāmśa-jāhs<sup>6</sup>=satatam=u-

*Third plate*

- 22 j[ā\*]vala-dhā(dha)mma-chittā [i\*] mad-dā(dha)mma yāva paṃpalana<sup>7</sup>  
 23 samchecharamtti tat-pāduk[ā\*]-dvayav(m)=aham śirasā  
 24 vah[ā\*]mī | (||) <sup>8</sup>Sva-dattā[d\*]=dvigunam punyam para-dat[t\*]-ānu-  
 25 pālanam [i\*] paru(ra)-dha(da)ttāpāharan[ā\*] sva-dat[t\*]am nishpa(śhpha)-  
 26 lam bba(bha)vēt | (||) Sva-dattām para-dat[t\*]m vā yō hamcha<sup>9</sup>  
 27 vasumdhara[m\*] [i\*] sarshīr=varursha<sup>10</sup>-sahasrāni viśtā(śbthā)-  
 28 yām j[ā\*]yatē krīmī<sup>11</sup> | (||)

TRANSLATION.

(Lines 1-13)—Hail<sup>1</sup> Fortune<sup>1</sup> In the Śaka year 1412, corresponding to the cyclic year Saumya, on (2) Saturday, the 15th of the bright fortnight of Kārttika, in the Kṛttikā-yōga, —in the cyclic year Saumya, (*which forms*) the third anka<sup>12</sup> in the total of the victorious reign of Vira-śrī-Gajapati, the Lord of Gauda, the Lord of the Nine Crores of the Carnatic and of Kalubariga, Pratāpa-Purushōttama-dēva Mahārāja—I have made with pouring of water a grant, with *tēja-svāmya* of the eight forms of usufruct,<sup>13</sup> of the village of Pōtavāram in the district of Ammanambōlu to (*the god*) Lingodbhava<sup>14</sup> Mahādēva of Chadaluvāda on the bank of the river Brahmagundi, for the purpose of the personal enjoyment, stage entertainment, and (*other*) splendours of the god

(Lines 13-20)—To him who maintains this pious foundation shall accrue the merit of performing a hundred sacrifices at Benares, he shall have life, health, dominion, and increase. They who obstruct this pious foundation will incur the guilt of slaying on the banks of the Ganges ten thousand tawny cows and Brāhmanas

(Lines 20-28)—I bear on my head the slippers of the offspring of (*any*) line,—born of my line or born of the line of other kings,—who, inspired with brilliant righteousness, constantly maintain this my pious foundation. The maintenance of another's donation is twice as meritorious as making a gift oneself, if one takes away another's gift, his own donation will be without effect. He who should take away land, whether granted by himself or granted by others, is born as a worm in dung for sixty-thousand years

<sup>1</sup> Read *sēsīnānu*

<sup>2</sup> We should expect *gōvulanū brāhmanulanū*

<sup>3</sup> Read *-mahīpati-*

<sup>4</sup> This part of the verse is hopelessly corrupt

<sup>5</sup> Read *harētā*

<sup>6</sup> Read *krīmīh* After the following *danda* come five ornamental or expletive characters

<sup>7</sup> Incorrect see above page 156

<sup>8</sup> This form of Śiva—"Mahādēva arising out of the Linga"—is probably that represented by a flaming

Linga from which Śiva is seen emerging, while Brāhman appears flying up to heaven and Viṣṇu plunges down into the nether world in order to find whence it arises. An example at Sivaganga is mentioned by Mr. Narasimha-char in his *Annual Report of the Mysore Archaeol. Department*, 1914-15, p. 13. For the legend see *Sūlśmā-gama*, v, 716, for the structure, *Kāranāgama*, I lxxiii, II lxxix, *Saprabhāḍāgama*, xxxiv, III ff., for the ritual *Kāranāgama*, I lxxiv, II lxxix.

<sup>9</sup> Read *kapīḷa-*

<sup>10</sup> Metre Vasantatilakā

<sup>11</sup> Read *-jās-*

<sup>12</sup> Metre Ślōka (Trishtubh), and so in the next verse

<sup>13</sup> Read *śashīr-vat-śha-*

<sup>14</sup> See above, p. 34, note 1

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## No 13 —INSCRIPTIONS IN THE UDAYAGIRI AND KHANDAGIRI CAVES

By R D BANERJI, M A.

The inscriptions in the caves on the Khandagiri were published for the first time by James Prinsep in 1837<sup>1</sup> The late Rājā Rājendra Lāla Mitra copied Prinsep's transcripts and translations in his great work on the antiquarian remains of Orissa.<sup>2</sup> But mechanical stamp ages of these inscriptions have not been published as yet The late Pandit Bhagwan Lal Indrapuri published his own reading of the big Hāthigumphā inscription and three of the smaller inscriptions in 1885<sup>3</sup> Dr Fleet's recent suggestions<sup>4</sup> about the interpretation of certain passages of this inscription (the Hāthigumphā inscription of Khāravēla) have made the publication of a mechanical inked impression absolutely necessary I had the opportunity of examining the inscriptions in November 1913 and the inked impressions reproduced in the accompanying plates were made by Babu Hari Das Dutta, Draftsman of the Archaeological Survey, Eastern Circle I made no attempt to copy the inscription of Khāravēla, as the time at my disposal was limited, and the record was a big one

## I —Inscription in the Mañchapuri Cave—Upper Story

This cave is called *Vaikhuntha gubhā* by Prinsep and *Vaikhunthapura* by Mitra. It is in reality the upper story of a cave with two stories and a side-wing, but the local people very often give different names to different parts It was known as *svargapura* some time ago<sup>5</sup> In the plan printed with the Puri volume of the Bengal District Gazetteer, the whole group is called *Mañchapuri* I have found that the local names of these caves vary with each generation As one name is forgotten a new one is immediately invented

The record is incised on the raised space between the second and third doorways in front This raised space represents a house or veranda, with a pointed roof, and spires supported by quaint little dwarfs, who act as brackets It consists of three lines which have suffered much from exposure The characters of this and the two following inscriptions are slightly later than those of the Hāthigumphā inscription of Khāravēla

## TEXT.

- 1 Arahanta pasādāya[m](1) Kālimgā[na]m [sama]nānam lēnam kāritam rājūnō  
L[ā]lākasa[sa](2)
- 2 Hāthiśāhasa(3)-papūṭasa dhū[tu]nā Kalimga-cha[kavatinō (4) siri-Khā]ravēlasa
- 3 agamahisā[u]ā kānī[tam]

## NOTES

(1) The eighth letter in the first line was taken by Bhagwan Lal Indrapuri to be *na* and this assumption led to the translation, "of the Arahata profession", which is rather strained It, however, appears to be *ya* There is a short vertical stroke attached to the right end of the horizontal base line of the letter and there are indications of a similar vertical stroke at the left end It cannot be *na* as the forms of other known cases are normal and quite different from that of this one Take for example the form of *na* as we find it in *samanānam* in the same line or *dhutunā* in the second line

(2) The last word in the first line appears to be *Lālākasa* and not *Lālakasa*, in fact the *ā* mark is more prominent in the second syllable than in the first The last letter of the

<sup>1</sup> *Journ Beng As Soc*, Vol VI, pp 1072 ff<sup>2</sup> *Antiquities of Orissa*, Vol II, pp 14-31<sup>3</sup> *Actes 6 Congres Or à Leide*, Part III, Sect II, pp 152 ff <sup>4</sup> *Journ Roy As Soc*, 1910, pp 242 ff, 824 ff<sup>5</sup> See Professor Lüders' *List of Brahmi Inscriptions* above, Vol X, Appendix, No 1346

first line is *sa*, and is distinctly visible on the stone, though on account of weathering it has become deep and is indistinct in the impression.

(3) The fifth letter in the second line is clearly *sa*. It does not resemble *sa* in the first line. The third letter of this line is a *sa* and the fifth letter resembles it in all respects. It is very difficult to understand what led Pandit Bhagwan Lal to read *Hastisāhasa* in lieu of *Hastisāhasa*.

(1) There is an *ā* stroke in the third letter after *Kalīṅga* in 1.2 which Pandit Bhagwan Lal proposed to read as of *chakratā*.

### TRANSLATION.

"This temple of the Arhats (and) cave for the Śramanas of Kāmarāja have been made. It has been made by the chief queen of the illustrious Kharavela the overlord of Kalinga. She was the daughter of King Lālāka, the grandson of Hastisāhasa (or Hastisāha)."

### II—Inscription in Manchapuri Cave—Lower Story, Front Well

A faint impression still lingers in the minds of men that a king named *Aira* is mentioned in one of the inscriptions at Khandagiri. I believe this is the inscription which has retained that impression. The first word of this inscription was read by Prinsep and Bhagwan Lal. Dr. Luders reads it as *airasa* and translates it as 'noble'. Some scholars have even gone so far as to assert that this word is the name of the king. I find that there is no epigraphical record in the inscriptions in the Khandagiri and Udayagiri cave in which a king named *Aira* is mentioned.

The record is incised on a raised band between the third and fourth doors from the left.

### TEXT

Kharasa(1)      Mahārīṣa      Kal[ī]ṅg-idh patinā      Mahānāgha[ra]ṣa[ra]  
Kūdēpasirīnō (2) līna[m]

### NOTES.

(1) The first word was read *Vērasa* by Prinsep<sup>1</sup> and Bhagwan<sup>2</sup> Lal and *Airasa* by Professor H. Luders<sup>3</sup>. I found on careful examination, that it cannot be either. The letter consists of a triangular base, one side of the triangle being projected towards the proper right and ending in a curve. Now, if this syllable had been *Vē*, it would have been a triangle with a short vertical line on the top of the apex, with another horizontal straight line to the proper right. This horizontal line would have been perfectly straight indicating the *ā* mark. In this inscription the *ā* is denoted by a perfectly horizontal straight stroke to the proper left consequently the *ē* stroke should be denoted by a straight horizontal stroke to the proper right. This is really so, as we find in *lē* of *lēnam*, the last word of the inscription. The *ē* stroke was also used in another syllable, *mē* of *Mahānēghavāhana*, but this syllable is now lost. So the first syllable of the inscription cannot be *Vē*.

Similarly it cannot be *ai*. The Brāhmī letter *ai* in any period consists of the initial and medial forms of *ē*. In this period the initial *ē* is a triangle placed in any position and the medial *ē* mark, as we have seen, is a straight horizontal line to the proper right. So the first syllable of the first word cannot be *ai*. The side of the triangle which has been projected is the proper left limb of it, and the extremity of the projection is distinctly curved downwards. The only

<sup>1</sup> Loc cit, p. 1074

<sup>2</sup> Loc cit, p. 179, No. 3

<sup>3</sup> Loc cit, No. 1347.

other letter with which we can compare our akshara, is the *kha* of the second century B C of the earliest<sup>1</sup> inscriptions from Mathurā<sup>2</sup> The only difference between the form used in the Mathura inscription and that of the present inscription is that the curve is more pronounced in the former

On a close examination of the first line of the Hāthigumphā inscription, I find that the word *vērēna* should also be read *Kharēna* The triangular form of the base of *kha* is rather unusual in this inscription, but I find that it actually occurs in the name *Khāravēla* at the end of the first line The first word of the Hāthigumphā inscription, after the invocation, has been taken by Dr Indraji to be an adjective and not a proper name Now it appears that the first word of this inscription also is an adjective and not a proper name *Khara*, *Mukārāja*, *Kalungādhipati*, *Mahāmēghavāhana*, all appear to be titles of the ancient dynasty to which Khāravēla belonged In the Hāthigumphā inscription they are in the instrumental case, and in the Mañchapurī inscription in the possessive

(2) The name of the king seems to be Kūdēpasirī It cannot be Vakiadēva as we have two short horizontal strokes attached to the lower extremity of *ka* There is no doubt that this represents the long *ū*, as in the same word we find that two short vertical strokes represent the long *ī* in *sirī*

#### TRANSLATION

" (This is) the cave of the clever, the King, Master of Kalinga, whose vehicle is the great cloud, Kūdēpasirī "

#### III — Inscription in Mañchapurī Cave—Lower Story, Side Wall

This inscription<sup>3</sup> is incised on the right wall of the veranda of the lower story, to the right of the entrance to the right-hand side chamber of the main wing It consists of one line —

#### TEXT

Kumārō Vadukhasa lēnam

#### NOTES

- (1) The *ā* stroke in *kumārō* is added to the middle instead of the top
- (2) The medial *u* in *Vadukha* is very small in size but quite distinct
- (3) The *kha* in *Vadukha* is very remarkable, as it has neither a triangle nor a circle at its base On this ground this record may be considered to be a little earlier than the inscription of king Kūdēpasirī

#### TRANSLATION

" The cave of the Prince Vadukha "

#### IV — Inscription in the Sarpagumpha, over the doorway

This inscription,<sup>4</sup> consisting of one line, is incised over the doorway of the Sarpagumphā, which is very close to the Barā Hāthigumphā (No 14 of the plan published in the Bengal District Gazetteer, Puri)

<sup>1</sup> With the exception of the Parkham image inscription, see Vogel, *Cat of the Mathura Museum*, p 83

<sup>2</sup> Buhler's *Indische Palaeographie*, Taf II, 10, XX

<sup>3</sup> Lüders, No 1843

<sup>4</sup> Lüders, No 1349



## TEXT

Chūlakamasa (1) kothijyā (2) cha

## NOTES

(1) The first word looks like *Chūlakēmēsa*, owing to the abrasions on the inscribed surface [The estampage seems to read *Chūakrēmēsa*—S K]

(2) *Kothā* and *jēyā* have been separated by Dr Lüders, most probably because it is followed by the conjunction *cha*. *Kōtha*, Skt *kōṣṭha*, is still in use in Modern Vernaculars to denote a brick or stone-built house or chamber, or even a fort. *Jyā* may have a technical meaning and may denote the verandā or some other part, while *kothā* denotes the main chamber. But it is also possible to take it in another way, in which there is a *sandhi* between this word and *ajēyā*, "unconquerable," qualifying *kotha* or *kothā*. The only difficulty is the use of the conjunction.

## TRANSLATION

"The unsurpassable chamber of Chūlakama (Kshudrakarman [Chūdākarmān?—F W T])"

V—Inscription in the Sarpagumpha, to the left of the doorway

This record<sup>1</sup> consists of two lines and the characters used in it are about a century later in date than those of the other epigraph in this cave. The characters belong to the first century B C.

## TEXT (1).

1 Kammasa Halakhi-

2 naya (2) cha (3) pasādo (4)

## NOTES

(1) The inscribed surface is so rough that it is very difficult to distinguish vowel marks or *anusvāra*.

(2) The second word is *Halakhinaya* [=Ślakṣhṇāyāh?—F W T], the second syllable being *la* and not *ra*.

(3) In the second line *cha* is written *chē*.

(4) The shortening of the vowel in the first syllable of *pasādo* (Skt *prāsādo*) is also to be noticed in Mathurā Inscriptions of the same period.<sup>2</sup>

## TRANSLATION

The temple of Kammasa and Halakshina

VI—Inscription in the Haridas Cave

This record<sup>3</sup> consists of a single line and is incised over one of the three entrances to the main chamber of the cave from the veranda. The characters belong to the first century B C and are distinctly later in form than those of the Mañchapuri inscriptions.

## TEXT

Chūlakamasa pasāto kothijyē[ā] cha

## NOTES.

(1) The last two letters of the record have been partly broken away, but a part of the curve of *ya* and the vertical line of *cha* is distinct in the impression.

<sup>1</sup> Lüders, No 1350

<sup>2</sup> See ante, Vol II, p 198, No 1. [The plate has, however, *pasādo* though the *ā* stroke is indistinct and perhaps erased. If we should read *pasādo*, this word is perhaps Skt *prasāda*, a gift. I would also explain *pasāto* in No VI in the same way, and in No I, where Mr Banerji translates *pasādāyam* as if we had *pasādōyam*, I would explain *pasādāya*, where the *anusvāra* is uncertain, as the dative of *pasāda*=*prasāda*, gift—S K]

<sup>3</sup> Lüders, No 1353. In the plate this inscription has been, by mistake, inverted.





(2) The  $\bar{c}$  mark in *jēyā* is not very distinct. Here also we may take *loṭhājēyā* as being united by *sandhi*, and *ajēyā* as the adjective of *loṭhā*. It is interesting to note that here two words denoting almost the same thing, i.e., *pasātō* (Skt *prāsāda*) and *loṭha* or *loṭhā*, have been used, and that we here find the word *pasādō*. The Sarpagumphā has only one small chamber, but the Hanḍāsgumphā has a verandā, a large inner chamber with three doorways and one small side chamber on each side. So it is quite possible that the word *pasātō* refers to the main chamber and the word *loṭhā* to the side chambers.

(3) The donor of this cave has the same name as that of the Sarpagumphā, though the persons must have been different, as the epigraphs are separated in date by more than a century.

#### TRANSLATION

"The temple and unsurpassable chamber of Chūlakīama (Kshudrakarman [Chūdākarman ?—F W T])"

#### VII—Inscription in the Bagh Cave

This record<sup>1</sup> is incised on the outer wall of the inner chamber of the Bāgh or Tiger cave (No 15 of the plan). It consists of two lines. The characters used are as old as the inscriptions in the Mañchapuri cave and belong to the second century B C.

#### TEXT

- 1 (1) Nāgira-akhadamsa (2)  
2 Sabhūtino (3) l'nam

#### NOTES

(1) The inscription begins with a symbol which resembles one of the symbols on the lower part of one of the pillars found in the recent excavations at Pātaliputra, which is a modification of the *cruz ansata* or the Egyptian Symbol of life. It ends with a regular, well-formed *Seas-tika* mark.

(2) The reading of the first line has been established by Dr Lüders.

(3) The first letter of the second line is probably a part of the name of the donor and is not connected with the second word of the first line. There is plenty of space after the last letter of the first line and so it cannot be said that the possessive case ending had to be incised in the lower line for want of space. Generally a mason does not mutilate words, when there is no dearth of space<sup>2</sup>. The name of the donor therefore seems to be Sabhūti, which is intended to be Subhūti.

#### TRANSLATION.

"The cave of the town-judge Sabhūti (Subhūti)"

#### VIII—Inscription in the Jambesvara Cave.

This record<sup>3</sup> is incised over one of the entrances to the inner chamber of the Jambūśvara cave (No 16 of the plan). The characters of the inscription are of the same age as those used in the Mañchapuri inscriptions.

#### TEXT

Maḥamadāsa (1) bāṇiṇyā (2) Nāḥiṇasa (3) l'nam

Lüders, No 1351

<sup>2</sup> [The two lines have been kept of the same length, and that is apparently the reason why the termination of *akhadamsasa* has been written in 1 2—B K]

<sup>3</sup> Lüde s, No 1352

## NOTES.

- (1) The *ā* in *ḍā* in the first letter is superfluous
- (2) *Bāryāya* is a mistake for *bhāryāya*
- (3) The *i* in *Nākiya* is not long, as stated by Dr. Lüders

## TRANSLATION.

"The cave of Nākiya, wife of Mahāmada"

## IX—Inscription in the Chota Hathigumpha

This inscription does not seem to have been noticed before in print. It seems to have been noticed for the first time by Mr. A. E. Caddy, when he was taking casts of these inscriptions for the Calcutta Museum, as there is a good cast of it in that institution. The record consists of a single line, very much mutilated, on the outer face of the tympanum of the arch over the doorway.

## TEXT

Agikha(?)                      sa lānam

## TRANSLATION

"The cave of

## X—Inscription in Tatwagumpha No. II

This inscription is the oldest of the inscriptions in the Khandagiri caves. Most of the caves on the Udayagiri are ancient, as proved by their inscriptions, but, with the exception of Tatwagumpha No. 1, Tatwagumpha No. 2 and Anantagumpha all other Khandagiri caves appear to be mediæval as the inscriptions in them are not earlier than the ninth or tenth century A. D. The record in this cave is incised over one of the entrances to the inner chamber and consists of one line (No. 1344 of Dr. Lüders' list). The cave is No. 1 of the plan of the Gazetteer.

## TEXT

Pādamulikasa Kusumāsa (1) lāna[m] phā (?) (2)

## NOTES

- (1) There is a superfluous *ā* mark in *mā* of *Kusumāsa*
- (2) The last syllable in this record is superfluous and seems to be devoid of any significance

## TRANSLATION

The cave                      (?) of Kusuma, the servant (or an inhabitant of Padamulika)

## XI—Inscription in the Anantagumpha

There are two inscriptions in the Anantagumpha, one on the architrave outside and the other on the rock outside the cave. The second one was noticed by the late J. D. M. Beglar and both of them were afterwards noticed by Babu Mon Mohan Chakravarti in his 'Notes on the Remains in Dhaul and in the caves of Udayagiri and Khandagiri' which was printed by the Government of Bengal in 1903. This inscription is incised "on the architrave outside, between the left antæ and the first pillar". The characters of this inscription are certainly later than those used in the inscription in Tatwa cave No. 2. No other notice of this inscription has been published, except Mr. Chakravarti's note, but there is a cast of this inscription in the India Museum taken by the late Mr. A. E. Caddy in 1895.

## TEXT

(1) Dōhada (2) samanānam lēnam

## NOTES

(1) The surface of the stone to the left of the first letter was carefully examined with a lens but no traces of letters were found

(2) The first syllable is certainly *Dō*, but the second syllable may as well be *ha* as *pā*

## TRANSLATION.

"The cave of the monks of Dōhada"

## XII — Inscription in Anantagumpha

This record is incised on the rock outside the veranda of the Anantagumphā. Mr Chakravarti reads it *Dajachāra*<sup>1</sup> but it is really something like a mason's mark. There are three symbols of which a central one is the Brāhmī letter *ja*, while the other two may resemble, but are not, letters.

## XIII — Painted inscription in Tatwagumpha No 1

This inscription was noticed for the first time by the late Mr J. D. M. Beglar in 1882, who published an eye copy of it with his report.<sup>2</sup> But unfortunately the eye copy was printed upside down. Mr Mon Mohan Chakravarti tried to read it from this plate, but apparently did not succeed. The whole inscription is written or painted on the back wall of the inner chamber of the cave, and on prolonged examination I found that, in addition to a row of letters which I cannot make out, it was a repetition of the Indian alphabet. Some young monk had used the back wall of the cell as a copy book and improved his knowledge of the alphabet by writing on it. The characters belong to the first century B.C. or first century A.D.

## TEXT

1	..	.	gla	.	...	..
2	.	na ta tha da dha na	..			
3	.	na ta tha da dha na	..		śa sha	śa
4	.	na ta tha da dha na pa pha ba bha	.			sha
	sa ha	..	.			
5		ta tha da dha na pa pha ba		sa sha sa ha		
6	.	..	tha	.	...	.

## XIV — Inscription of Udyotakesari in the Navamuni Cave

There are two inscriptions in the Navamuni cave, both of which belong to the same date, about the tenth century A.D. The first inscription was incised in the eighteenth year of the reign of Udyōta-kēsari-Dēva, and is to be found on the inner side of the architrave. The inscription was noticed by the late Mr J. D. M. Beglar, who published it with Cunningham's reading of it.<sup>3</sup> The only other known inscription of Udyōtakēsari is the, now lost, long inscription published by Prinsep.<sup>4</sup> Mr Mon Mohan Chakravarti also tried to read the Navamuni cave inscription. It consists of three lines and has been very clearly incised.

<sup>1</sup> *Notes on the Remains in Dhauti and in the caves of Udayagiri and Khandagiri*, Calcutta, 1903, p. 20

<sup>2</sup> *Arch. Surv. Rep.*, Vol. XIII, p. 82

<sup>3</sup> *Arch. Surv. Rep.*, Vol. XIII, p. 85, note

<sup>4</sup> *Journ. Beng. As. Soc.*, Vol. VII, pp. 358 ff

## TEXT.

- 1 Ōm<sup>1</sup> Śrīmad-Udyōtakēśarīdēvasya pravarddhamānē vijaya-rājāc Samvat 18  
 2 śrī-Ārya-saṃgha-prativaddha-Graha-ku'a-vinūgata dēśīgana āchārya-śrī-Kulachandra-  
 3 bhātīnakasya tasya śishya-Subha-chandrasya

## TRANSLATION.

The year 18 of the increasing and victorious reign of the illustrious U[d\*]dyōtakēśarī-  
 Dēva (The work of) Subhachandra, the disciple of the lord the illustrious āchārya  
 Kulachandra, (who) belonged to the Graha Kula, of the illustrious Ārya congregation (and  
 belonged to) the Dēśīgana [Rather 'āchārya of the Dēśi gana derived from the Graha kula,  
 belonging to the illustrious Ārya saṃgha'—F W T]

## XV —Second Inscription in the Navamuni Cave

This record consists of two parts and is incised on the partition between the two inner  
 chambers in the cave. The characters belong to the same period as those of No XIV. It  
 consists of two parts. The first part is incomplete, as it contains only an incomplete sentence —

“Śrīdhara chhātīa, i.e., the student Śrīdhara”

The second part consists of three lines and runs as follows —

- 1 Ōm<sup>2</sup> Śrī-ā-hārya-Kulachandrasya tasya  
 2 śishya-Khalla-Subhachandrasya,  
 3 chhātīa Vijō

## TRANSLATION

“(The work of) Vijō (Vidyā or Vidyā), the pupil of Khalla Subhachandra, (who was) the  
 disciple of the illustrious Āchārya Kulachandra”

## XVI —Inscription of Udyotakesari in Lalatendu-Kesari's Cave

This inscription was discovered in the cave called Lalātēndukēsari's cave or Lion gate by  
 Mr S. Ganguli, photographer of the Archaeological Survey, in October 1913. It is incised on  
 the back wall of the cave, at a height of about thirty or forty feet from the floor of the cave  
 above a group of Jain images of the Digambara sect. It is not in a good state of preservation.  
 The record consists of five lines of characters of the same date as those used in Nos. XIV and  
 XV. The language used is very incorrect Sanskrit.

## TEXT.

- 1 Ōm<sup>4</sup> śrī-Udyōtakēśarī-vijaya-rajya-samvat 5  
 2 śrī-Kumāraparvata-(1)sthānāc juna vāpī(2) juna Isana(3)  
 3 nīdītā(4) tasmīna thānāc chaturvīmsatī tirtha[m]kura  
 4 sthāpita pratishthā[kā]lō Ha[11]-ōpa(5) Jaganmūḍika  
 5 kna(2) da(2) tī(2) diathā(2) Śrī Pīrasyamathasya karmma-khayah

## NOTES

(1) We learn from line 2 that the ancient name of Khandagiri is Kumāraparvata. The  
 Hāthīgumphā inscription of Khāravāla mentions Kumāriparvata as the ancient name of  
 Udayagiri. The twin hills seem to have been known as the Kumāra-Kumārī-parvata up to the  
 tenth or eleventh century A.D.

<sup>1</sup> Expressed by a symbol

<sup>2</sup> There are signs of interpunction at the end of 1 2

<sup>3</sup> Expressed by a symbol

<sup>4</sup> Expressed by a symbol

XIV

ममिद्विधापि क विमोदयामि मा (क वि १ यर विम सु ग २)  
 वी नो ह इत्यु प्र वि व सु क न वि नि श्र न्ति म ग प आ च न सु क न्ति न म  
 क न्ति न म आ चि य इत्यु न व श्र न्ति म ग प आ च न सु क न्ति न म

XV

ममिद्विधापि क

XIX

ममिद्विधापि क विमोदयामि मा (क वि १ यर विम सु ग २)  
 वी नो ह इत्यु प्र वि व सु क न वि नि श्र न्ति म ग प आ च न सु क न्ति न म  
 क न्ति न म आ चि य इत्यु न व श्र न्ति म ग प आ च न सु क न्ति न म

XVI

ममिद्विधापि क विमोदयामि मा (क वि १ यर विम सु ग २)  
 वी नो ह इत्यु प्र वि व सु क न वि नि श्र न्ति म ग प आ च न सु क न्ति न म  
 क न्ति न म आ चि य इत्यु न व श्र न्ति म ग प आ च न सु क न्ति न म

2

4



XVII



(2) The word *rāpi* most probably refers to the numerous rock cut reservoirs on the hills

(3) The last word in line 2 seems to be *Isana*, Skt *Īśāna*, which occurs in the Sārnāth Inscription of Mahipāla of the Vikrama year 1083. It has been taken by Dr. Vogel<sup>1</sup> as one of the names of Śiva, but most probably it means a temple, as its use in this inscription seems to indicate

(4) The word *udyōtita*, which means "caused to shine," indicates that the wells and temple of the Tirthankaras were repaired

(5) The last part of line 4 and the first words of line 5 is unintelligible

### TRANSLATION

In the year 5 of the victorious reign of illustrious Udyōtakēśari (Uddyōtakēśari), on the illustrious Kumāra mountain, decayed tanks and decayed temples were caused to shine (and) at that place the images of the twenty-four Tirthankaras were set up. At the time of the dedication . . . . . Jasanandi . . . . . in the place (? Temple) of the illustrious Pārasyanātha (Pārśvanātha) . . . . . "

### XVII—Inscription in the Ganesagumpha

This record is incised on the back wall of the right-hand side chamber in the Ganēśagumphā. The characters belong to the latter half of the eighth or the first half of the ninth century A.D. It mentions a king named Śāntikara, who is not known from any other record. The inscription is in verse and seems to record some dedication made by Bhīmata, a physician, the son of Nannata. The second line, which contains the name of the object of the dedication, is unfortunately in a very bad state of preservation, and consequently the purport of the inscription is not very clear.

### TEXT.

- 1 Śrī Śāntikara(1)-saurūjyād-āchandrārkkam
- 2 grīhē (2) grīhē ! Khadī (3)(?)sa[m](?)jñē punah prangō(?) ga-
- 3 jāśya(4)-virajē janē (5) || Ijyā garbha-samu-
- 4 bhūto Nannatasya sutō bhīshak ! Bhīmatō
- 5 yāchatō vānyaprastham (6) samvatsarāt=punah ||

### NOTES

(1) A line of Kings whose names end with the affix *kara* is mentioned in a copper-plate grant which I have recently received from a Zamindar of Cuttack. But Śāntikara is not mentioned there.

(2) The word *grīhē* is repeated in 1-2. Most probably the first is a mistake for *śubhē*. The expression *śubhē grīhē* also occurs in Vairādēva's record outside the Sōn-bhāndār cave in Rājgir.<sup>2</sup>

(3) The first word of the second verse seems to be *Khadī*, it may also be read *vēdī*, but it is unintelligible.

(4) *Gajāśya* is one of the names of Ganēśa, so here may be a reference to the image of Ganēśa which is carved on the walls of this chamber.

(5) *Virajē janē* may also be read *Virajōdanē*.

(6) The form *vānyaprastha* is unusual. Pandit Binod Bihari Bidyabinod suggests that it may be *dhānyaprastha*, i.e., a measure of rice.<sup>3</sup>

<sup>1</sup> *Arch. Surv. of India, Annual Report, 1903-4*, p. 223.

<sup>2</sup> *Arch. Surv. of India, Annual Report, 1905-6*, p. 98, Note 1.

<sup>3</sup> [It is more probably a secondary noun derived from *vanaprastha*, an anchorite.—S. K.]

# No 11—BANKAPUR INSCRIPTION OF THE TIME OF SOMESVARA I AND THE KADAMBA HARIKESARIN, SAKA 977

By LIONEL D. BARNETT

Bankāpur, the town which gives its name to the Bankāpur taluka in Dhivār District Bombay Presidency, is situated in lat 14° 55' N and long 75° 16' E, the ancient town Hale Bankāpur lies nearly two miles south-by-south-west from the modern town. From it comes the present inscription, which is now edited for the first time from a photograph and an ink-impression belonging to Dr. Fleet, who has kindly lent them to me.<sup>1</sup>

The inscription is incised on an oblong stone slab topped by a sort of slightly projecting pediment. The sculptures on the latter, as shown on the photograph, are, in the centre, a *linga* on an *abhaya* stand, with the sun and moon on the left and right respectively, and a *chakra* on the top; there appear to have been also other sculptures, now unrecognizable. The area covered by the writing is about 5 ft 8½ in in height and 2 ft 8½ in in breadth.

The character is fairly good Kanarese of the period, strongly resembling that of the Belagāmi inscription published in *Ind Ant.*, Vol IV, p 179;<sup>2</sup> the letters are approximately from ¾" to 1½" in height, and are well preserved throughout, except in lines 3 and 4 which have been completely defaced, apparently by some vandal who endeavoured to break off the upper part of the stone. The language is Kanarese of the ancient type, in prose and verse except for the eight Sanskrit stanzas on ll 1-3, 17-18, and 55-59 and one on ll 3-4 which is lost. On the side of grammar the inscription is not of any special interest. Some words are worth notice such as *upputta-tarsha* (l 22), *adagunt* (l 26), *amṭa* (l 47), *gāndhariviga* (l 47), *purīy-ara* (l 48), *kāl-īsa* (l 50), etc. In ll 40, 41, we have several instances of the use, found in other records too, of a god's name in the neuter, to denote the temple of the god. As regards orthography, we may note that there is a frequent confusion between *r*, *ś* and *sh*, besides many other errors. Instances of the Kanarese confusion between *r* and *l* are *punat* (l 18) and *mattal* (l 46, beside *mattur* in ll 47-48), cf. Dr. Fleet's observations in *Ind Ant.*, Vol XIX, p 274. The archaic *ḷ* does not appear, except in *ṭḷu* (l 34) and *pēḷḷ* (l 54), *ḷ* being substituted for it elsewhere. The *u* is often used, but not always, to denote the absence of a vowel after a consonant. In *-valeyā* (l 17), we have the popular change of *ay* to *ey*.

After the introductory verses, the inscription refers itself to the reign of the Chālukya emperor Trailōkyamalla-(Sōmēśvara I), and to a time when his son Satyavākya-Komgunivarman Permanadī Vikramāditya-dēva (afterwards Vikramāditya VI)<sup>3</sup> was governing the Gangavādī ninety-six thousand and the Banavāsī twelve-thousand (ll 4-10), and when the Kādamba Muhāmandālēśvara Harikēsarī-dēva, whose name is also found in the forms Arikēsarī-dēva (l 33), Hariga (ll 22, 23), and Ariga (l 17), was administering the Banavāsī twelve thousand in company with his wife Lachchala-dēvī (ll 10-27). Its object is to record (ll 28-37) that, on the petition of the cloth-merchant Kēti Setti, Harikēsarī and Lachchala-dēvī in conjunction with representatives of the five *mathas* of Bankāpura and sixteen burgesses of that town, in A D 1055, made a donation to the god Kadambēśvara, the tutelary deity of the Kādamba race, granting to Sōmēśvara-pandita-dēva, as trustee

<sup>1</sup> For references to it see *Ind Ant.*, Vol IV, p 203, *Dyn Km Distr.*, pp 563 f, and Vol VII, above, app, No 168.

In *Kampanan*, l 34, we find the abbreviated form of the *m* noticed above, p 12.

<sup>2</sup> He is here described with the usual Ganga titles, *Kuvalāla puravar ṣṭara*, *Namdagiri nātha*, etc. As he himself reigned A D 1076-1126, he must have been quite a child, and his government must have been nominal one, at the time of this record.

a *tala tritti* estate consisting of a village named Pallavura. After a statement that the *Banavāsi-purataṛ-ēsvara* Satyāśraya-dēva made a grant of all taxes under his control (ll 37-39), the document specifies the boundaries of the estate (ll 39-41) and the division thereof for particular purposes and beneficiaries (ll 44-50).

When and under what circumstances a Kādamba family came to be governing the Banavāsi province and the town of Bankāpūr is very obscure. Bankāpūr had witnessed many vicissitudes of fortune in its rulers. It took its name from Bankeya—likewise styled Bankeyarasa, Bankeyarāja, and Bankēśa—a son of Adhārā, of the Mānukula or Sellakētana (Chellakētana) family<sup>1</sup> a feudatory of Amoghavarsha I who appears in one inscription<sup>2</sup> as administering the Banavāsi twelve-thousand the Belgah three hundred, the Kundāre seventy, the Kundūr five-hundred, and the Purigere three-hundred while his son Kundūrta governed the Nidugundage twelve. Probably he flourished about A D 850<sup>3</sup>. His son Lōkāditya, also known as Lōkateyarasa, was residing in Bankāpūr as governor of the Banavāsi province under Krishna II Akālavarsha, in Śaka 820 current (A D. 897),<sup>4</sup> and A D 902, under the same king, he was governing a still larger extent of country, comprising 31 102 towns and composed of the Banavāsi 12,000, the Palasige 12,000, the Mānyakhēda 6,000, the Kolānn 30, the Lōkāpura 12, the Toregare 60, and some 1,000 district (very likely Taidavādi) the name of which was omitted<sup>5</sup>. In Śaka 841 (current), we find another Bankeya—most probably a Sellakētana also—ruling over the Banavāsi province as a feudatory of India III Nityavarsha. The last of the family who appears on record is Kali-Vitta, who was holding the same office under Krishna III in Śaka 868 (current), A D 945. Within a few years from that date Banavāsi seems to have come under the control of the Mātūras<sup>6</sup>. After the lapse of nearly a century we find in the present inscription a Kādamba prince Harikēśarin or Arikēśarin governing the Banavāsi province under a younger son of the reigning king of the now dominant Chālukya line. This is the earliest known connection of the later Kādambas with the province.

The details of the date of this record (l 30) are, the Śaka year 977, the cyclic year Manmatha, the thirteenth day of the bright fortnight of Pausha (Pausha), Sōmavāra (Monday), the *uttarāyana-samkrānti* or winter solstice. Dr Fleet gives me the following remarks—"This Manmatha *sanvatsara* was the Śaka year 977 expired, beginning in March, A D 1055. The given *tithi* Pausha śukla 13 answers in this year to Wednesday, 3 January, A D 1056, on which day it ended at about 15 h 31 m after mean sunrise (for Ujjain), and cannot in any way be connected with a Monday, which is the given weekday. Further, the winter solstice occurred at 14 hours after mean sunrise on Sunday, 24 December, A D 1055, ten days before the given *tithi*, and it, too, cannot in any way be connected with a Monday. Thus, the date is altogether irregular both for the *tithi* and the solstice. It may be added that the *tithi* of the day of the solstice was Pausha śukla 3, which ended at about 38 minutes after mean sunrise on the Sunday. But this does not help us because, in the first place, the figures are unmistakably 13, secondly, the day, as has been said, was a Sunday, instead of a Monday, and thirdly, the *tithi* actually current at the moment of the solstice was śukla 4."

Several places are mentioned, beside Bankāpura. The village granted, Pallavura, cannot be traced on the map, we are told, however, that it lay in the Nidugundage tēvela, which was a

<sup>1</sup> The history of this family is fully discussed by Dr Fleet in *Ind. Ant.*, Vol. XXII, p. 221 ff.

<sup>2</sup> Vol. VII above, p. 209 ff. The statements of the Kōnnūr inscription (Vol. VI above, p. 29 ff.) seem to be fairly trustworthy as far as they relate to Bankeya.

<sup>3</sup> The Kōnnūr inscription gives the date Śaka 782.

<sup>4</sup> This we know from the *prafast* of Gunabhadra's *Uttara Purāṇa*.

<sup>5</sup> See the Mysore Archaeological Report of 1911, para 79, and *Jour. R. As. Soc.*, 1912, p. 705.

<sup>6</sup> Vol. V above, p. 172.

*Ampana* or subdivision of the Pānumgal five-hundred (ll 33-34) On Nidugundage, the modern Nidagundi, see above, p 12 Pānumgal is of course Hangal.

## TEXT 1

- 1 Sri<sup>1</sup> 3Pratyaksha-vastu-vishayāya jagad-dhitāya visva(śva)-stī(sthī)ti-pralaya-sambhava-  
kāraṇāya sarva-ātmanō vijita-lo[pa]-  
2 manōbhavāyast=tubhyam namah śva-bhavana-prā(pīa)bhavc Śivāyah<sup>2</sup> || [1\*]  
3 Śrīmān=Andh-āsura-dhvamsi(sī) śri(śrī)shīti-samhā[ia]-  
3 kārakah pāyād(i) Kadamba-vamś-āb[j]a-lakṣmī-keśmā-rakṣaṇa-kṣama[h] ||  
[2\*] 7Śīi pāni-pravara  
4  
5 [[ 3\*] [Svasti Samasta]-  
5 [bhuvan-āsriya Śīi-Prithvi-vallabha mahārājādhirāja paramśvara paramabhat]t[āraka  
Sat]y[āśraya]-  
6 kula-tileka Chālukya-ābhīraṇa śrīmat-Trailōkyamalla-dēvara vijaya-rājyam=uttar-  
ottar-ābhīra(ri)ddhi-prava-  
7 iddhamānam=ā-chamdi-ārka-tāram baram saluttam=iro tat-tanaya || Svasti Samasta.  
nri(nri)pa-jana-stutja Satyavākya-Komgunivarmanma-dha-  
8 rmanma-mahārājādhirājyam paramēśvara Kuvalāla-puravar-śvara Namdagiri-nātham  
mada-gajēmdra-lāmecha(chha)nam Padmāvati-labha-vara-pra-  
9 sādām Gamga Kusumāyudham nanniya-Gamgam jayad=uttaramgam vibudha-jana-  
chintāmanī mandalika-makuta-chūdāmanī  
10 śrīmach-Chālva(lu)kya-Gamga Permmānadi Vikramāditya-dēvar Gamgavādī-  
tto(to)mhattarūśāsīramum Banavāse-pannirchchāsīramumam  
11 dushta-ni(ni)graha-viśhita-pratipālanaḍim sukha-samkathā-vinōdadim rājyam-geyyo  
Om<sup>3</sup> Svasti samadhigata-paṇcha-mahāśabha-mahāma-  
12 ndalśva(śva)ram Banavāsi-puravar-ēśvaram Tryaksha-kṣmā-sambhava chatur-  
ā(ī)śīti-nagai-ādhishtūta-Lalāta-lōchana-Chaturbhūja-jagad vidit-āshtāda-  
13 ś-āśvamēda(dha)-dikṣita-Himavadgiri-indra-rundra-śikhara-śakti-samsthāpita - spa(spha)-  
tika-śilā-stambha-baddha-mada-gaja-mahā-mahim-ābhīāma-Kā-  
14 damba-chakri(kri)-Mayūravarmma mahāmāhīpāla-kula-bhūṣhanam permmatti-tūryja-  
nirgghōśa(sha)nam śākhācharēmdra-dhvaja-virājamāna  
15 mān-ōttunga-simha-lāmecha(chha)na datt-ātti(tī)kāmchana mā[r\*]-kkolvaia  
gandam Kadamba-kula-kamala-mārttanda rpa-karja-kumjara śarau-āgata-vajra-  
pam-  
16 jara pratisha(pa)ṇna-Mēru nām-ādi-samasti-prasasti-sahitam śrīman-malā-  
mandalśvaram Harikēsari-dēvar=Bbanavāsi-pannirchchāsīraklam=arasa-  
17 geyyo || Vri(Vri)tti || 9Jaladhi-vale(lī)ya-madhyē kshatriyān<sup>10</sup> yān samastān<sup>11</sup> |  
Ariga viditam=ētat=sūryya-sōmā(ma)m suj[ā\*]tān | api śīrasi(sī) cha  
tēsā(shā)m baddha(dhya)tē rā-

<sup>1</sup> From the ink-impression and the photograph.

<sup>2</sup> Metre Śīkharī.

<sup>3</sup> Read Śivāya

<sup>2</sup> Denoted by a symbol

<sup>4</sup> Read 3bhavāya.

<sup>6</sup> Metre Ślōka (Anushtubh)

<sup>7</sup> There began here a third introductory verse, ending somewhere towards the end of the next line What  
next after that is easily restored, from many similar records

<sup>8</sup> Denoted by the spiral symbol

<sup>9</sup> Metre Māhri

<sup>10</sup> The final n is added in smaller script under the line

<sup>11</sup> This danda is superfluous

- 18 ja-pattam tava punal(r)=i(i)ha pād[ah\*] pūjyātō kim kulēna || [4\*] <sup>1</sup>Hari-  
rāja-dhvaṅ-sapta-saptatī Kādamb-ādhiśa permattī-tūryya-rav [u\*] shtādaśa-vāji-  
mōdha-chatur-agr-[ā]-
- 19 itī samkhyā-pai-śvara Rudr-ānvaya sūma-lakṣma Himāśailōmḍi-ōpari-sthāpitā-  
sthira-śakty-udgha-Huanyagarbbha-mahimam Kādamba-chakrēśvara || [5\*]
- 20 Om<sup>2</sup> Ā Kādamba-chakrēśvara-visāl-ōa[s\*]-sthalo || Svasty=anavvata-parama-  
kalp-ābhyaṇdaya-sabaśra(sra)-pa(pha)la-bhōga-bhāgini dvitīya-Lakṣmi samān o  
tyāga mīdhāne |
- 21 śaṅgāra-Gaṃgā-taramgini dīna chintāmani Gauṇī-labha-vara-piśādo | champak-  
āmōde | vivāka-vidyādhari | sakala-kalādhari | gōtra-pavitre | dūvīr-āmāua-  
śyāmā-gā-
- 22 tie- | y-āsthāna-ramjane | savatī-mada-bhamjane | uppatta-varahe | dharmma-  
samkarāhe sūman-Hariga-manasaiśvara rāja-ham- | subhaga-vilāsi | Harigan=  
siddh-ām-
- 23 ga parivāra sarabhiyā=appa śrīmāl Lachchala-dēviyarū || Vrutta<sup>3</sup> || <sup>1</sup>Bhī-vanūtā-  
varām Harigan=ā nripa rīan=ura[s\*]-sthalakke Lakṣmi vadha pīna-bāhu-
- 24 yugalakke jay-āmgane tan mukhakke vāku-śrī-vadhuv=āgi ramjasi mah-ōnnatīyam  
padad=udgha-kirtti-lilāvīty=omdu bannipadu Lachchala-
- 25 dēviyan=i jagaj-jana || [6\*] Vang Āga<sup>4</sup>-Magadha-Komga-Kalimg-Āga<sup>5</sup>-Dravila-  
Malaya-Mālava-Vēmgī-Gāmgīya-Pāndya-mandalik-ānganeyar nīnago do-
- 26 roye Lachchala-dēvi || [7\*] <sup>6</sup>Vīnayada mēio dharmmada tavar mīnane satyada  
janma-bhūmi mēmtanad=adaguntī chāgada mahā nīdhi pempina ratna-rā-
- 27 śī sajjanīkeya ramya harmme(rmmya)m=arivimg=ere-vatta vidagdha-mugdhe sajj-  
jana nutey=omdu bannipadu Lachchala-dēviyan=i ja-
- 28 gaj-jana || [8\*] Intu sukha-samkathā-vinōdadim rājja(jya)m geyuttam=ire ||  
Dīva kāryyamam dāsiga Kōti Settī binnavise || Pūrvva-
- 29 bhaktiyol nadeva Kādamba-vamś ānvayada śrī-Kādambēśvara dēvaiggo sūman-  
Harikēsari-dēvarum śrī Lachchala-dē-
- 30 viyarum | pololu-Bamkāpurada pūmcha-mata(tha)-sthānamum | nagara-  
mahājanamum | padīnaruvarum | chhattīsa pur-a(ō)-
- 31 ś ādhishtinadol<sup>9</sup> | Sa(Śa)ka-varsha 977noya Manmatha-samvatsarada Paushya-  
su(śu)ddha 13 Sōmavāramum uttāyā-
- 32 na samkrāntiyum vyatipātad-andu | Svasti yama-niyama-svādhyāya-dhyāna-dhārana  
mō(mau)n-ānushthāna<sup>10</sup>-ja-
- 33 pa-samādhi-sampannai=appa śrīmat-Sōmēśva(śva)ia-pandita-dēvarggo śrīmad-  
Arikēsari-dēvarū kīlam ka[r\*]chebī dhārā-pū-
- 34 rrvakadim pradhānarum=īldu nāishti(sthī)ha-sthānam mādi pūrvva-bhaktiyolu  
nadeva Pānumgall=aynūṇara kampanam Nidugu-
- 35 ndago panneradaṇa baliya Pallavuram tala-vrittīy=āge dēvarggo siddh-āyam  
kīru-doro kīru kula dāya-dramma ma-
- 36 ne-vanam daṇḍ āyam sarv-ābhyantera-siddhiyam sarvva-namasyam=āge bittar=idam  
pamcha-maia(tha)-sthānamum padīnaruvarum

<sup>1</sup> Metre Mattābhavirīdita<sup>2</sup> Read *Vrutta*<sup>3</sup> Metre Kanda<sup>4</sup> Denoted by the spiral symbol<sup>5</sup> Metre Utpalamūlū<sup>6</sup> This is corrupt It is easy to correct it to *Ānga*, but the same word occurs again in the same verse, and in the latter case another word must be meant, such as *Audā*<sup>7</sup> See previous note<sup>8</sup> Metre Champakamālā<sup>9</sup> Read *ādhishtinadol*<sup>10</sup> Read *ānushthāna*

- 37 nakarammam=int=i dharmmamam pratipālisuvudu Ōm<sup>1</sup> Samadhigata prācha-  
mahāsa(sī)bda-mahāmāndaliśvaia Ba-
- 38 navāsi(sī)-pūravai śva(sva)ram bambara bāvam katt-āyad-ōjam gandara jūju  
śumat-Satyāśraya-dēvar=ttavag=ālva te-
- 39 roj=ellama.n chandi-āikka sthāyi sāvva-namasyam bitta Ōm<sup>2</sup> Dēvaia pūada  
nivōdyada kyya pū-dōmtada śi(sī)me
- 40 mūdai=[<sup>2</sup>gī]ddorī sime || āgnīyakke Biddabśva(śva)ra | temkalu Kadamba-  
gore | nāu[<sup>1</sup>\*]ityakke Tīkatōśvarada<sup>3</sup> <sup>4</sup>i(sī)me paduva Ja-
- 41 kēśva(śva)ia vāyā(ya)iyakke Chāvumēśva(śva)riya śi(sī)me | badagalu  
battōya nattu li[<sup>1</sup>\*]ga kallu | ishānyakke<sup>5</sup> Dēyibśva(śva)ramo
- 42 sime Ōm<sup>6</sup> Dēvara tala-vrittīy=ūra polada śi(sī)me mūdai-ada-veṭṭe  
āgnīyakke kallu pūmige || temkalu limgada kallu |
- 43 nāu[<sup>1</sup>\*]ityakke kalla gatti | paduva jāla-guttada kereyam śi(sī)me<sup>7</sup> |  
vājavyakke basurija kola | badagalu mattija
- 44 kerey=olagana kalla bāvi | isānyakke<sup>8</sup> tiru-veṭṭa | int=i chatur-āśraya-śi(sī)me  
Ōm<sup>7</sup> Adar=olage dēvar=amga-
- 45 bhāga-kanda-spatika<sup>9</sup>-jīrnn-ōdhdhārakka<sup>9</sup> rāja-māna-dandadalū mattar nūru |  
cha(chha)trakke mattar=upatt-aydu | mra(tha)kko matta-
- 46 r panncradu vidyā-dānakke mattalu(ru) panneradu | gīvundai=unbalu  
mattar panneradu aie-vattai ggādo | dēvara perggade dūsi(sī)-
- 47 ga Kōti Settig=agra-tējamgal=amtigeg[<sup>10</sup>\*] mattar ppanneradu | parekūarggo  
mattai ppatta | gāndharvīgāiggo matta[<sup>1</sup>\*] āru | purada
- 48 perggadege matta[<sup>1</sup>\*] āru | pūry-aramgo mattir=āru | ka[<sup>1</sup>\*]bhada  
nālvaigge[<sup>10</sup>\*] mattir=irppattu | oradu chāmarakk[<sup>10</sup>\*] mattar ppa-
- 49 tta | balagada sūlejar=aruvarggo mattar=ipatta nāku | sūlevalamgo  
mattir=aydu | nattavango mattai=aydu |
- 50 dēvara kaiy=olage kal-vesad=ōjamgo mattai=aydu | int=i dharmmamam  
ār=ovvar piatipālisidavarggo Vāranāsi Kuru-
- 51 kshētra Prayāgey=Aigghyatīrttham Kēdāia Śiśailam Gamge Gamgā-  
sūgarāmgal=omb=ādīya tīrtthamgalol sāsīa kavīloya
- 52 pamecha-ratnamgalim kōlum kolagumam kattisi sāsuvvar chatu-  
vvēda-pāragar=appa bīhmanaiigge | nbhayamukhi kotta pa(pha)lam=a-
- 53 ku | ekkōti-tapōdhanarggo Vāranāsiyol mahā-bhōjanam mādida<sup>11</sup>  
phalam=aku | int=i dharmmamam=alidanum | alivudakk=odam-
- 54 battamgamam pōld=anī(nī)tu tīrtthamga'ol sāsira kavīleyum sāsira  
brāhmanaruv=ekkoṭi tapōdhanaruman=alida mahā-
- 55 pātakan=akku Ōm<sup>11</sup> <sup>12</sup>Sāmanyō=yam dharmma-sōtur=nrīpānām kalē kālō pālanīyō  
bhavadbhūh[<sup>1</sup>\*] saivvāu=ūtām(n) bhāginah pārtthivōindrā[<sup>1</sup>\*] bhā-
- 56 yō bhūyō yūchatē Rāmabhadrah || <sup>13</sup>Bahubhū=vasudhā bhuktā  
iājabhū=Sagar ādībhūh [<sup>1</sup>\*] yasya yasya yadā bhūmi[s<sup>1</sup>\*]=tasya
- 57 tasya tadām(dā) phalam || Śva datt[ā<sup>1</sup>\*]m pūra-datt[ā<sup>1</sup>\*]m vā yō  
haicī(ta) vasundharā[m] [1<sup>1</sup>\*] shashthī(shtī)r=vvāisa(ishā)-śhaśrā(sā)nī  
viśthāyā[m<sup>1</sup>\*] jāya[1ē<sup>1</sup>\*] krī(ṭrī)mī[h<sup>1</sup>\*] || Dēva-dīya-ga-

<sup>1</sup> Denoted by the spiral symbol<sup>2</sup> Read *Tīkatōśvarada*<sup>3</sup> Denoted by the spiral symbol<sup>4</sup> Denoted by the spiral symbol<sup>5</sup> Read *ōldhāalē*<sup>6</sup> Denoted by a spiral symbol<sup>7</sup> Metre *Śloka* (Anu-utubh), the same in the next three verse.<sup>8</sup> Denoted by the spiral symbol<sup>9</sup> Read *aiśānyakke*<sup>10</sup> Read *aiśānyakke*<sup>11</sup> Read *kānda sphutita*<sup>12</sup> The *da* is written in smaller character above the line<sup>13</sup> Metre *Śloka*

58 tā[m\*] bhūmi[m\*] pūrva-bhūktim harētu(ta) yah [i\*] prana(ni)śitām=  
 api kālēna tam=āhu[r\*] brahma-ghātakam || Na viśa(sha)m viśa(sha)m=  
 ity=āhu[r\*] dēva-sva[m\*]  
 59 vi-a(-ha)m=uchyate | viśa(sha)m=ākāṣina[m\*] hanti |<sup>1</sup> dēva-svam pūtiā-  
 prūti(tra)kam Ōm<sup>2</sup> Ī śāsanama[m\*] sandhivigrahaḥ Maḷayyanum dē-  
 60 vara perggade Kēti Settīyum baeda Kālōjam beśa-geydam=  
 māṅgala mahā-śī śrī<sup>3</sup>

## TRANSLATION

Fortune <sup>1</sup>—(Verse 1)—Homage to Thee, Śiva, to whom are potent the realms of reality the friend of the universe, cause of the maintenance, dissolution, and birth of the cosmos, universal soul, conqueror of wrath and Desire, lord of Thine own worlds <sup>1</sup>

(Verse 2)—May the blest destroyer of the demon Andha, maker of creation and dissolution, potent to preserve the earth by means of Fortune (*seated*) in the lotus that is the Kadamba lineage, grant protection

(Verse 3)—

(Lines 1-6)—[Hail <sup>1</sup>] While the victorious reign of the refuge of the whole world, the favourite of Fortune and the Earth, the Mahārājādhirāja, the *Paramēśvara*, the *Paramabhāttāraka*, the ornament of [Satyāśraya's] family, the embellishment of the Chālukyas, king Trailōkyamalla, was proceeding on a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars, (*and*) his son—

(Lines 6-11)—Hail <sup>1</sup>—He that is praised of all monarchs, Satyavākya Kongunivarman, the emperor of righteousness, supreme lord, lord of Kuvalālapura best of cities, master of Nandagiri, having the crest of a fiery royal elephant, receiving the grace of boons from Padmāvati, a Kāma of the Gangas, a Ganga of truth, an archway of victory, a wishing-jewel to sages, a crest-jewel on the diadems of rulers of provinces, the Chālukya-Ganga Permanadī Vikramāditya dēva, was ruling the Gangavādī ninety-six-thousand and the Banavāse twelve-thousand so as to suppress the wicked and protect the excellent, with enjoyment of pleasant conversations —

(Lines 11-17)—Hail <sup>1</sup> While he who bears all titles such as “a *Mahāmandalēśvara* who possesses the five *mahāśabdās*, lord of Banavāsi best of cities, ornament of the lineage of the great monarch Mayūravarmā the Kādamba emperor which is sprung from the Three-eyed [Śiva] and Earth presides over eighty-four cities, is consecrated in eighteen world renowned house-sacrifices of Śiva and Viṣṇu, binds its fiery elephants to crystal pillars established by its might on the massive summits of the royal mountains of Himālaya,<sup>4</sup> and is charming in its great majesty,—he who is attended by the thunder of the *peramatti* and (*other*) musical instruments, he who is brilliant with the banner (*having for device*) the lord of apes, whose crest is the lion exalted in pride, a giver of abundant gold, a warrior to assailants, a sun to the lotuses of the Kadamba race, an elephant to the lotuses his enemies, an adamant chamber for those who come to him for refuge, a Māru among the exalted,” (*to wit*), the *Mahāmandalēśvara* Harikēśari-dēva, was ruling over the Banavāsi twelve-thousand —

<sup>1</sup> Delete this *danda*

<sup>2</sup> Denoted by the spiral symbol

<sup>3</sup> Followed on the stone by two ornaments

<sup>4</sup> Cf *Progress Report of the 1st Archaeol Supt for Epig., Southern Circle, 1907-8*, pp 62, 64



(Verse 4)—All the nobly born Kshatriyas whom this sun and moon know<sup>1</sup> within the circle of the ocean have their heads bound by thy royal badge of office, Aṅga, much more than is thy foot worshipped by the multitude

(Verse 5)—Possessing seventy-seven banners<sup>2</sup> (*with the device*) of the lord of apes, sovereign of the Kādambas, attended by the sound of the *peramṭa* and (other) musical instruments, having performed eighteen horse-sacrifices, lord of eighty-four towns belonging to Rudra's lineage, bearing the ensign of a lion, having puissant might established upon the lordly Himaya and possessing the glorious majesty of Hiranyagarbha—(*such*) is the Kādamba emperor

(Lines 20-23)—Om ! Dwelling on the broad bosom of this Kādamba emperor—hail !—she who has for her lot a thousand fruits of ceaseless supremely blessed success, equal to a second Fortune, a treasure of bounty, a river Ganges of charms, a wishing-jewel of liberality, receiving the grace of boons from Gauri, having the fragrance of the *chāmpaka*, a *vidyādhari* of discernment, a mistress of all arts, purifying her *gōtra*, swarthy of limb as a sprout of *dūrū*, delighting the court, crushing the pride of rival wives, raining abundance<sup>3</sup>, attractive to righteousness, the royal swan in the lake of Hariga's soul, charming in grace, the half of Hariga's body, a celestial cow to her household—(*to wit*) Lachchala-dēvi —

(Verse 6)—“A charming dame of glorious fame, who, brilliantly displaying herself as the Lady Fortune on the bosom of that valiant king Hariga the bridegroom of the Lady Earth, as the Lady Victory on his pair of stout arms, (*and*) as the Lady Eloquence in his mouth, has won high exaltation” in these words the folk of this world extol Lachchala-dēvi

(Verse 7)—Dames of the rulers of Vangas, . . . Magadhas, Kongas, Kalingas . . . Dravilas, Malayas, Mālavas, Vēṅgī, Gāṅgēyas, and Pāṇdyas, are they peer to you, O Lachchala dēvi ?

(Verse 8)—“A bound of courtesy, a home of righteousness, a native soil of truth, a structure of greatness, a great treasure of bounty, a jewel-heap of excellence, a delightful palace of virtue, a royal fillet of knowledge, (*at once*) witty and modest, renowned among the virtuous” in these terms the folk of this world extol Lachchala-dēvi.

(Line 28)—While thus they were ruling the kingdom with enjoyment of pleasant conversations, in view of a petition of the cloth-merchant Kēta Settī touching divine service,—

(Lines 29-31)—For the benefit of the god Kādambēśvara belonging to (*the cult of*) the lineage of the Kādambas, following the usage of aforetime, king Harikēśarin and Lachchala-dēvi and the establishment of five monasteries of the city Bankāpura and the burgesses of the (*latter*) town, and the Sixteen (*burgesses*), at (?) at the residence of settlement of the Īśa [Śiva] of the thirty-six towns,

(Lines 31-32)—On Sunday, the thirteenth day of the bright fortnight of Pausya of the cyclic year Manmatha, the 977th year of the Śaka era, at the time of the sun's entering on his northern course, during a *vyatīpāta*,

(Lines 32-36)—Hail !—King Arikēśarin, having laved the feet of Sōmēśvara-pāṇḍita-dēva, who is endowed with the virtues of practice of the major and minor disciplines, scripture-

<sup>1</sup> Apparently *viditām* is used actively, perhaps by false analogy of *gata* (Pāṇini III iv 72) or *bhuktā*, *brāhmanāḥ* (Kāśikā 3087, on Pāṇini III iv 73), etc Cf *Epig. Zeylanica*, Vol I pt 6, p 224n., and Geiger *Litt u Sprache d Singhalesen*, §60

<sup>2</sup> *Sapta sapatā* may go with *Kādamba* (country), if that perchance had 77 divisions —H K S

<sup>3</sup> *Uppatta vaishē* the word *uppatta* seems to be the original of the Marathi *उपट*, explained by Molesworth as “exuberance or overflowing plenty (especially of rich dishes at a feast)”, and of the Kanarese *uppaḷa* (see Kittel, s v).

reading, meditation, spiritual concentration, observance of silence, prayer, and ecstasy, with pouring of water, acting together with the ministers, establishing a place of devotion, granted on *tala-vritti* tenure Pallavura, forming part of the Nidugundage twelve, a *lampana* of the Pānumgal five hundred, which follows the usage of aforetime, so that it be universally respected, with settlement of rights generally included<sup>1</sup> (*to wit*,) fixed land-rent, petty taxes, petty dues, the *dramma* ca donations, house-taxes, and revenue from fines

(Lines 36-37)—The establishment of the five monasteries and the Sixteen (*burgesses*) thus shall protect this pious foundation

(Lines 37-39)—The possessor of the five *mahāsabdas*, the *Mahāmandaliśvara*, lord of Banavāsī best of cities, brother-in-law of heroes, teacher of high resolution, gambler with warmors, king Satyaśraya, granted all taxes under his own control, as a universally respected (*right*) so long as moon and sun endure

(Lines 39-42)—As to the boundary of the field for the sacred food (*and*) the flower-garden (*which belong*) to the establishment of the god on the east the (?) rice-land is the boundary, on the south-east, the temple of Biddabēśvara, on the south, the Kadamba Tank, on the south-west, the boundary of the temple of Triakūṭēśvara, on the west, the temple of Jakkēśvara, on the north-west, the boundary of the temple of Chāvundēśvari, on the north, the upright phallic stone on the road, on the north-east, the temple of Deyibēśvara is the boundary

(Lines 42-44)—As to the *tala vritti* estate of the god the boundary of the demesne of the town is, on the east, a cross-hill, on the south-east, a pile of stones, on the south, a phallic stone, on the south-west, a clump of stones, on the west, the boundary is the tank of the Jāla-gatta, on the north-west, the pool of the *basuri* tree, on the north, the stone well within the tank of the *matti* tree, on the north-east, the holy hill Thus the bounds on the four sides of access

(Lines 44-50)—Within it (*there are assigned*) for the personal enjoyment of the god (*and*) for the restoration of broken, burst, and outworn (*parts of the buildings*), one hundred *mattar* (*measured*) by the *danda* of the royal standard, for the choultry, twenty-five *mattar*, for the monastery, twelve *mattar*, for the charities to students, twelve *mattar*, as an *unbala*<sup>2</sup> for the *Gāvundās* (village headmen), twelve and a half *mattar* grain-field, for the *antige* with the special *tēja*-rights of the cloth-merchant Kēti Seṭṭi, the manager of (*the properties of*) the god, twelve *mattar*, for the drummers, ten *mattar*, for the musicians, six *mattar*, for the manager of the estate, six *mattar*, for the *piriy-ara*,<sup>3</sup> six *mattar*, for the four persons of the pole,<sup>4</sup> twenty *mattar*, for the (*maintenance of the*) two chowries, ten *mattar*, for the troop of six public women, twenty-four *mattar*, for the keeper of the public women, five *mattar*, for the dancing-master, five *mattar*, for the artificer (*oja*)<sup>5</sup> who fixed the carved stones in the field of the god, five *mattar*

(Lines 50-53)—So to such as shall protect this pious foundation shall accrue the same fruit as if they had decorated the horns and hoofs of a thousand kine with the five kinds of jewels<sup>6</sup> at Benares, Kurukshētra, Prayāga, Aṅghyātītla, K-dūra Śrīśaila, the Ganges, Gangā-

<sup>1</sup> See Dr Fleet's note in *Ind Ant*, Vol XIX, p 271

<sup>2</sup> "The rent free grant of a plot of ground or of a village" (Kittel, s v *unbala*)

<sup>3</sup> This word, *piriy ara*, apparently denotes a priestly official of some kind. A Lakṣmī-hwar inscription of about the ninth century, which I hope to publish soon, records a donation to an *Kuppaiṇad-aramge*, "the ara of Kappama"

<sup>4</sup> Unknown functionaries

<sup>5</sup> *Tal-esa* is shown by a later (Sudi) inscription to mean *mason's work, stonework*, or something like that

<sup>6</sup> *Naṁbi*, gold, rubies, sapphires, diamonds, and pearls

vāgata, and other holy places and bestowed them as *abhayaṃukhis*<sup>1</sup> upon a thousand Brāhmanas learned in the Four Vēdas, the same fruit shall accrue as if they had made a great banquet to a crore of ascetics at Benares

(Lines 53-55)—So to him who should destroy this pious foundation, or should agree to its destruction, the same deep guilt shall accrue as if he had destroyed at the same holy places mentioned (*above*) a thousand kine and a thousand Brāhmanas and a crore of ascetics Om<sup>1</sup>

(Lines 55-59)—“This general principle of law for kings must be maintained by you in every age” again and again Rāmahadra makes this entreaty to all these happy sovereigns. The earth has been enjoyed by many kings, beginning with Sagarā, who-soever at any time holds the soil has at the same time the fruit thereof. He who should appropriate land, whether given by him-self or given by others, is born as a worm in dung for sixty thousand years. He who should appropriate land belonging to gods or Brāhmanas which has been previously enjoyed perishes in course of time and is called a murderer of Brāhmanas. Poison is not called poison, gods’ property is called “poison”, poison destroys the individual, gods’ property (if *misappropriated*) destroys son and grandson Om<sup>1</sup>

(Lines 59-60)—This decree the *Saṃdhivigraha* Maṇḍavya and Kēti Satti, the manager of (the properties of) the god, wrote out, Kālōḥi executed the order. Happiness! Great fortune

## NO 15—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED

By J F FLEET, ICS (RETD) PH D, CIE

(Concluded from Vol VII, p 231)

### G—Soratūr inscription of the time of Amōghavarsha I—A D 869

Soratūr is a village about twelve miles south of Gadag, the head-quarters of the Gadag taluka of the Dhārwār District Bombay. It is shown as “Soratūr” in the Indian Atlas quarter-sheet 11, S E (1904), in lat 15° 14', long 75° 40'. There are several inscriptions at this place. One of them, of the time of the Rāshtrakūta king Krishnā III and dated in A D 951, has been published by me in *Ind Ant*, vol 12, p 257<sup>2</sup>. This latter record gives the name of the place in the earlier form Saratavura, “the Village or Town of Lizards”. Our present inscription does not mention the place by name, but locates it in the Purigere nād (see p 178 below). The place is now only an ordinary large village, with apparently a fort of the usual kind, but was perhaps of some considerable importance in early times. An inscription of the Hoysala king Vīra-Ballāla II at Annigere, dated in A D 1202, tells us that he fought the Dēvagiri-Yādava king Bhūllama, who held himself to be unconquerable on account of his great army of elephants and horses and foot-soldiers, and pursued him from Soratūr to Lokkigundi, which is the modern Lakkundi, six miles east of Gadag<sup>3</sup>. And an inscription of Ballāla’s son and successor Nṛasimha II at Harihar, dated in A D 1221,<sup>4</sup> referring to the same campaign, says that Ballāla met the armies of “the Sēna king” i.e. Bhūllama comprising two lakhs of infantry and twelve thousand cavalry, and pursued them with slaughter from Soratūr to the bank of the river Krishnavēni (the Krishnā), and names the place among the fortresses which Ballāla reduced, namely, Eṃbarage (Yelbarga), “the proud” Vṇātana kōte (Hāngil), Gutti, Bellitāge, Rattipalli, Soratūr, and Kurugōdu.

<sup>1</sup> See above, Vol XII, p 3, note.

<sup>2</sup> This is No 96 in P. F. S. or K. P. S. List of the Inscriptions of Southern India and 7 above appendix.

<sup>3</sup> See my *History of the Kannada Districts* in the Gazetteer of the Bombay Presidency, vol 1, part 2, pp 302-304. The record seems to say that Bhūllama was killed in a campaign which began at Yelbarga.

<sup>4</sup> P. F. S. List of the Inscriptions of Southern India, vol 12, p 271 (also vol 31 (1)) and above, p 25.

The inscription now published is on a stone tablet at the temple of Virabhadra, on the right side of the god. I have no information as to what sculptures there may be at the top of the stone. The writing occupies an area about 2' 0" broad by 1' 6" high. It is somewhat damaged, but only quite a few letters are badly affected.

The characters are Kanarese, boldly formed and fairly well executed. The size of them, by which is meant the height of those single letters which were customarily made, like our *a*, *c*, *e*, *m*, etc., between what may be called the two lines of the writing, without any projections above as in *b*, *d*, *f*, or below as in *g*, *p*, *j*, ranges from about  $\frac{5}{8}$ " in the *ch* of *āchāra*, l 8, to  $1\frac{1}{4}$ " in the *dh* of *āshādha*, l 6. The *srī* of *srīvāyīlan*, l 10, is about  $2\frac{3}{8}$ " high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, which are so instructive in connection with undated records and records of a questionable nature, the *n* does not occur here. The others show a mixture of the earlier and later types. The *lh*, which occurs twice, in ll 3, 4, and the *b*, which is found once, in l 1, are of the later, cursive type. In connection with the general history of the *lh*, attention may be drawn here again to an apparent instance, not really existing, of its later type being supposed to occur in l 12 of the Western Chalukya record of Vinayāditya, dated in A D 694, on the Harihar plates<sup>1</sup>. The *j* occurs three times, in l 2, and is of the earlier, square type in a particular form, made rather loosely on the left and with a curl upwards in the top part of the letter and downwards in the lower part, which was probably a strong factor in the development of the later type. The *l*, which occurs twice, and once subscript, in ll 1, 8, is transitional, and not as fully developed as might be expected at the time of this record. In *sīla*, l 8, it is practically of the earlier, square type, except for the prolongation of the tail of the letter up to the right. In *ballabha*, l 1, it is perhaps a little more of the later type, but even there the subscript *l* is not at all fully cursive. We have an initial short *a* in l 1, and long *ā* in ll 4, 6, and a final *n*, damaged, occurs in l 10. The cerebral *d* occurs in *shad*, l 4, and *nūdan*, l 5, and five times subscript in ll 3, 9. It is not distinguished from the dental *d*. In *āshādha*, l 6, we have a character which in later times would certainly mean the unaspirated *d*, and was used as such in the inscriptions I and J below, but which seems plainly to have been used here to denote the aspirated *dh*. The rather rare *au* occurs in *saucha*, l 8, and is not very well distinguished from *o*.

The language is Kanarese, of the archaic dialect, all in prose, and accurate except in its treatment of some of the Sanskrit words. The form *bāyīl*, for *bāgīl*, *bāgīlu*, 'door, gate', which we have in *srī-vāyīlan*, l 9, does not seem to be given in Kittel's Kannada-English Dictionary. The change of *g* to *y* here is noteworthy. In respect of orthography we may note (1) the use of *t* for *d* in *utbhava*, for *udbhava*, l 4, (2) the use of the Kanarese *l* for *l* in Sanskrit words in *maṇḍala*, twice in l 3, and *dhavala* and *alamhāra*, l 4, and (3) the use of *b* for *v* in *ballabha*, l 1.

The inscription refers itself to the reign of the Rāshtrakūta king Amoghavarsha I, who was on the throne from A D 814-15 to 877-78. It records that a certain Kuppēya, alias Āhavāditya, of the Ādava, Ādava, or perhaps Ātava race,<sup>2</sup> was governing the Purigere district, whereby it implies that Soratūr, as the place where the record stands, was in that district. Its object was to record that a village herdsman named Vilikkara-Nāgiyamma caused to be built a gateway named Śrīvāyīl, the "Fortune-Gate". This was perhaps a somewhat

<sup>1</sup> The apparent later *lh* is only due to mistreatment of the character in the original, which is damaged, in making the illustration of the record. See vol 5 above, p 155, note 8, and vol 6, p 89, with some general remarks on p 77 ff. For the record in question see, now, also the lithograph in *Ep. Carn.*, vol 11 (Chitaldroog), Pg 66, text, p 103. There is also a rather curious *kh* in *dukkham* in l 39 of the same record, but it is certainly only a loose and badly made form of the earlier, square type.

<sup>2</sup> The second syllable of this name is damaged, and may be either *da* or *da*, or perhaps *fa*. The name is at any rate not Ālava (Ālupa).

frequent name for village gateways : it is found elsewhere as Śrīvāgil or Śrīvāgilu in the Naigal inscription which purports to be dated in A D 950,<sup>1</sup> and as Śrīvāgil or Śrīvāgilu in the Kalholi inscription of A.D. 1204 and the Saundatti inscription of A D. 1228.<sup>2</sup>

The local governor Āhavāditya-Kuppēya is mentioned as simply Kuppēya, again as governing the Purigere *nāḡ*, in the Mantravādi inscription of Amoghavarsha I of A D 865.<sup>3</sup> He is also mentioned as the Mahāsāmanta Āhavāditya-Kuppēyarasa, again as governing the same district, in another inscription of Amoghavarsha at Soratūr dated in A D. 866-67.<sup>4</sup> This latter record also states the name of his family, but unfortunately the word is even still more damaged there than in our present inscription.

The date of this record is unsatisfactory, perhaps as a result of the record having not been framed exactly at the time mentioned in it. The given details are the cyclic year Virōdhin the eighth *tithi* of the bright fortnight of Āshādha, Brihaspativāra (Thursday). The Śaka year is not stated. But we know that this Virōdhin *saṃvatsara*, as a mean-sign astronomical year, according to the First Ārya-Siddhānta began on 26 August, A D 868, and ended on 22 August, A D 869, and according to the Original Sūrya-Siddhānta began on 11 September, A D 868, and ended on 7 September, A D. 869. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), being current at the Mēsha-samkrānti in March, A D 869, it gave its name to the Śaka year 791 expired, A D 869-70. In any case, therefore, this month Āshādha fell in A.D 869. But in this year the given *tithi* Āshādha śukla 8 ended at closely about 23 h 39 m after mean sunrise for Ujjain, and a little more than one minute earlier for Soratūr itself, on Monday 20 June, and cannot in any way be connected with a Thursday. Accordingly, the date must be set aside as irregular. Curiously enough, in the Soratūr inscription of A D 951, mentioned on p 176 above, the text gives the Virōdhin *saṃvatsara* by an undeniable mistake for Virōdhikrit. But an assumption of the same mistake in our present record would not help us. If the assumption were made the *saṃvatsara* would be the Virōdhikrit which gave its name to the Śaka year 753 expired, A D 831-32, and which began and ended at such times in A D 830 and 831 that the month Āshādha would fall in any case in A D 831. but in this year the *tithi* Āshādha śukla 8 ended at about 11 h 7 m on Wednesday, 21 June, and again cannot in any way be connected with a Thursday.

The only place-name mentioned in this record is that of the Purigere *nāḡ*. The mention of it tacitly but distinctly places Soratūr, as the village from which the record comes, in this district. Another well-known form of the name of this district is Puligere. the earlier form Porigere also is met with and the name is found Sanskritized as Purikara and Pulikara. This district is well known, from many records, as a three-hundred district, that is as comprising actually or conventionally three hundred cities, towns and villages,<sup>5</sup> and it and the neighbouring Bilohi three-hundred are sometimes mentioned collectively, without names, as *eraḍ=aru-nāru*, "the two (which make together a) six-hundred."<sup>6</sup> The town Porigere, Puligere, from which the Purigere three-hundred took its name, is the modern Lakshmēshwar, an outlying town of the Senior Miraj State within the limits of the Dhārwar District, situated about twelve miles towards the south-west from Soratūr, and shown in the same Atlas map in

<sup>1</sup> *Journ Bomb Br R As Soc*, vol 11, p 212, l 42, trans, p 246

<sup>2</sup> *Id*, vol 10, p. 226, l 60, trans, p 238; and p 268, l. 67, trans, p 282

<sup>3</sup> Vol 7 above, p 201

See vol 6 above, p 107, note 4. I quote this record from an ink impression

<sup>4</sup> See my note on "Ancient Territorial Divisions of India" in *Jour R As Soc*, 1912, p 707

<sup>5</sup> See, e.g., the Gundūr inscription of A D 973, *Ind Ant*, vol 12, p 271. In the Nīlgund inscription of A.D. 982 a different expression is used, namely, *devi-tisālam*, "the two three hundreds" vol 4 above p 207

lat 15° 8', long 75° 31' The ancient name still survives in that of the Huligere-bana, which is a division of the village lands about two miles north-east of Lakshmēshwari<sup>1</sup>

### Mānyakhēta : Mūlkhēd.

The capital of the Rāshtrakūta dynasty to which Amōghavarsha I belonged was a city named Mānyakhēta. It is not referred to in the inscriptions published herewith. But it is mentioned in various other records, bearing dates from A D 860 onwards<sup>2</sup>. And those of A D 940 and 959 on the Dēoli and Kaihād plates show that Amōghavarsha himself either founded the place or else developed and completed it as the capital<sup>3</sup>. It was also perhaps for a time the capital of the Western Chālukyas, who succeeded to the kingdom of the Rāshtrakūtas at any rate, the earliest known mention of the Chālukya capital Kalyānapura is found in a record of A D 1054 of the time of Sōmēśvara I<sup>4</sup>, and Bilhana tells us in his *Vikramānka-dēvacharita*, 2 1, that Sōmēśvara made Kalyāna, i.e. either founded it or adapted it as his capital<sup>5</sup>. In fact, it appears that an inscription at Kulpak mentions Mānyakhēta as a city at which Vikramāditya VI was ruling in A.D. 1110<sup>6</sup>.

A Mysore inscription of A D 902 presents the name of this city as Mānyakhēda, with the second component in its Prakrit form, and marks the place as the chief city of a 8000 province, that is, of a province comprising, whether actually or conventionally, six thousand cities, towns, and villages, and includes its province, with the Banavāsī 12,000, the Palasige 12,000, the Kolana 30, the Lōkāpura 12, and the Toregare 60, in a group which it calls "the 31,102 towns (*bāda*)"<sup>7</sup> and it may be noted, in passing, that this statement is further of interest in helping us to explain two other inscriptional statements which were previously obscure, namely, the mention of "30,000 villages of which Vanavāsī is the foremost" in the record of A D. 860,<sup>8</sup> and the mention of "the Banavāsī 32,000 province" in a record of A D. 919<sup>9</sup> these statements were puzzling because everywhere else the Banavāsī province is presented as a 12,000 province. This half-Prakrit form Mānyakhēda is found again in a Mysore inscription of A D 1151, which mentions a *Sāmanta* Gūli-Bāchi, of the Adala family, who had the hereditary title of "over-lord of Mānyakhēda a best of towns"<sup>10</sup>. The city is mentioned by a fully Prakrit name as Mannekhēda, the capital of Nityavarsha-Khottigadēva, in a Mysore inscription of A D 968,<sup>11</sup> and as Mannakhēda in the *Pāryalachchhi*, verse 276, where Dhanapāla tells us that he wrote that work at Dhārā in the Vikrama year 1029 expired

<sup>1</sup> This is not shown in the Atlas map, but may be seen in the Map of the Dhārwar Collectorate (1874), where the name is entered as "Hoolgereebun". Other divisions of the lands, also shown there, are the Dēsāi bana on the north and the south-west, the Basti bana or "temple division" on the east, the Hirē bana or "senior division" on the south-west, and the Pēte bana or "market division" on the south.

<sup>2</sup> See Professor Kielhorn's List of the Inscriptions of Southern India, vol 7 above, appendix, Nos 74, 86, 91 to 94, 105.

<sup>3</sup> Vol 5 above, p 193, verse 12, vol 4, p 287, verse 13 and compare the Khaddi record of A D 972, *Ind Ant*, vol 12, p 268. It is an open question whether Amōghavarsha's father and predecessor Gōvinda III had anything to do with the selection of the site and the beginning of the city see vol 6 above, p 64, note 3.

<sup>4</sup> See vol 12 above, p 291.

<sup>5</sup> See *Dyn Kan Distrs*, p 335, note 1, and p 440.

<sup>6</sup> See the *Journ Hyderabad Archaeol Soc*, 1916, p 31.

<sup>7</sup> See the Mysore Archaeological Report of 1911, para 79; and *Journ R As Soc*, 1912, p. 709, in my note on "Ancient Territorial Divisions of India". The details actually given only add up to 30,102, as a result, very likely, of a careless omission of the Tardavādi 1000 in the present Bijapur District, just beyond the Lōkāpura 12.

<sup>8</sup> Vol 6 above, p 35, verse 21.

<sup>9</sup> See *Ind Art*, 1903, p 225.

<sup>10</sup> *Epī Carn*, vol 12 (Tumkūr), Tm 9.

<sup>11</sup> *Epī Carn*, vol 11 (Chitaldoo), Cd 50. It is assumed that the transcription represents the original correctly but we might expect to find *manna* or *manneya*, rather than *manne*, as the first component of the name.

(A D 972-73), "wher Mannakhēda had been plundered in an assault by the king of Mālava" (probably Vākpati)<sup>1</sup> And the city was known as Mānkīr (? rather Mānkēr) to the Arab writers of the tenth century, who, however, seem to have had a rather vague idea as to its situation<sup>2</sup> It has been supposed that it is mentioned as simply Khētaka in a record of A D 930,<sup>3</sup> and as Khēdaga in the *Ohāmundarāya-Purāna*<sup>4</sup> but it seems more likely that these references are to some place the name of which was Khētaka and nothing more, and probably to Kaira in Gujarāt, because the mention of the "Khēdaga war" is in connection with Chāmundarāya, an officer of the Ganga prince Nolambāntaka-Mārasimha, and the last-mentioned acquired the title "king of the Gurjaras" by subduing the northern parts of Western India for his sovereign Krishna III<sup>5</sup>

For a long time past Mānyakhēta has been identified with a town Malkhēd or Mālkhēd, in the Gulbarga District of the Nizam's territory, which is entered as "Mulkaīr" in Thornton's Gazetteer of India, vol 3 (1854), p 547, and is shown as "Mulkaīd" in the Indian Atlas sheet 57 (1854), in lat 17° 11', long 77° 13', and as "Malkhed" in the Hyderabad maps of 1883 and 1908 This town is about ninety miles east-south-east from Sholāpūr in the Bombay Presidency, about the same distance east-by-north from Bijāpūr, about eighty-five miles west-by-south from Hyderabad, and between twenty-two and twenty-three miles towards east-south-east from Gulbarga It is situated on the south bank of a river, apparently known as the Tāndūr river, which is a considerable tributary of the Bhīmā, flowing into the latter at a point about nineteen miles towards south-west-by-west from the town And it gives its name to a station known as "Mulkaīd Gate" on the Nizam's State Railway between Wādi Junction and Hyderabad The identification seems to have been made, in 1835, either by Wathen, who, in bringing to notice the record of Kakka II on the Khairā plates dated in A D 972, said that Mānyakhēta "seems to be the present Mandkhera, and must have been situated in the Hyderabad territory,"<sup>6</sup> or else by Wilson, who remarked that the place was "supposed, with great probability, to be Man-khēra in the Hyderabad country"<sup>7</sup> It was recognized in 1872 by Sh P Pandit, who wrote the modern name as "Mal-Khed"<sup>8</sup> And it was ratified in 1877 by Bühler, who wrote the name as "Mālkhēd"<sup>9</sup> As regards the exact spelling of the modern name, the forms presented by Wathen and Wilson perhaps suggest that the *n* in the first part of the ancient name had not been altogether supplanted by the *l* even as late as in their time - but the source of these forms cannot be traced, and it is not impossible that these two writers put forward what they thought should be the modern name, rather than any form of it actually found by them<sup>10</sup> As to the quantity of the vowel in the first syllable, Thornton's "Mulkaīr" and the "Mulkaīd" of the Indian Atlas suggest the short *a*, and this is supported more or less by the Prakrit forms Mannakhēda, Mannekhēda On the other hand, the long *ā* is suggested by the Mānkīr (? Mānkēr) of the Arab geographers, and is equally likely to be right In any case, this latter form, Mālkhēd, was adopted by Bühler, and so became fixed<sup>11</sup>

<sup>1</sup> This was in the course of the events which ended in the overthrow of the Rāshtrakūtas and transferred their kingdom to the Western Chālukyas under Taila II (A.D 973-96), who drove out the Mālava invaders

<sup>2</sup> See Elliot's *History of India*, vol 1, pp 21, 27, 34

<sup>3</sup> Vol 7 above, p 29

<sup>4</sup> Vol 5 above, p 172, note 1.

<sup>5</sup> Vol 7 above, pp 170, 179

<sup>6</sup> *Journ R As Soc*, first series, vol 2, p 379 The *d* in Wathen's form of the present name seems due to his mistreatment of the ancient name the correct reading *Mānyakhēta* in I 46 of the record mentioned above was given to him (JRAS, first series, vol 3, p 98), but his translation transformed the name into "Mandya Khēta pura" (p 104), for which, in the place from which I have quoted him, he further substituted "Mandya Cheta pura"

<sup>7</sup> Ibid, p 393

<sup>8</sup> *Ind Ant*, vol 1, p 207

<sup>9</sup> *Ind Ant*, vol 6, p. 64.

<sup>10</sup> Probably they recognized the place as the "Malquer" of Manucci (see farther on) and they perhaps thought that they might improve on his presentation of it As regards the *d* in Wathen's form, see note 6 above

<sup>11</sup> I have never been able to get any local certificate as to the spelling of the name.

The identification of Mānyakhēta with Mālkhēd was accepted without any questioning until some fourteen years ago. In 1901-2 Dr Hultzsch, Government Epigraphist, Madras, was on tour for collecting inscriptions, and intended to go to Mālkhēd. He was not able to visit the place, because his train was four hours late. But he was told by the Tahsildār of Seram that Mālkhēd does not possess any ancient remains. And on this basis he said —“Hence it is very doubtful if its identification with Mānyakhēta is correct.”<sup>1</sup> It is possible that his informant may have meant only inscriptional remains, and not general relics of antiquity. However, in any case, while the matter is of course always open to re-examination, the grounds are insufficient for the expression of doubt. In the first place, even if there are really no remains indicative of antiquity at Mālkhēd, the point, though of course not without its weight, would not be at all conclusive. The remains at “Kullannee”, “Kahani”, or Kalyāni, about forty-eight miles north-north-east from Mālkhēd, are quite insignificant, if indeed there are any really old ones at all.<sup>2</sup> Yet there can hardly be a doubt that the place is the Kalyānapura which was the capital of the later Chālukyas in the eleventh and twelfth centuries and of the Kalachuryas after them. But also, the statement that there are no such remains at Mālkhēd is not based on any skilled survey of the place. In such a case, we have to look for signs of ancient importance, not simply at a modern site itself, but also for some little distance round it. And the Atlas map of 1854 suggests that, if an examination of the locality were made by an expert, the required indications might be found. Within a radius of eight miles round “Mulkaid”, from the north-west through the north to the south-east, it shows four places marked by the name “Boorge”, i.e. *burj*, ‘a bastion’, which is suggestive of traces or traditions of outlying fortifications, and eight places (as well as many others just outside that limit) marked “Pag” and “Pagoda”, which are indicative of temples or shrines of sorts. Mānyakhēta must have been greatly damaged when it was sacked by the king of Malava, and again some forty years later when it was wrested, with all the surrounding territory, from the Chālukyas by the Chōlas under Rājendra-Chōladēva I. and it was very likely the havoc which was wrought on those occasions that led to its being eventually abandoned, and to the making of a new capital at Kalyāna by Sōmēśvara I. When once it had been given up as the capital, its ramparts and fortifications, most likely made largely of earth, would begin to crumble and disappear. And from that same time, and particularly in the Musalmān period, there would be a constant demolition of its stone temples and other buildings for the sake of their materials. The absence of ancient remains at the place, if that should be found on proper examination to be really the case, would be fully explainable.

The case in support of the identification is quite a good one. Mālkhēd stands in a locality where we may very appropriately place the Rāshtrakūta capital. Its present name, whether the actual form is Malkhed or Mālkhēd (or possibly even Malkhēd or Mālkhēd) answers exactly to an original Mānyakhēta, through the Prakrit Mannakhēda, Mannekhēda (see p. 179 above), followed by a subsequent \*Mankhēda or \*Mānkxhēda, and a slight further transformation through the well-known interchange of *n* and *l*. And, though it is now only a subordinate town in the Seram *tāluka* of the Gulbarga District,<sup>3</sup> its status has been much higher in times gone by. In the seventeenth century it was twice a battlefield, in the time of Aurangzēb it was at Mālkhēd that the Mogul army under Khān Jahān was defeated by the Bijāpūr general Bahlōl Khān in 1673.<sup>4</sup> so, again, it was by defeating the Qutb Shāhī

<sup>1</sup> See his Report No. 229 of 14 June 1902, para 7.

<sup>2</sup> See Cousens' *List of Remains in the Nizam's Territories* (1900), p. 69.

<sup>3</sup> Seram is the “Sheydumb” of the Atlas sheet 57, nine miles on the east of “Mulkaid”. Its ancient name was Sedimba. see the Government Epigraphist's Report quoted above, para 7, and the notes on inscriptions Nos. 100, 101.

<sup>4</sup> Burgess, *The Chronology of Modern India*, p. 117.



army at Mālkhēd in 1686 that Prince Mu'azzam (Shāh 'Ālam) won Golconda (Hyderabad) <sup>1</sup> and the town seems to have been then, at least, a place of very primary importance and a well fortified one, for, in connection with the event of 1686, Orme says that the Qutb Shāhi general Ibrāhīm Khān "suffered him [Prince Mu'azzam] to reduce Malquer, the principal barrier of the capital [Golconda], with much less resistance than might have been made by the strength of the fortress, and the force in the field." <sup>2</sup> Later, in the eighteenth century, it gave its name to a Cūcāi in the Bidar province of the Hyderabad territory. This we learn from Orme in a Note on "Malquer, circar and fortress" to his mention of the success of Prince Mu'azzam in 1686, he gave a translation of a passage from one of his "MSS of the Deccan" from which we gather that the Cūcār in question, known sometimes as the Muzaffarnagar Cūcār but more commonly as the Mālkhēd Cūcār, consisted of fourteen *parganas* and yielded revenue to the amount of nearly eleven lacs of rupees, <sup>3</sup> and, as he tells us, among other details, that the river Bhīmā flowed into this Cūcāi and then into the Sūbah of Bījāpūr, it would seem that the Mālkhēd Cūcār extended to the west of the river and touched the Bījāpūr territory there and towards the south. And, from the place being noticed by Rennell, Cruttwell, and Thornton, <sup>4</sup> and from its name being shown in capital letters in the Atlas map, Mālkhēd seems to have retained the position of being the chief town of a Cūcār until well into the nineteenth century.

Such is the evidence in favour of the identification. To upset it, we need much more than an unskilled statement that the place has no ancient remains. As to that, we need at least a professional examination of the locality. But, if such examination should result in an assurance that any remains which do exist—and there must surely be some, of one kind or another—only date from or shortly before the seventeenth century, still we could discount even such a result, for reasons already stated. The evident primary importance of the place in the seventeenth century points strongly to its having had a previous history. And, all things being taken together, we need hardly hesitate to dismiss the suggestion of doubt which was put forward on the basis mentioned above, and to adhere to our belief that this town Mālkhēd is the ancient Mānyakhēṭa.

#### TEXT.

- 1 Ōm<sup>6</sup> Svasti Śrī-Amōghavarsha prithuviballabha mā(ma)hā-
- 2 iājādhunāja paramēśvara bhatārar=prithu[vi\*]-rājyam-ge[y]ye
- 3 Ōm Svasti Prachanda-mandalāgra-khandit-[ā\*]rāti-mandala pratāpa-sampanna

<sup>1</sup> Burgess, op cit, p 129 and see Manucci, *Storia do Mogor*, trans by Irvine, vol 1, introd p 61, and vol 2, p 283. Manucci wrote the name as "Malquer".

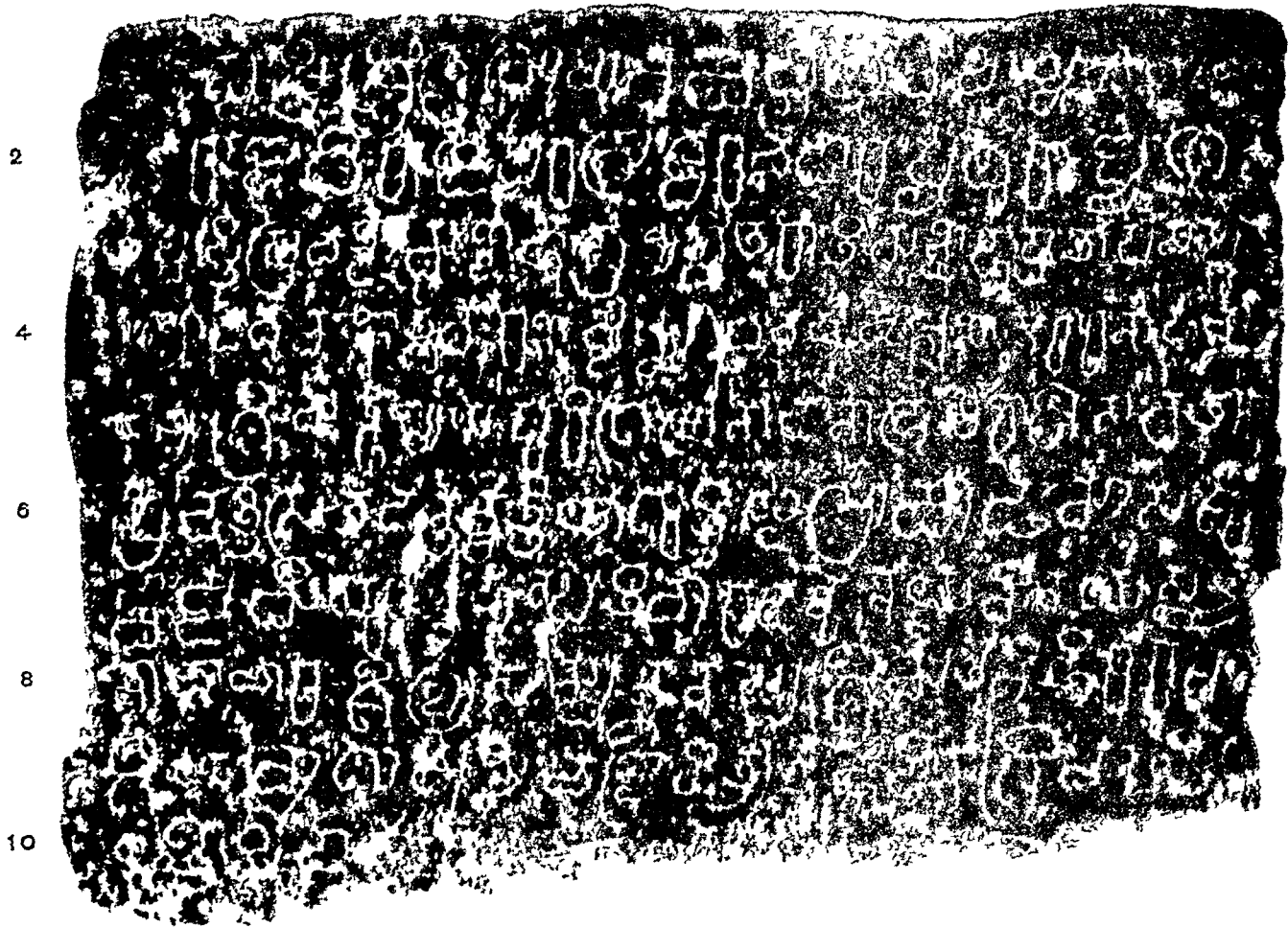
<sup>2</sup> Orme, *Historical Fragments of the Mogul Empire* (London, 1782), p 208.

<sup>3</sup> Op cit (preceding note), Notes, p 130, for the title of the Note see p 172. Orme mentioned the place three times as "Malquer", from Manucci, but in his Note he substituted the form "Mālkar" this latter form (apparently introduced by Orme, and seemingly due to some misunderstanding of Manucci's "Malquer") is found also in Rennell's *Memoir of a Map of Hindoostan* (second edition, London, 1792) and Cruttwell's *New Universal Gazetteer* (London, 1803). Orme gives the names of the thirteen other *parganas* as "Mouzafernagar, Karimour, Nergonda, Mangalgun, Kankourn, Sindam Kouli, Sanour, Koudouni, Adjouli, Ountkour, Mankeel, Doumer, Amerdjena." He adds that the fourteen *parganas* comprised 109 villages this seems a rather low figure, and may possibly be due to some mistake in writing or printing, however, many villages in all that part of the country have very large areas.

<sup>4</sup> For Rennell and Cruttwell, see the preceding note. Rennell just mentions the place (pp 253, 408), and does not give any details. The entry in Cruttwell's book, for which I am indebted to Dr Barnett, is—"Malkar, a town of Hindoostan, in the country of Golconda 54 miles W Hyderabad, 22 SE Calbeiga. Long 77 53 E Lat 17. 17. N." This latitude and longitude, and the distance from Hyderabad, are quite wrong, as a result, no doubt, of the fact that at that time, when surveys had hardly begun, such details had to be put together mostly from itineraries.

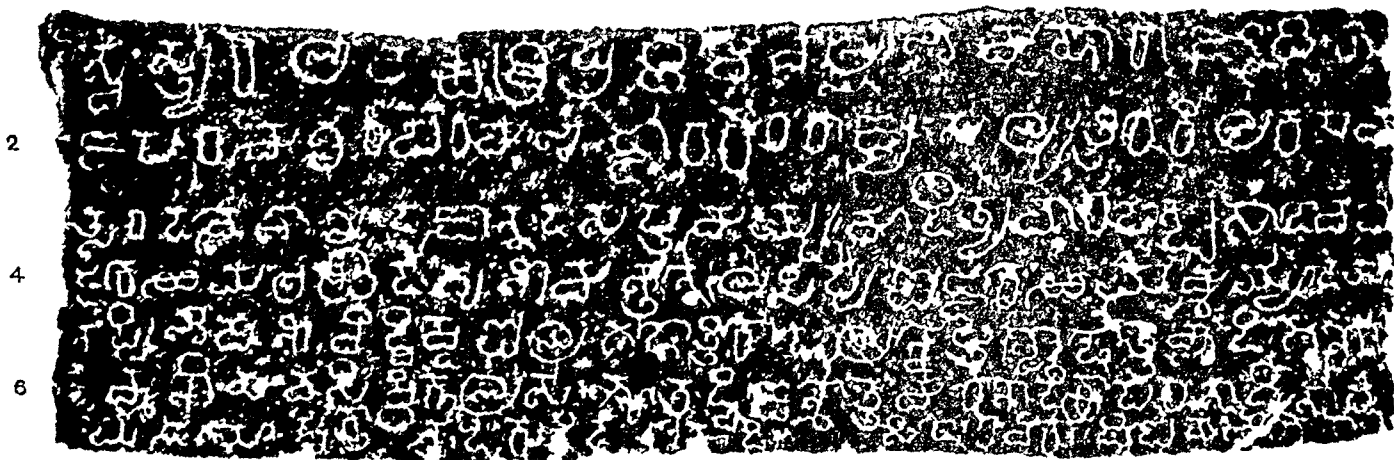
<sup>5</sup> From the ink impression

<sup>6</sup> Represented by a plain spiral symbol so also in line 3.

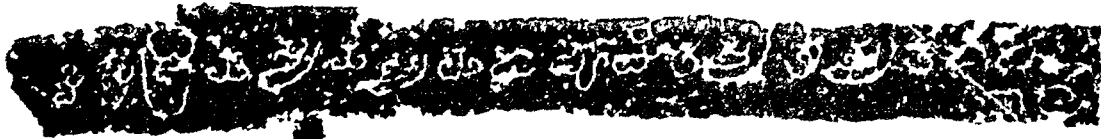


SCALE 25

J — Batgore Inscription of Krishna II — A D 888



*From the bottom of the stone*





- 4 Ādava<sup>1</sup>-vamaś-ōibha(dbbha)va rana-mukha-dhavalā shad-guṇ-ālamkāraṇ=Āhavā-  
 5 ditya-śrīmat-Kuppēya[m\*] Purigeṇe-nādan=āle Virōdhi-samvatsara[m]  
 6 pravartise tad-antarvarttiy-āgutt-iḍa Āshādha-māsa-śu-  
 7 ddh-āshtamiyu[ṛ] Brihaspatī(tī)vārad-andu[m] naya-vinaya-satya-  
 8 śauch-āchāra-śīla-sampannan=appa śrīmat Vilikkara-Nā-  
 9 giyamma-gāmundaṁ chandr-ādityark[k]al=ullinam Śrīvāyī[la]-  
 10 n=nṛisidā[n] [||\*]

## TRANSLATION.

Om<sup>1</sup> Hail<sup>1</sup> While the glorious Amōghavarsha (I), the favourite of the Earth, the *Mahāyājūdhirāja*, the *Paṇamāsara*, the *Bhatāra*, is reigning over the earth —

(Line 3) Om<sup>1</sup> Hail<sup>1</sup> While Āhavāditya, the illustrious Kuppēya,—who has cut up the array of (*his*) enemies with (*his*) sharp scimitar; who is possessed of prowess<sup>2</sup>, who was born in the (?) Ādava race,<sup>2</sup> who is dazzling in the van of battle, who is adorned by the six virtues,—is governing the Purigeṇe district —

(L 5) While the cyclic year Virōdhiṇ is current, on the eighth tithi of the bright fortnight of the month Āshādha which is in this (*year*), and on Thursday,—

(L 7) The honourable village head man Vilikkara-Nāgiyamma, who is endowed with prudence, modesty, truth, purity, good behaviour, and good character, has set up the Śrīvāyī gateway, to last as long as the moon and the sun

## H —Rōn inscription of the time of Amōghavarsha I —A D. 874

Rōn is the head-quarters town of the Rōn *tāluka* of the Dhārwar District it is shown in the Indian Atlas quarter sheet 41, S E. (1904), in lat 15° 42', long 75° 47' It is mentioned by the name which it still bears, as Rōna, in the present record, and in I below, and in the Adaragūñchi inscription of A D 971<sup>3</sup> The place was in the Belvola three hundred district which, however, is not mentioned here

At this place, too, there are several inscriptions. The present one is on a stone tablet at a temple of Basavanna, inside the town I have no information as to whether there are any sculptures at the top of the stone The writing occupies an area about 2' 3½" broad by 2' 6½" high As may be seen from the Plate, it is considerably damaged, and much of it from line 8 onwards is quite illegible But all the historical matter in it can be read; and it has been found worth illustrating because it is interesting from the palæographic point of view.

The characters are Kanarese, boldly formed and well executed The size of them ranges from about ⅞" in the *d* of *idan*, l 10, to 1½" in the *j* of *mahājanake*, l 8 the *ti* at the end of l 12 is about 2¼" high Of the test-letters kh, n, j, b, and l, the *kh* does not occur here the others show here, again, a mixture of the earlier and later types The *n* is found once, in *sahvatsarangal*, l 4, it is of the earlier, square type The *j* is found five times in *rājya*, l 2, and *jaya*, l 5, it is of the later, cursive type; in *-dhurāja*, l 2, and *mahājanake* and *pūjya*, l 8, it is of the earlier, square type, in the particular form which has been noticed under the inscription G above The *b* occurs three times in *tombattu*, l 4, and *emba*, l 6, in both of which words it is subscript, it is certainly of the later, cursive type, in *ballava*, l 7, where it is somewhat damaged in the upper right corner, it seems to be of the earlier, square type, in the form having the curl upwards on the left of the top stroke which matches the form of the earlier *j* of this record The *l* is found four times, and also twice subscript, in ll 1, 4, 7, 11;

<sup>1</sup> The second syllable of this name is damaged it may be *d*, or *d*, or perhaps *f* See p 177 above, and note 2

<sup>2</sup> See the preceding note

<sup>3</sup> *Ind Ant*, vol 12, p 256, l 15,

in every case it is of the later, cursive type, but not as fully so in the subscript form as might have been expected. We have an initial short *ṛ*, of the earlier type, in *idan*, l 10,<sup>1</sup> and perhaps an initial short *a*, transitional, near the end of l 9. Final forms occur of *ṛ* in ll 7, 9, and of *l* in l 7. The *m* has mostly its usual full form, but in *tombattu*, l 4, and *emba*, l 6, it has a special secondary form which is found first in the Kanarese record of Govinda III of A D 804,<sup>2</sup> and which is very much like the final *m* of this period which we have, for instance, in *hāḍidam*, in l 7 of the Batgere inscription J below. This special form of the *m* is found several times in the Mantrawāḍi inscription of A D. 875, which also presents once the corresponding form of *v* (see vol 7 above, p 199), but these forms of *m* and *v*, with a corresponding one of *y*, were not of any really frequent occurrence till the tenth or eleventh century.<sup>3</sup> This form of the *m* seems to have been confined at first to cases in which the *m* was the first member of a combined consonant. The Mantrawāḍi record, however, already presents four or five instances of its use as a single letter before a vowel.

The language is Kanarese, of the archaic dialect, all in prose: it is not very accurate in its treatment of some of the Sanskrit words, and the Kanarese *ḷ* has been written by mistake for *r* twice, in ll 4, 13. We may note the dative in *he*, instead of *hhe*, in *mahājanake*, l 8, this is found again in the same word in the inscription I below, l 3, and in *hālegake* in l 2 of that same record. It may also be noted that the neuter *mahājanam* is used here, as in other records, to denote collectively the body of the *mahājanas*, just as in other Kanarese records a god's name is often used in the neuter to denote his temple. Here, in ll 10, 11, as in so many other epigraphic records, we have *aḷi*, 'to be ruined, destroyed, etc', used in the active sense 'to ruin, destroy, etc'. Kittel's Dictionary, indeed, gives it as both an intransitive and a transitive verb, but has quoted only the *Śabdamanḍarpana* and the *Basava-Purāṇa* for its use in the active sense in literature.

This inscription, again, refers itself to the reign of the Rāshtrakūṭa king Amoghavarsha I. Its object was to record a grant to the *mahājanas* of Rōṇa by a local potentate named Ballavarasa. This passage is mostly illegible, but he seems to have assigned the tax on clarified butter or ghee,<sup>4</sup> and also something in connection with male buffaloes.

The details of the date of this inscription are Śaka 796 expired, the cyclic year Jaya, the month Śrāvana, an eclipse of the sun. The weekday is not given. And it is to be noted that the record does not say, in the usual fashion, "an eclipse of the sun on the new-moon day of Śrāvana", but only says "an eclipse of the sun of the month Śrāvana". As a mean-sign astronomical year, this Jaya *samvatsara* according to the First Ārya-Siddhānta began on 5 August, A D 873, and ended on 1 August, A D 874, and according to the Original Sūrya-Siddhānta it began on 21 August, A D 873, and ended on 17 August, A D 874. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), this Jaya, being current at the Mēsha-samkrānti in March, A D 874, gave its name to the Śaka year 796 expired, A D 874-75. In any case, the new-moon day of the *amānta* month Śrāvana fell in Śaka 796 expired, in A D 874. But it answered in this year to 15 August, on which day it ended at about 18 h 42 m after mean sunrise (for Ujjain), and on this day there was no eclipse of the sun, visible or invisible, anywhere.<sup>5</sup> At the preceding new-moon, however, which

<sup>1</sup> On the history of the Kanarese and Telugu initial short *ṛ* from A D 866 onwards, see my note in vol 11 above, pp 7 to 16.

<sup>2</sup> *Ind Ant*, vol 11, p 126, and Plate, see *para-dattam-bā*, l 14.

<sup>3</sup> See notes by Dr Barnett in vol 12 above under the Yčwūr inscription F, and elsewhere.

<sup>4</sup> Compare the Nilgund and Sirūr inscriptions of A D 866, vol 6 above, p 102, and vol 7, p 205.

<sup>5</sup> This day was just within the Jaya *samvatsara* according to the Original Sūrya Siddhānta, by which the year ended on 17 August, but it was fourteen days after the end of Jaya according to the First Ārya Siddhānta. The Jaya of this latter work, in fact did not include a new moon of the *amānta* Śrāvana at all on this occasion: in A D 873 that new moon was on 28 July, eight days before the beginning of Jaya.



H

2

4

6

8

10

12

14

1

2

4

ended at about 6 h 9 m on 17 July, there was an annular eclipse of the sun, visible in India.<sup>1</sup> This day was the new-moon of the *amānta Āshādhā* or the *pūrṇimānta Śrāvana*. But the use of a *pūrṇimānta* month in Southern India, at any rate as late as in A D 874, would be very exceptional,<sup>2</sup> and it is hardly possible to understand the record in that way. The month Śrāvana, however, begins at the moment of the new-moon of the *amānta Āshādhā*. And the eclipse of 17 July may be accepted, if we understand the 'record' to mean "an eclipse of the sun (*at the new moon which gave the beginning*) of the month Śrāvana". In the circumstances, I think that this may be done, and that we may accept the intended day as being 17 July, A D 874. The date, however, must be characterized as an anomalous one, though perhaps not actually irregular. It is unfortunate that the weekday, which might have given a clear guide, was not given.

The only place mentioned in this inscription is Roṇ itself, as Rōna, in l 7.

TEXT 3

- 1 Ōm<sup>4</sup> Svasty=Amōghavarsha śliprituvivallabha<sup>5</sup> mahā[īājā]-  
2 dhurāja paramē[s]vara bhū[tā]rarā rājya[d]=u[tta]-  
3 r-ōttharam-abhivṛiddhi[yol]<sup>6</sup> Sa(śa)ka-nripa [kā]-  
4 l-āti(ti)ta-samvatsaranga[l=ē]l-nula<sup>7</sup> tomba[ttu]  
5 varisamum<sup>8</sup>=āru va[rsham]um pōd-andu Ja[ya]-  
6 m=emba varshada Śrāvana-māsada su(sū)ryya-  
7 grahanadol Ballav-arasar Rōnada ma-  
8 hājanake na-pu(pū)jya[mam] kottu lu  
9 tuppamum kōnamu . idor a(<sup>p</sup>)ddoge [||\*]  
10 Idan=a|ida kā . s[ā]si-  
11 ra kavileyu[m sāsirvvar=ppārivaruma]n=nal-  
12 da . . . . . ratu  
13 ppe . . . . . ndam nāl(r)si-  
14 dom [||\*]

TRANSLATION.

Om ! Hail ! In the higher and higher increase of the reign of Amōghavarsha (I), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhātāra* —

(Line 3) When there have gone by seven hundred and ninety years and six years of the years elapsed since the time of the Śaka king, at an eclipse of the sun of the month Śrāvana of the year named Jaya —

(L. 7) Ballavarasa, having given . . . to the *Mahāyanas* of Rōṇa,  
 . . . clarified butter and male buffaloes . . .

(L 10) . . . who destroys this, . . . of destroying a thousand cows and a thousand Brāhmans !

(L 12) . . . set up . . .

### I—Rōn inscription of Turagavedenga

This record stands on the same stone tablet below the inscription H of A D 874, from which it was marked off by a line made across the stone. It consists of five lines of writing -

<sup>1</sup> See Sewell and Dikshit's *Indian Calendar*, p. 120

<sup>3</sup> See remarks by Professor Kielhorn in *Ind Ant*, vol 25, p 271

<sup>2</sup> From the ink impression.

\* Represented by a plain spiral symbol

<sup>b</sup> Read °*prithuvī*°

<sup>9</sup> Read *varishamum*, or *varshamum*.



and there is a separate and somewhat later record of two lines below it. The writing in lines 1 to 5 occupies an area about  $2' 3\frac{1}{2}"$  broad by  $11\frac{1}{2}"$  high. It is well preserved and quite legible all through.

The characters are Kanarese, boldly formed and well executed and, though the record is a little later (at any rate certainly not earlier) than the inscription H above it, they are markedly more archaic than the characters of that record, in this respect we may compare the case of the Nilgund inscription of A D 866,<sup>1</sup> the characters of which are decidedly more archaic than those of the Sirūr inscription of exactly the same date.<sup>2</sup> The size of the letters ranges from about  $\frac{5}{8}"$  in the *n* of *idan*, l 4, to  $1\frac{1}{8}"$  in the *b* of *baniyam*, l 3 the *rvu* of *pārvuman*, l 5, is about  $3\frac{1}{2}"$  high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *n* does not occur the others show here, again, a mixture of the earlier and later types. The *lh* occurs once, in l 1, and is of the later, cursive type. The *j* occurs twice, in l 3, and is of the earlier, square type. The *b* is found three times, in one case subscript, in ll 1, 3 in all three instances it is of the earlier, square type. The *l* occurs four times, in ll 4, 5, and is in each case of the later, cursive type its subscript form does not occur. We have an initial short *i* of the earlier type, in *idan*, l 4, and a final *n* in *bitton*, l 3. The cerebral *d* occurs twice, in *vedenga* and *nadavuttu*, l 2, and is distinguished clearly from the dental *d* it has the form which is used to denote the aspirated *dh* in the Soratūr inscription G above.

The language is Kanarese prose, of the archaic dialect. Here, again, in l 3, we have the collective neuter *mahājanam*, and we have twice the dative in *he*, instead of *hhe* in *kālegake*, l 2, and *mahājanahe*, l 3 (compare p 184 above). In l 3 we have a word *bani*, the sense of which is not clear it is given in Kittel's Dictionary as a Mysore word meaning 'substance, essence, as of grains, milk, butter, or vegetables'. The short later record below this one gives the word *pattagāra*, apparently as a Kanarese adaptation of *patakhāra*, 'a weaver'. In the title *Kishkindhā-puravar-ēśvara*, "lord of Kishkindhā a best of towns" (l 1), we have a term *pura vara*, 'a best of towns' (found also in various other titles of the same class, and often followed by *adhiśvara* instead of *īśvara*), which calls for notice only because of the way in which it is always treated wrongly in another series of epigraphic publications<sup>3</sup> that the word *vara* belongs to *pura*, not to *īśvara*, and is used in the sense of 'best, most excellent, or eminent among', is made quite clear (even if a knowledge of Sanskrit usage is lacking)<sup>4</sup> by the fact that the Śravana-Belgola eptaph of Mārasimha II mentions, in its list of the places at which he fought and conquered, *Mānyakhēta-puravaravum*, "and Mānyakhēta a best of towns"<sup>5</sup>.

The inscription does not mention any king, and is not dated, but is plainly to be placed a short time later than the inscription H which stands above it. Its object was to record that some local personage styled Turagavedenga,—“he who is a Marvel with Horses”, i.e. in the training and riding of them,—who was of the Bālī-vamśa race and had the title of “lord of Kishkindhā a best of towns”, when going out to battle laved the feet of a *Mahājana* named Sāntayya, and gave the *bani* to the body of the *Mahājanas* of Rōṇa.

The record does not disclose the proper name of the person whom it mentions by the *biruda* of Turagavedenga. It represents him as belonging to the Bālī-vamśa or race of Bālīn, and as having the hereditary title “lord of Kishkindhā a best of towns”. Bālīn was the elder brother of the monkey-king Sugrīva, the friend of Rāma, and seized and held for a time Sugrīva's capital Kishkindhā, on the Kishkindha mountain, while Sugrīva was

<sup>1</sup> Vol 6 above, p 102, and Plate

<sup>2</sup> Vol 7 above, p 205, and Plate.

<sup>3</sup> Even in the latest volume of that series, *Coorg Inscriptions*, r.v sed edition (1914), we find *Kovalāla puravar-ēśvara* (p 31) mistranslated by “boon lord of Kovalāla pura” (p 52).

<sup>4</sup> The combinations *devīya vara* and *muni vara* occur freely for other instances, including *pura vara* itself from the Rāmāyana, see the St Petersburg Dictionary under *vara* 4.

<sup>5</sup> Vol 5 above, p 178, l 100.

away with Rāma on the campaign against Rāvana. The Bāli-vamśa is mentioned again in an inscription of A D 1113 or 1114 at Sūdi, in the Rōn *tāluka*, which records a grant made at Sūdi by a certain *Mahāsūmanta* Dadigaśasa, son of Gundarasa, and a descendant of Lōkaśasa, of the Bāli-vamśa, lord of the Dadiga-mandala country, *i.e.* the Dadigavādi country in Mysore<sup>1</sup>. And there is very likely another mention of it, specifying a member of it named Ārakutti, in an inscription of the tenth century at Ganiganūr in Mysore.<sup>2</sup>

TEXT.<sup>3</sup>

- 1 Ōm<sup>4</sup> Svasti Śrī [Jagad-vi]khyāta-Kiśhkindā(ndhā)-puravar-ēśva(śva)ra Bālivam-
- 2 ś-ōdbhavam śrīmat-Turagav[e]dēngam lālegake nadavuttu Rōna-
- 3 da mahājanake banyam=biṭṭon matte Sāntayya mahāja-
- 4 nada kālam kaḷchi kottam [||\*] Idan=aḷidātam Vāraṇāśīyoḷ=sāyina kavī-
- 5 l[e]yu[m] sāyira pārvvuman<sup>5</sup>=aḷidātana lōkakke salgum [||\*]

*Later record below the inscription I*

- 1 Svasti śrī nūṛa-nālvara ha . da samaya-pattagāṛa[rgge]
- 2 nelam-gottu sa . tapa . brahma

## TRANSLATION.

Ōm! Hail! Fortune! When the illustrious Turagavedēnga, lord of the world-renowned Kiśhkindhā a best of towns, born in the Bāli-vamśa race, was going out to battle, he assigned the *banī* to the *Mahājanas* of Rōna, and Sāntayya gave (*it*) after laving the feet of the *Mahājanas*

(Line 4) He who destroys this shall pass to the world of him who destroys a thousand cows or a thousand Brāhmans at Vāraṇāśī!<sup>1</sup>

*Later record below the inscription I*

[This inscription seems to have been left unfinished. It appears to have been meant to register some donation which was made after giving a site of ground, to the community of the weavers attached to the four-hundred *Mahājanas*]

## J —Batgere inscription of the time of Krishna II —A D 888.

Batgere is a town about one mile on the north-east of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District in the Indian Atlas quarter-sheet 41, S E (190+), it is shown in lat 15° 26', long 75° 42'. Its name is given there as "Betgeri" but in the old full-sheet of 1852 it is shown as "Butgeeree", which is at any rate more correct in indicating the *a* of the first syllable. Its ancient name, which occurs twice in the inscription now published, was Battakere, meaning apparently "the Round Tank", and the record tells us that it was founded by the Superintendent Gaṇaramma, whose valour in defending it is its topic. The name of the place is still current as Batgere among the rustic population. But liberties have been taken with it, as with so many other place-names, by the official classes; a confusion being made in this case between the original *batta* of the first syllable and *betta*, 'a hill', as well as, in the second syllable, between the original *kēre*, *gēre*, 'a tank', and *kēri*, *gēri*, 'a street' <sup>6</sup> as the result of this, the name is actually certified in the publication

<sup>1</sup> See *Ind Ant*, 1901, pp 110, 266

<sup>2</sup> *Ep. Carn*, vol 4 (Mysore), Yl 25. The published text there gives Bāli vamśa, with the short *a* in the first syllable

<sup>3</sup> From the ink impression

<sup>4</sup> Represented by a plain spiral symbol

<sup>5</sup> Read *pārvavaruman*

<sup>6</sup> Compare the case of Anṇigere, now known officially as Anṇigēri. see my remarks in vol. 6 above, p 100, note 3

Bombay Places and Common Official Words (1878) as "Betgēri", and it appears in gazetteers, etc., as "Betigeri, Bettigeri, Betgere, and Batgeri". The official corruption of the name dates partly, in fact, from at least the fourteenth century, as the place is mentioned as Battagēri in the record of A D 1379 on the Dambal plates, *Journ Bomb Br R As. Soc*, vol 12, p 357, l 126.

The present inscription, which I edit and illustrate from an ink-impression supplied by Mr Cousens, is one of several at Batgere for the illustration of it see the plate facing p 182 above below the inscription G. It is on a virgal or monumental hero stone in a walled enclosure on the premises of Hatagāra-Mallarāya, inside the town. There are two compartments of sculptures, one above and one below the record but I have no information as to the details of them. The writing on lines 1 to 7 occupies an area about 2' 9" broad by 11" high. The compartment of sculptures below it is about 1' 7" high. Below this, the stone is wider, measuring about 4' 2', and we have here the beginning of some well-known Sanskrit verses, which are an accompaniment to the principal record. First, after *Om Svasti Śrī*, we have the half verse *yasya yasya yadā*, etc., of which the preceding line—usually *Bahubhr=vasudhā dattā* (or *bhuktā*) *rājabhīh Sagar-ādabhīh* (or *bahubhr=ch=ānupālītā*)—was not given. This is followed, partly in the same line and partly in a short line below it, by the verse, given in not at all a correct form—*Svam dātum su-mahach-chhahyam duhkham=anyasya pālanam | dānam vā pālanam v=ēti dānāch=chhrēyō=nupālanam ||* Then, in short lines of from two to four syllables down the left side of the lower compartment of sculptures, there is the verse—*Sva-dattām para-dattām vā yō harēta vasundharām | shashtim varsha-sahasrām vishthāyām jāyatē hrīmih ||* this, again is given very inaccurately. And finally, down the right side of the compartment of sculptures there was another verse of the same class but here only a few of the final syllables are extant, and the verse cannot be identified. It has not been convenient to illustrate these supplements to the principal record beyond the beginning of them but they are all in characters of just the same stage with those of the principal record, and were plainly put on the stone at the same time with it. They indicate that a grant of some kind was made to the hero whose prowess is commemorated by the inscription.

The characters are Kanarese, well formed and executed. The size of the letters ranges from about  $\frac{1}{2}$ " in the *r* of *keṛeyam* near the beginning of l. 4, to about  $1\frac{1}{8}$ " in the *l* of *akāla*, l 1. The *styā* near the beginning of l 1 is nearly 2" high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *n* does not occur. The others show here, again, a mixture of the earlier and later types. The *kh* occurs once, in l 3, and is of the later, cursive type. The *j* occurs five times, in ll 1, 2, 3, 6, and is in each case of the earlier, square type. The *b* is found three times, in ll 3, 4, 5, and is of the earlier, square type, made rather loosely on the left side, and with a continuation of the right-hand part of the letter above the top line of the writing. Its form may be seen very clearly in *balanagā*, l 5. The *l* occurs eight times, and once subscript, in ll 1, 2, 4, 5, 6. It is of the later, cursive type all through. In the Sanskrit verses at the bottom and sides of the stone the *n* does not occur, nor does the *kh*, because where it ought to be we have *duhkham* by mistake for *duhlham*. The *j* is found in *jāyatē* on the left side, and is of the earlier, square type. The *b* does not occur. In the half-verse shown in the Plate, *l* is used for *l* but the verse which follows it preserves the *l*, three times, and presents in each case the later, cursive type. In *alīdam*, l 4, we have an initial short *a*, of a transitional type far advanced towards the later type. The only final form is that of *m*, in *kārdam*, l 7.

The language is Kanarese, of the archaic dialect, with one verse beginning in l 4. Some noticeable words are as follows. In l 3 *jonna*, a *tadbhava*-corruption of *jyōtsnā*, 'moonlight', is used to denote "the bright fortnight". As in so many other records, here, again, in l 4, we have *ali*, 'to be ruined, to be destroyed', etc., used in the active sense compare p 184 above. In

l 5, we have a word *ottambha* which seems to be used in the sense of *ottambara*, 'great haste, etc' the aspirated *bh* appears to mark it as a corruption of some Sanskrit word, but its origin is not clear In l 6 we have a word *manīya*, which seems to be the usual variant of *manīha*, 'superintendence of temples, *mathas*, palaces, etc.', but to be used here in the sense of *manīhāra*, = *manīhagāra*, *manīyagāra*, 'a superintendent of any such buildings'.

The inscription refers itself to the reign of a king *Akālavarsha*, by whom it means the Rāshtrakūta king *Krishna II*, whose *virūda* *Akālavarsha* is well known, and for whom we have already dates ranging from A D 888 to 911 or 912 Its object was to record that a certain *Sādēva*, i.e. *Sahadēva*, attacked *Battakere* and laid the place waste, and that a *Brāhman* named *Ganaramma*, who seems to have held some official post as superintendent of buildings, fought valiantly against him The supplementary Sanskrit verses, mentioned above, indicate plainly that *Ganaramma* was not killed in the fight, but survived and received some grant in recognition of his prowess,—very likely the land on which the stone was set up,—though there is nothing to this effect on the stone itself

The details of the date of this inscription are the cyclic year *Kilaka*, the seventh *tithi* of the bright fortnight of *Vaiśākha*, *Ādityavāra* (Sunday) The Śaka year is not stated This *Kilaka samvatsara* is the one which, being current at the *Māsha-samkrānti* in March, A D 888, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 810 expired, A D 888-89 As a mean-sign astronomical year, according to the First *Ārya-Siddhānta* it began on 7 June, A D. 887, and ended on 2 June, A D 888 according to the Original *Sūrya-Siddhānta* it began on 23 June, A D 887, and ended on 18 June, A D. 888 In any case, the given *tithi* *Āshādha śukla 7* fell in A D. 888 and in this year it began at about 9 h 51 m after mean sunrise (for *Ujjain*), i.e. about 3 51 P M, on Sunday, 21 April. That hour, late in the afternoon, would fit in very well with the events recited in the record, namely, an attack on the village and an ensuing fight, which would very likely happen at some time during the evening or night Accordingly, we may take the given details as answering satisfactorily to Sunday, 21 April, A.D 888.

The only place mentioned in this record is *Batgere* itself, as *Battakere*, twice, in ll 3, 4.

#### TEXT<sup>1</sup>

- 1 Ōm<sup>2</sup> Svasty=Akālavarsha śrīprithivīvallabha mahārājādhirā-
- 2 ja paramēgva(śva)ra paramabhattacharakara rājyam salutt-iro Kilaka-sa[m]va-
- 3 tsarada Vaiśākhada jonnada saptame(mi)yum=Ādityavārad-andu[m\*]
- 4 Sādēva[m\*] Ba-
- 4 ttakereyam aḥidam [||\*]<sup>3</sup> Gunaman=t[ā]n=neles-irppa Battakereyam=maryyādeya-
- 5 n=tappi bhīshana vidvishṭa-balamgal=ottī kolal=end=etāndod=ottambhadim Gaṇa[ra]-
- 6 mmam=manīyam Vasīshthi(shṭha)-kula-sambhūta-dvijanm-ottamam rana-dikshā-
- 7 paran=āgi nāga-
- 7 ghaṭeyol=vīkrāntadim kādīdam [||\*] Mādīsīdom Ravikālī besam<sup>4</sup> Manināga[m]
- [||\*]

*At the bottom of the stone*

Ōm<sup>5</sup> Sv(śva)stī Śrī<sup>6</sup> Yasya yasya yadā bhūmī tasya<sup>7</sup> tasya tadā phalam [||\*]<sup>8</sup>

<sup>1</sup> From the ink-impression

<sup>2</sup> Metre *Mattēbhavikrīḍita*

<sup>3</sup> Represented by a plain spiral symbol

<sup>4</sup> Read *bhūmī tasya*

<sup>5</sup> Represented by a plain spiral symbol

<sup>6</sup> Read *besase*

<sup>7</sup> Metre *Ślōka* (Anushtubh)

Below *phalam* there are the syllables *pāla* of *pālanam* = *eti* in the verse which comes next see page 188 above

## TRANSLATION

Ōm ! Hail ! While the reign of Akālavārsha-(Krishna II), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaktāraka*, is continuing —

(Line 2) On the seventh tithi of the bright fortnight of Vaiśākha of the cyclic year Kilaka, and on Sunday, Sādēva laid waste Battakere.

(Verse, 1 4) When terrible hostile forces, transgressing the bounds of propriety, came near to harass and take Battakere, which he himself had virtuously founded,<sup>1</sup> very quickly Ganamma, the Superintendent, best among the twice-born sprung from the family of Vasishtha, devoted himself to the battle-consecration and fought valorously in the array of elephants

(L. 7) Ravikālī caused (*this*) to be made, at the behest of Manināga.

*At the bottom of the stone.*

Ōm ! Hail ! Fortune ! Whosoever at any time possesses the earth, to him belongs at that time the reward (*of making or preserving this grant*)<sup>12</sup>

## K — Mulgund inscription of the time of Krishna II — A D 902-903.

Mulgund is a village about twelve miles south-west-by-south from Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District it is shown in the Indian Atlas quarter-sheet 41, S E (1904), in lat 15° 16', long 75° 35' It is mentioned as Mulgunda in the inscription now published, and again in the Nilgund inscription of A D 866,<sup>3</sup> which marks it as the chief town of a group of villages known as the Mulgund twelve, and tacitly but plainly locates it in the Belvola three-hundred district, which is called in our present record the Dhavala-vishaya (see page 192 below) The spurious record on the Kurtakoti plates gives its name as Mulgundu with the ending *u*<sup>4</sup> but this form hardly seems admissible as an authoritative one, even as a variant The first component of the name is, no doubt, *mul*, *mullu*, 'a thorn' regarding the second component, *gunda*, *kunda*, which appears to mean 'low ground, low land', see remarks in vol 12 above, pp 147, 148 Here, again, there are several inscriptions I published the present one in 1874 in the *Journ Bomb. Br. R As Soc.*, vol 10, p 190<sup>5</sup> I re-edit it now, partly to give a revised up-to date treatment of it, partly to supply the illustration, which could not be given then

The inscription is on a broken stone tablet built into the wall of a Jain temple it may have been put there in the course of some repairs, or it may have been transferred to some temple other than the one to which it belonged originally There are apparently no sculptures accompanying it The first twelve lines of it are extant, complete, with most of 1 13 and a few letters at the end of 1 14 the remainder of the stone has not been found The extant writing occupies an area about 1' 8½" broad by 1' 1" high it is very well preserved and legible almost all through The size of the letters ranges from about ⅝" to ⅞" the *srē* of *srēyasē*, 1 1, is about 1¼" high

The characters are Kanarese, and give a fine specimen of the alphabet of the beginning of the tenth century, mostly in the later type, more or less fully developed, but preserving

<sup>1</sup> The accusative *gunamam* seems somehow to be used here adverbially, as if for the instrumental *gunacīm*

<sup>2</sup> Regarding this half verse and the rest of the supplementary part of the record, see p 188 above

<sup>3</sup> Vol 6 above, p 107

<sup>4</sup> *Ind Ant*, vol 7, p 220, 1 29

<sup>5</sup> It is entered as No 83 in Professor Kielhorn's List of the Inscriptions of Southern India, vol 7 above, appendix

still several influences of the earlier type. Of the test-letters kh, ñ, j, b, and l, the *ñ* does not occur, but the others are all found. We have the *kh* five times, in ll 1, 4, 5, 8, 9, the *j* fourteen times (twice subscript), in ll 1, 3, 5 to 8, 10, 11, 12, the *b* three times (once subscript), in ll. 4, 12, and the *l* eight times, and four times subscript, in ll 3, 7, 10 to 13. The subscript *l* still shows strongly the influence of the earlier, square type. But the *l* itself and the *kh*, *j*, and *b* are all of the later, cursive type. Other noteworthy points are as follows. We have an initial short *a* in l 6, formed entirely between the two lines of the writing, and an initial *e*, both short and long, in ll 9, 13. There are final forms of *t* at the end of l 3, and *n* near the end of l 4. As regards vowels attached to consonants, the long *ā* is formed sometimes by only a slight curve downwards, as in the *lhyā* of *prabhākhyāya*, l. 1, sometimes by a stroke coming about half-way down, as in the *bhā* of the same word, and sometimes by a stroke continued quite to the bottom of the consonant, as in *rāg*-, l 3. The *ē* is formed sometimes on the left of the letter, according to the earlier fashion, as in *ēlīnē*, l 1, and sometimes by a superscript mark, as in the first three words in the same line. The fourth word, *kr̥yāṣ*, presents it in both forms. The *ai*, which we have three times, in *jaina*, l 1, *nagaraiḥ*, l. 11 and *brāhmanaiḥ*-, l 12, is of the earlier type, made by two *ē*-strokes, one above the consonant and one on the left of it. In the earlier stage both these two strokes were placed on the left of the consonant. The *ō* presents a different form in each of the five cases in which it occurs. In *ōkīrshā*, l 3, it has its own separate form, of the later type. In *ōnnata*, l 5, it has an intermediate form. In *tanayō*, *ānuyō*, and *prōdyuktas*, l 6, it is formed on the earlier lines, as a combination of an *ē* stroke on the left and an *ā*-stroke on the right. The *au* is found in *maulha*, l 8, and is of the earlier type, made partly by the *e* stroke on the left of the letter. The *m* is still of the earlier type, to the extent that the turned up stroke on the right of it is made from half-way up the body of the letter, not from the bottom of it. The *h* and *r*, letters about which there is more to be said on another occasion, are almost entirely of the later type, being broadened and shortened so as to be formed very nearly quite between the two lines of the writing. The rare *chh* occurs in l. 1, in *chhandra*, by mistake for *chandra*.

The language is Sanskrit, five verses and then prose. There are several mistakes. The record presents two unusual words. In l. 8 *maulha*, which seems to be used in the sense of *mūlhyā*, 'original, first, principal, chief', and to mean here 'a chief disciple', and in l. 6 *prōdyukta* (not found in dictionaries), used in the sense of, and perhaps actually standing for, *udyukta*, 'zealously active'.<sup>1</sup> In respect of orthography we may note (1) a somewhat free use of the Kanarese *ḷ* instead of *l* in Sanskrit words in *līla*, l 2, *salāḷa*, l 3, *pāḷayati* and *dhavāḷa*, l 4, *līḷaḷa*, l 6, and *naḷula*, l 9. But the *l* is retained in *āḷaya*, ll 7, 11, and *kula*, l 12, and of course in *vallabha*, l 3, and *vallī*, *vallī*, ll 10, 11, 13. And (2) the use of *ś* for *s* four times in the word *sēna*, as a name and part of a name, in l 8.

The inscription refers itself to the time of a king Krishnavallabha, by whom it means the Rāshtrakūṭa king Kṛṣṇa II. It tells us that some officer of his, whom it mentions as Vinayāmbudhi, "the Ocean of Modest Behaviour", was governing a district which it calls the Dhavala-vishaya. It then recites that at the city Mulgunda, in that district, a certain Chikārya, son of Chandrārya, a merchant, founded a temple of Jina. And finally, its special object is to record the grant to that temple of three fields, each of the capacity of one thousand betel-creepers. One of these fields was given by Arasārya, a son of the Chikārya who founded the temple. The second was given by four head-men of guilds, who are not named. The third was given, in a very liberal-minded fashion, by some unnamed Brāhmins of the Bollāḷa family. The grants were given in trust for the temple to a Jain teacher or priest named Kanakasēna, of the Sēna lineage, a disciple of Virasēna, who had apparently been the chief disciple of an Āchārya named Kanakasēna. The Sēna-anvaya, to which these teachers

<sup>1</sup> See note 3, p 193, below the text.

belonged, seems to be the Sēna-gana, in the Mūla-saṃgha, which is mentioned in the Honwād inscription of A D 1054<sup>1</sup>

The inscription is dated in the cyclic year Dundubhi, coupled with Śaka 824 expired. No other details being given, there is no date that is capable of exact verification. All that we can say is that this Dundubhi *saṃvatsara* is the one which began in A D 901 and ended in the following year, and, being current at the Mēsha saṃkrānti in March, A D. 902, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 824 expired, and that consequently the record belongs to some time in A D 902-903.

As regards names of places, the record mentions Mulgund itself, as Mulgunda, and puts it in a district which it calls the Dhavala-vishaya, "the White or Dazzling Country". In this latter name the record presents a Sanskrit translation, not yet found anywhere else, of the name of the well-known Belvola three-hundred district and we should probably understand from this that in the name Belvola, the second component of which is *pola*, 'a field', the first component is not *bele*, 'to grow', or *bel*, *bele*, 'growing, growth, produce, corn',<sup>2</sup> but *bel*, 'whiteness, brightness', so that the name means, not "(the country of) fields of standing or luxuriant crops", but "(the Country of) Bright Fields", but still, of course, with reference to the great fertility of its soil and the richness of its crops, especially its waving fields of millet. In l 11 the record mentions three hundred and sixty cities, without naming any of them. It seems to mean the three hundred cities, towns, and villages of the Belvola country, along with some neighbouring two groups, each of thirty villages. Two of the fields that were given were situated in an area named Kandavarmamāla-kshētra, which was in an enclosure named Chandrikavāta, and the third was in an area named Ballagere-kshētra, which name perhaps means "Jackal-Tank area". These do not seem to be names of villages.

#### TEXT<sup>3</sup>

- 1 Śīmatē mahatē śāntyē(ntyai) śīēyasē viśva-vēdinē namaś=Chha(cha)ndra-prabh-ākhyāya Jaina-śāsana-
- 2 vṛddhayē [||\* 1] Śaka-nṛipa-kālē=shtha(shta)-śātē chatur-uttara-vimsad-uttarē sampragatē Dundubhi-nāmanī vaiśhē prava-
- 3 rttamānē jan-ānurāg-ōtkarshē [||\* 2] Śī-Kṛishnavallabha-nripē pāti mahīm vitata-yaśasī sakalām tasmāt
- 4 pālāyati mahā-śrīmatī Vinayāmbudhi-nāmnī Dhavala-vishayam sarvvaṃ [||\* 3] Tasmin Mulgund<sup>4</sup>-ākhyē
- 5 nagarē vara-vaiśya-jāti-jāta[h\*] khyātah Chandrāryyās<sup>5</sup>=tat putrās=Chikāryyā=chikaram Jin<sup>6</sup>-ōnnata-bhavana[m] [||\* 4]

<sup>1</sup> *Ind Ant*, vol 19, p 274.

<sup>2</sup> The word *belevola* is given in the *Śabdamanidārpana*, p 81 but only to illustrate the change of *p* to *v*, and without any indication of an allusion to the name of the country. The form *Belvola* is the usual one in inscriptions but we also find *Belvala* and (in Nāgarī) *Beluvala*. I do not know of any record giving it as *Belevola*.

<sup>3</sup> From the ink impression.

<sup>4</sup> Metre Ślōka (Anuṣṭubh)

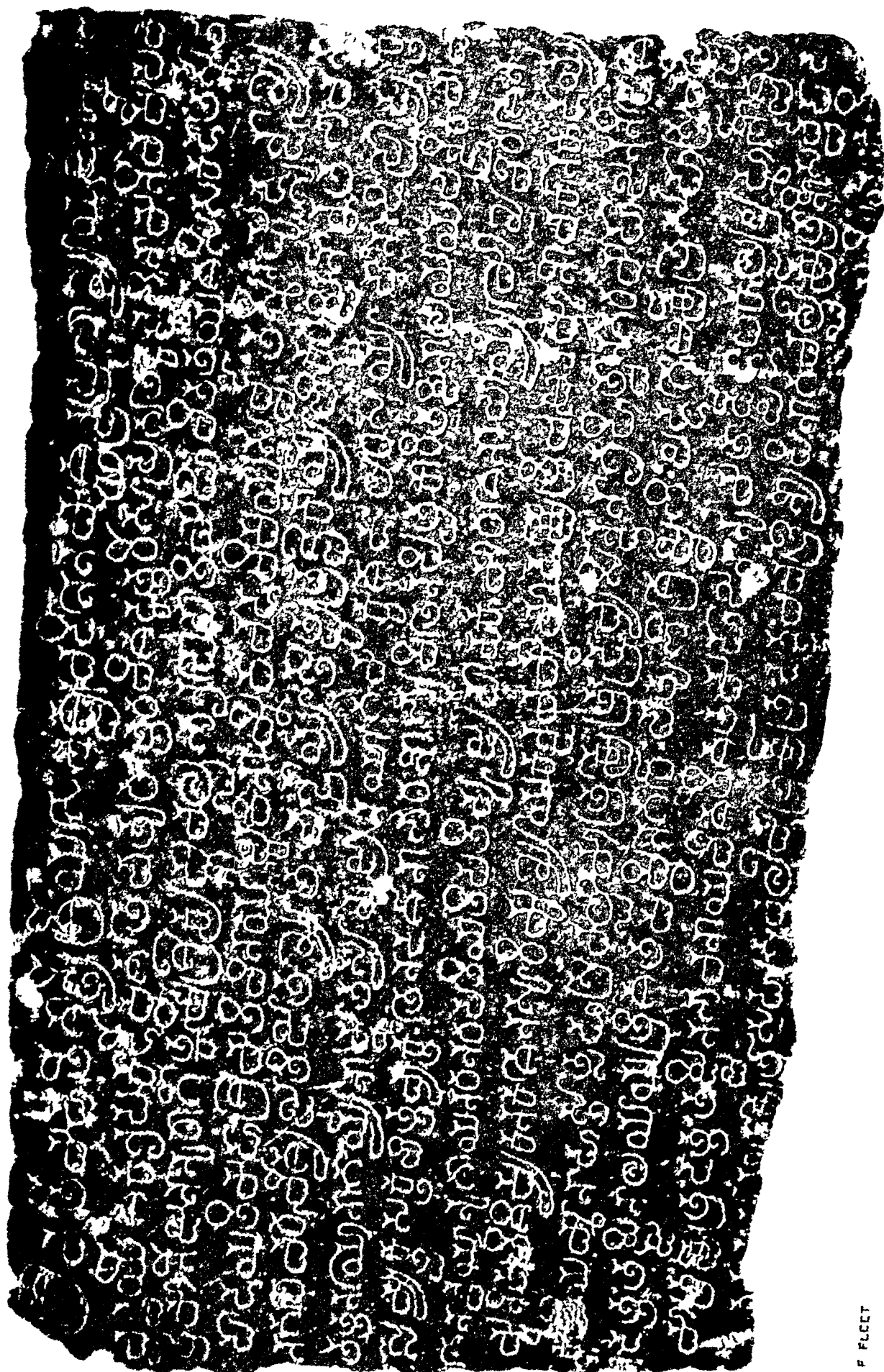
<sup>5</sup> In the original the verses are neither punctuated nor numbered. The only marks of punctuation in it are those before *gah laṣṭit* in l 14.

<sup>6</sup> Metre Āryāgīti, and in the following four verses.

<sup>7</sup> Read *tasmin*=*Mulgund*, with *samdhā*.

<sup>8</sup> Read *Chandrāryyās*. Here, and in the names of Chikāryya in the same line and of Nāgāryya and Arasāryya in l 6, it is not easy to say whether the final syllable is given as *ryyā* or as *yyō* (in either case with a mistake of some kind). But we have *ryya* unmistakably in the name of Nakulāryya at the end of l 9, and the analogy of that, with the contrast (as regards the vowel) presented by the *rshē* of *varshē*, l 2, suggests that the *r* was intended in each case.

<sup>9</sup> Read *Chikāryyō*=*chikāraṇ*=*Jin*-ā and see the preceding note.



SCALE 45

W GRIGGS COLLOTYPE

J F FLEET

2

4

6

8

10

12

14





- 6 Tat-tanayō Nāgāryyā<sup>1</sup> nāmnū tasy=ānujō nay-āgama-kuśalah Arasāryyā<sup>2</sup> dān-  
ādi-prōdyukta-  
7 s<sup>3</sup>=samyaktva-sakta-chitta-vyaktah [[\* 5] Tēna darśan-ābharana-bhūṣitēna pṭṭi-  
kārita-Jin-ālayāya Chandrikavāt[ē]  
8 Śē(sē)n-ānvay-ānugāya nara-narapati-yatipati-pūjya-pāda-Kumārasē(sē)n-āchāryya-  
maukha-Viraśē(sē)na-  
9 munipati-śiṣhya-Kanakasē(sē)na-sūrimukhyāya Kandavarmmamāla-kshētrē Eṇe[ka]-  
mānavaka-Nakulāryya-  
10 Ka[l]iyammānā[m\*] hastāt=sahasra-vallī<sup>4</sup>-mātra-kshētram dravya-sindhu(ndhu)nā  
grihi(hi)tvā nagara-mahājana-nidēśē  
11 dattam [[\*] Taj-Jin-ālayāya trisata-shashthi(shti)-nagaraiḥ chaturbhī<sup>5</sup>  
śrē=ḥtibhīḥ Ballagere-kshētrē sahā(ha)sra-vallī-  
12 mātra-kshētram dattam [[\*] Taj-Jina-bhavanāya vimśati-śata-mahājan-ānumatād=  
Bellāla-kula-brāhmaṇaiś=cha tat-  
13 t-[Kandava]r[mma]mā[la]-kshētrē sahasra-val[l]i-mātra-kshētram dattam [[\*]  
Evaṁ trīny=apī nāgavallī-kshētrāni sarvva-pāda-<sup>6</sup>  
14 . . . . . 1 ||  
Yah kaś[ch]i[t]=

## TRANSLATION

(Verse 1, line 1) Reverence to him who is named Chandīaprabha,<sup>7</sup> who is fortunate, who is great, who is tranquillity itself, who is eternal happiness, who knows all things, who is (the cause of) the increase of the Jain doctrine !

(V 2, 1 2) When the time of the Śaka king consisting of eight hundred (years) increased by twenty plus four has gone by, while the year named Dundubhi, which overflows with kindness to mankind,<sup>8</sup> is current —

(V 3, 1 3) While the glorious king Krishnavallabha-(Krishna II), whose fame is spread abroad, is protecting the whole world (and) while, under him, the very illustrious one who has the name Vinayāmbudhi is governing all the Dhavala district —

(V 4, 1. 4) In this (district), at the city named Mulgunda,—(there was) the renowned Chandrārya,<sup>9</sup> born in the excellent merchant caste his son Chikārya caused to be made a lofty house of Jina

(V 5, 1 6) His son (was) Nāgārya by name his younger brother (is) Arasārya, skilled in the precepts of prudent conduct, zealous in charity, etc, characterized by thoughts intent on right behaviour

<sup>1</sup> Read *Nāgāryyō*, and see note 6 above

<sup>2</sup> Read *Arasāryyō*, and see note 6 above

<sup>3</sup> This *pāda* contains two short-syllable instants in excess of the metre. it might be corrected by reading *dān ādy udyuktas*, i.e. by taking *udyukta* instead of *prōdyukta*

<sup>4</sup> The final short i which we have here is quite justifiable but the word is given three times with the long i in lines 11 and 13

<sup>5</sup> The omission here of the *visarga* of *chaturbhīḥ* before the *ś* followed by *r* in the next word is justifiable according to the southern rule.

<sup>6</sup> Read *sarva bādha*, or *sarva ābādha*

<sup>7</sup> This is one of the Jain Arhats of the present *avasarpinī* period

<sup>8</sup> In view of its position, this epithet, *jan ānurāg ākarakṣē*, must, I think, be taken as intended to qualify the year Dundubhi, though, otherwise, it would apply better to the king who is mentioned in the next verse. The reference is perhaps to the astrological description of Dundubhi as the year which "makes a great growth of crops" see the *Bṛīhat Saṁhitā*, 8 50

<sup>9</sup> Regarding this and some following names see note 8 on p 192 above. This passage, as far as the mention of Arasārya, is of course parenthetical

(L 7) By him, adorned by the ornament which is discernment, there has been given, at the bidding of the *Mahājanas* of the city, for the abode of Jina which (his) father had caused to be made, in (the enclosure named) Chandrikavāta, to Kanakasēna, a chief of wise men, a follower of the Sēna lineage, a disciple of the great saint Virasēna, who was the chief disciple of the *Āchārya* Kumārasēna, whose feet were worthy to be worshipped by men, kings, and great ascetics, a field measuring one thousand (betel)-creepers, in the Kandavarmamāla area, which he bought for a very great sum<sup>1</sup> from the hands of Erekaṁānavaka (the youthful Ereka), Nakulāiṇya, and Kaliyamma

(L 11) To that same abode of Jina there has been given, by four head-men of guilds (of) three hundred and sixty cities, a field measuring one thousand (betel)-creepers in the Ballagere area

(L 12) And to that same house of Jina there has been given, with the approval of one hundred and twenty *Mahājanas*, by the Brāhmanas of the Bellāḷa family, a field measuring one thousand (betel)-creepers in that same Kandavarmamāla area

(L 13) Thus, as many as three fields of betel-creepers, [free from] all molestation . . .  
 . . . Whosoever . . .

#### NO 16 —CONJEEVERAM COPPER-PLATE OF VIJAYA-GANDAGOPALADEVA

By PROFESSOR S V VENKATESWARA, M A, KUMBAKONAM

This is a single copper-plate bored at the top and ruled on both sides. The abrupt way in which the inscription begins shows that the plate is probably the last one of a grant of which one or more plates in the beginning are missing. This last plate was obtained by me on loan from the Śankarāchārya Mātha at Kumbakonam. It is in good state of preservation, and the inscription, so far as it goes, is quite legible. The length of the plate is 8.7 inches at the sides and 10.9 inches in the middle, and the breadth 7.5 inches at the top and 7.9 inches at the bottom. The height of the letters varies from 2 to 3 inches in the body of the inscription and from 3 to 5 inches in the signature.

The inscription is in verse, and the language is Sanskrit. The character is Grantha throughout, excepting the signature of the donor, which is in Tamil. As regards orthography we have *tt* used for *th* in line 2 and *ddh* for *dh* in ll 9 and 20. *Va* looks like *pa* throughout. When three consonants have to be written in one compound letter, one of them is omitted or a vowel is inserted between them. Thus we have *bhaktiyā* written *bhatyā*, l 17, and *kōshṭhya* written *-kōshṭhya-*, l 13. The *ṛ* is not written in compound letters in lines 4 and 7, where *Śankarārya* is written *-Śankarāryya-* and *muhūrtakē*, *muhuttakē*. In these cases we have a duplication of the *y* and *t* also. Short and long *u*, like short and long *i*, are not always written in their proper places. In l 11, for instance, where *-tatīsimā-* is required for metrical purposes, we find that *-tatīsimā-* is actually written, *-hīntāla-sōbhītam* is written for *-hīntāla-sōbhītam* in l 12, *nīdhāya* for *nīdhāya* in l 17, and *-āpnōti* for *-āpnōti* in l 21. Similarly we find *-muhuttakē* is written for *-muhūrtakē* in l 7, *bhumēr=* for *bhūmēr=* in l 15, and *bhudāna-* for *bhūdāna-* in l 18. The *vrāma* of final *m* is not marked in ll 10, 14, 19 and 21. These are probably slips of the scribe, and so also is the writing of *pridhug-* for *prithag-* in l 7 and *-maula-* for *-mauli-* in l 14. But *nīdhāya manasīsvarē* in l 17 is certainly bad grammar.

The grant confers in perpetuity the village of Ambikāpuram, near Conjeeveram, on the teacher Śrī-Śankarārya or Śankara-yōgin of the *matha* in that place, for sumptuously feeding one hundred and eight<sup>2</sup> Brāhmanas every day.

<sup>1</sup> Lit. "having taken (st) by an ocean of wealth."

<sup>2</sup> This is more likely, as it is the usual number held sacred in the case of gifts. But in this case *=aṣṭaśatānāṁ=* in the original, l 8, should be considered bad grammar for *=aṣṭaśatasya*.

The Śankara herein mentioned is perhaps no other than the then occupant of the *Kāmakōṭi-pīṭha* in the *matha*<sup>1</sup> of Conjeeveram, which by tradition is said to have been founded by the great Śankarāchārya. Ambikāpuram is a village on the northern bank of the river Vēgavati and is now known as Ambigrāmam. In this village Kāmakōṭi-matha still possesses some landed property. Gridhrapura, one of the boundaries of Ambikāpuram mentioned in 19, is the modern Tirappukkuḷi, otherwise known as Jatāyuntirtha. Other boundaries mentioned are Kāñchīpura (Conjeeveram), Kaidaduppūru and Śirunanni. The last-named village is now known as Śerapai.

The donor is the chieftain Gandagōpāla-Chōla (1 17 f) or Vijaya-Gandagōpāla-Dēva, as he signs himself at the end of the record. His accession took place between Mithuna and Simha in Śaka 1172 (=1250 A D), as has been calculated from his inscriptions on the so called rock of the Arulāla-Perumāl temple at Conjeeveram<sup>2</sup>. We learn from another inscription<sup>3</sup> of his that the cyclic year Bahudhānya was his 29th year. The present inscription, therefore, which is in the cyclic year Khara must belong to his 42nd year,—A D. 1291-2. [The details of date given in ll 4 to 7 do not work out correctly either for A D 1291 or for 1292, but in the cyclic year Khara which occurred 60 years after, i.e. in A D 1351, Monday, the 10th *tithi* of the bright half of Kārikataka, corresponded to 4th July 1351 when the *nakṣatra* Viśākhā ended at 16 hrs 20 m after mean sunrise and Anūrādhā commenced consequently in the last quarter of the day—H. K. S.]

The full name of the king must have been Vijaya-Gandagōpāla, as is clear from the Tamil signature. Dr Hultzsch<sup>4</sup> is therefore wrong in thinking that Gandagōpāla is the proper name and 'Vijaya' simply an adjective meaning 'victorious'. Various other kings are known to have had the surname Gandagōpāla, e.g. Erasiddhi,<sup>5</sup> Tikka I,<sup>6</sup> Manmasiddhi<sup>7</sup> and even Ēpilisiddhi<sup>8</sup> of another line of Telugu-Chōlas. Dr. Kielhorn<sup>9</sup> seems to have been inclined to regard the two Gandagōpālas as identical, viz Vira-Gandagōpāla and Vijaya-Gandagōpāla. That the two are distinct is clear however, from the inscriptions in the Tripurāntakṣvara temple. There we have inscriptions of the 5th year of Vira-Gandagōpāla and of the 5th, 16th, 18th, 24th, and 28th years of Vijaya-Gandagōpāla<sup>10</sup>.

Evidence is not clear as to the ancestry of Vijaya-Gandagōpāla. In the latest report of the Assistant Archaeological Superintendent for Epigraphy, Madras (August 1913, Part II, p 126) a doubt is expressed as to whether this chieftain may be of the same stock as the Pallava usurper Peruñjīnga-Dēva, for the reason that in one of the inscriptions Pallavāṇḍu Rājarāja Śembavarāyan is stated to have been a *pillaiyār* of Vijaya-Gandagōpāla. The term *Pallavāṇḍar* may show that Śembavarāyan was of Pallava descent, but the term *pillaiyār* must be taken to mean 'feudatory' and not 'son'<sup>11</sup>. It is noteworthy that Vijaya-Gandagōpāla

<sup>1</sup> The name of the *matha* is evidently borrowed from the name Kāmakōṭiyambikā of the goddess at Conjeeveram. According to tradition the great reformer Śankarāchārya himself died at Conjeeveram. In the Kāmakōṭiyambikā temple in that city we still have the figure of Śankara sitting in Yogī posture.

<sup>2</sup> See *Ind. Ant.*, Vol XXI, p 122.

<sup>3</sup> No 417 of the Madras Epigraphist's collection for 1911. His latest date till now known is the 33rd year of his reign.

<sup>4</sup> *Ind. Ant.*, Vol VII, p 152.

<sup>5</sup> *Ind. Ant.*, loc. cit.

<sup>7</sup> No 598 of 1907.

<sup>6</sup> No 46 of Epigraphist's collection for 1893.

<sup>8</sup> Epigraphist's Report, August 1900, p 17.

<sup>9</sup> *Ep. Ind.*, Vol VII, Appendix, No 904. [Dr Kielhorn only compares the two names—S. K.]

<sup>10</sup> See Epigraphist's collection for 1909, especially B 333, 335 and 339, and cf. Nellore inscriptions G 91 (7th year of Vijayagandagōpāla), G 67 (9th year), G 75 (11th year), G 116 (19th year), G 69 and 74 (21st year), G 57 (24th year), S 3 (24th year), G 80 (27th year) and A 25 (Śaka 1207).

<sup>11</sup> The author of the Report has himself admitted that this interpretation is possible. I may perhaps strengthen the case by pointing out that Pañchanadivānan Nilāngamayān is the title of a *pillaiyār* of Vīra-rajendra Chōla and of another of Vijaya Gandagōpāla (see Epigraphist's collection for 1911, No 2, and 1912, No 117).

distinctly styles himself a Chōla in the inscription before us (I 18) He was probably one of the Telugu-Chōla chiefs whose genealogy has been given by the late Mr Venkayya<sup>1</sup>

Several inscriptions of this dynasty are found in the Nellore district, and one of them has much to tell us about the donor of our grant He belonged to the race of Parna<sup>2</sup> and the *gōtra* of Bharadvāja, his banner was the club, and his ensign the bull The inscription (A 25) is on the western wall of the Chandramaulisvara temple and it may be noted that Chandramaulisvara is the tutelary deity to this day of the *āchāryas* of the *matha* of Conjeeveram. The inscription is dated Śaka 1207, and it styles Vijaya-Gandagōpāla "Lord of Kāñchi"

It is a pity that the first plate or plates of our grant are lost If discovered, they would have cleared up some of the difficulties of the subject But it becomes clear even now that Vijaya-Gandagōpāla fills up the gap between Manmakshamāvallabha,<sup>3</sup> the son of Tikka I, and Rāja-Gandagōpāla, the last known king of the line For No 598 of 1907 records a grant made for Manmasiddha's recovery from illness and belongs to 1240-50 A D, and Manmasiddha is the same as Manmakshamāvallabha<sup>4</sup> And it must be remembered that 1250 was the year of accession to the throne of Vijaya-Gandagōpāla<sup>5</sup> Again, the last known year of this king is 1291-2, the year of the copper plate grant before us This tallies with the year of accession of Rāja-Gandagōpāla, as is clear from inscription 194 of the Epigraphist's collection for 1894 (the Śaka year 1221 being his 9th year) In the meantime, however, we have the accession of Tikka II in 1278 and Manma-Gandagōpāla in 1282-3<sup>6</sup> Perhaps they were joint rulers with Vijaya-Gandagōpāla or ruled over other portions of the Telugu-Chōla dominion

#### TEXT<sup>7</sup>

- 1 श्रीप्रथितात्मने ।(॥) श्रीहस्तिशैलनाथस्य [नि]यलात्
- 2 पश्चिमे मठे । निगमान्तरहस्यात्<sup>9</sup> शिष्येभ्यस्सुविहग्व-
- 3 ते ।(॥) नित्यान्नदानविधिसन्तर्पितात्मद्विजन्मने [।\*] श्रीशक-
- 4 राय्यगुरवे<sup>10</sup> वत्सरे खरसंज्ञिते [॥\*] प्राप्ते कर्क-
- 5 टक पुण्यराशिम् कमलबान्धवे [।\*] मित्तदैवतन-
- 6 चतयुक्तायां शुक्लपक्षके ।(॥) <sup>11</sup>इदोर्वारेण यु-
- 7 क्तायाम् दशम्या सुमुहुत्तके<sup>12</sup> । पृथ्वि<sup>13</sup>ग्विधरसोपे-
- 8 तेरन्नैरमृतसम्मितैः ।(॥) नित्यमष्टशतानाञ्च

<sup>1</sup> In his Report for 1899 1900, p 18

<sup>2</sup> The author of the *Nellore Inscriptions* themselves suggest Parna as a probable reading The epithets given to Vijaya Gandagōpāla in this record, show that he must have belonged to the Pallava race Parna is perhaps a misreading for Pallava —H K S]

<sup>3</sup> The Manma kshamāpati of the poet Tikka

<sup>4</sup> Epigraphist's Report for 1907 1908, pp 82 85

<sup>5</sup> I may perhaps identify him with Immadi Gandagōpāla Vijayādityādēva-Mahārāja of the Nellore inscriptions (see *Ind Ant*, Vol XXVIII, p 84) The latter was the younger brother of Allu Tirukālātīdēva Mahārāja alias Gandagōpāla, and Mauma Gandagōpāla was his son (*ibidem*, p 11) One of his known dates is 1260 1 A D (*ibidem*, p 84)

<sup>6</sup> *Ind Ant*, Vol XXVIII, p 86 ff

<sup>7</sup> From the original plate

<sup>8</sup> Evidently the last letter of a word which was the name or surname of the donee Śankara mentioned in line 3 f [The letter looks very much like *era* —H K S]

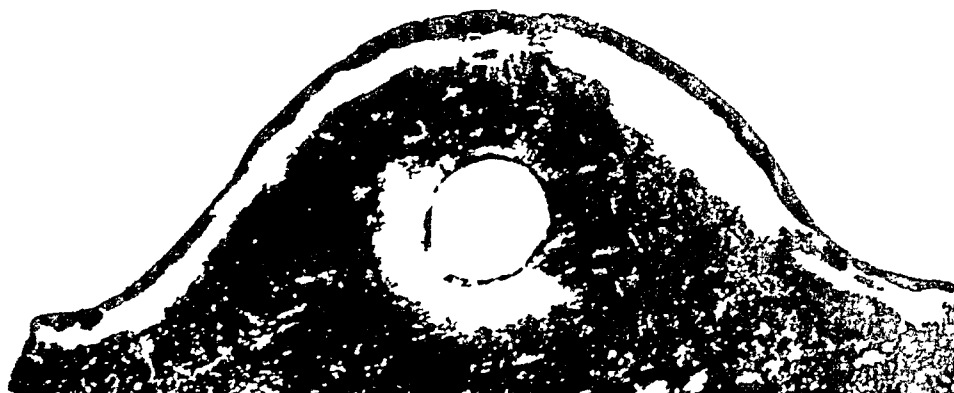
<sup>9</sup> Read ०रहस्याथ

<sup>10</sup> Read ०रय्य ०- 'राय्य In the former case we must explain the compound as "Śrī Śankara, the guru of the Āryas" Cf the title *Jagadguru* assumed by the heads of the *mathas* [This explanation is far fetched "To the hol guru Śankaraya" could be the plain interpretation of the phrase श्रीशकराय्यगुरवे —H K S]

<sup>11</sup> Read इन्दो

<sup>12</sup> Read ०मुहुत्तके

<sup>13</sup> Read पृथ्वि

[illegible]



- 9 तोषणाय<sup>1</sup> दिजन्मनाम् । प्राञ्च गृद्धपुरात्<sup>2</sup> काञ्चीपुरात्  
 10 प्रत्यञ्चमुत्तरम् [॥\*] कैदडुप्पूरुतो ग्रामात् शिरुनन्ने-  
 11 च दक्षिणम् । वेगवत्युत्तरतटिसि<sup>3</sup>मारासैकमण्डन-  
 12 म् [॥\*] नाक्किेरांसपनसतालहीन्तालशोभीतम्<sup>4</sup> । ना-  
 13 नाभूरुह्वाटिनाम्<sup>5</sup> पुष्पसौरभवासितम् [॥\*] यैरकोष्ठिय-  
 14 मजस्रेन्दुमील<sup>6</sup>कारुण्यरक्षितम् । अबिकापुरनामानम् ग्रा-<sup>7</sup>  
 15 मचिन्तामणीन्दौ<sup>8</sup> ।(॥) <sup>10</sup>भुमेरस्याः प्रदानेन यावच्चन्द्रार्क-  
 16 योगतिः<sup>11</sup> । श्रीहस्तिशैलनिलय. प्रियतां परमेश्वरः [॥\*] इत्य-  
 17 मुत्तुंगया भत्या<sup>12</sup> नोधाय <sup>13</sup>मनसिचरे [॥\*] देवः[॥\*] श्रीगण्डगो-  
 18 पालचोळशंकरयोगिने [॥\*] <sup>14</sup>भुदानशासनं स्वस्य हस्त-  
 19 सलिखिताक्षरम् । अदादुन्नतधम्मस्य<sup>15</sup> लाभाय शुभचेतसा [॥\*]  
 20 दानपालनयोर्मण्डे दानात्<sup>16</sup> अयोनुपा-  
 21 लनम् । दानात्<sup>17</sup> स्वर्गमवाप्नोती पालनादच्युतम् प-  
 22 दम् ।(॥)  
 23 श्रीविजयगण्डकोपालतेवन्<sup>18</sup>

## TRANSLATION

(Ll 1 to 15) To the famous (personage) who in the *matha* to the west of the abode of the glorious Lord of the Elephant Hill,<sup>19</sup> clearly explains to (his) disciples the hidden meaning of the Vēdānta and who pleases (the Eternal) Ātman and the Brāhmanas by the routine of daily gifts of food,—(to this) holy teacher Śankarāya in the year named Khara, when the lover of the lotus (i.e. the sun) was in the holy sign of Karkataka (Cancer), in the constellation presided over by the deity Mitra (i.e. Anurādhā), on Monday the tenth day of the bright fortnight, at an auspicious moment—for gratifying daily one hundred and eight Brāhmanas with food appealing to various tastes and resembling nectar—(the donor) gave the most excellent village named Ambikūpura, (situated in) Yarakōshthya, which lies east of Grīdhrapura, west of Kāñchīpura (Conjeeveram) north of the village Kardaduppūru and south of Śirunanni, whose chief ornaments are the gardens on the north bank of the river

<sup>1</sup> The first part of the vowel of तो<sup>o</sup> is found at the end of line 8

<sup>2</sup> The termination *pura* applied to this petty village seems to show that it was then in a flourishing condition

<sup>3</sup> Read °तटीसीमा°

<sup>4</sup> Read °केराम° and °हिन्तालशोभीतम्

<sup>5</sup> Read °वाटीनाम्

<sup>6</sup> Read यैरकोष्ठि°

<sup>7</sup> Read °मीलि°

<sup>8</sup> The *ā mētra* of या is marked at the beginning of the next line

<sup>9</sup> Read °मणि°

<sup>10</sup> Read भूमे°

<sup>11</sup> The first part of the vowel of °द्यौ° is found at the end of l 15

<sup>12</sup> Read मन्त्रा

<sup>13</sup> Read निधाय सनसीधरम् or निधाय सन ईश्वरे

<sup>14</sup> Read भुदान°

<sup>15</sup> Read °धम्मस्य

<sup>16</sup> Read दानार्ज्योत्तु°

<sup>17</sup> Read दानास्वर्गमवाप्नोति.

<sup>18</sup> Frequenting the first three letters the whole of this line is in Tamil

<sup>19</sup> i.e. the temple of Śīva at Gandagopala of Conjeeveram



Vēgavatī, which is beautified by coccanut, mango, jack, palmyra and *luntāla* (*phoenix paludosa*) (trees), fragrant with the scent of flowers of various groves of trees (and) always protected by the grace of the moon-crowned (Śiva).

(Ll 15-19) By the gift of this land for as long as the Sun and the Moon run on their course may the Supreme God be pleased whose abode is on the Elephant Hill. Thus, with towering devotion resting his mind in God, the glorious chief Gandagōpāla Cūṭa gave the charter (conveying) a gift of land written in his own hand,<sup>1</sup> to Śaṅkara-yōgin, with a pure mind, aspiring for the highest good (*dharma*).

(Ll 20-22) Of gift and (its) maintenance maintenance is more meritorious than gift. By gift heaven is attained, by maintenance undecaying bliss.

(L 23) The glorious Vijaya-Gandagōpāla-Dēva

### NO 1. THANA PLATES OF THE TIME OF THE YADAVA KING RAMACHANDRA SAKA 1191

By LIONEL D. BARNETT

The record on these plates, which were found, with another set bearing a record of the time of the same king dated in Śaka 1212 current (A D 1289), in digging a grave in the Muslim burial ground at Thāna, the head-quarters of the Thāna District, Bombay Presidency was brought to notice by Mr W H Wathen in 1835, in the *Journ R As Soc*, first series, Vol II, p 388, and a reading of the text, prepared by a pandit, with an abstract in English, was given by him in Vol V, p 183, No 10<sup>2</sup>. The original plates have never been traced again. But Dr Burgess found ink-impressions of three of their four inscribed sides, evidently made by Mr Wathen, in the Branch of the Royal Asiatic Society at Bombay, and made them over in 1902 to Dr Fleet, who has placed them at my disposal. I now edit the record from these impressions, as far as they go. But an impression of the second side of the second plate (lines 46 to 68) being wanting, for my text of that I am entirely dependent on the reading given by Mr Wathen's pandit, and he did not take the trouble to transcribe the whole of it, but omitted the names, etc., of all except the first of the grantees<sup>3</sup>. An appropriate name for the record would be "the Vaula grant," as it registers an assignment of a village named Vaula but the plates have always been known as a set of "Thāna plates," as which they are entered as No 370 in Professor Kielhorn's List of the Inscriptions of Southern India,<sup>4</sup> and it is convenient to retain the latter designation.

The plates were three in number, the first and third of them being inscribed on one side, and the second on both sides. Judged by the ink-impressions, the size of the plates was between 11 and 11½ inches in width, and about 9 inches in height, and the second plate seems to have been made slightly smaller than the other two, and also without raised edges, so as to fit in between them. The illustration of them is from Mr Wathen's impressions and these being very brittle, a few pieces broke off and were lost before the photographs were made, with the result of causing some small gaps in lines 7, 16, 20, 43 and 44, and a large one between lines 42 and 45. There is no information as to whether the ring on which the

<sup>1</sup> This may only mean that the donor affixed his signature, found in l 23, to the grant.

<sup>2</sup> The other record, of A D 1289, is in No 9 on p 178.

<sup>3</sup> See, more fully, note 1, p 203 to the Text below.

<sup>4</sup> Vol VII, above, appendix the other set of plates, dated in Śaka 1212 (A D 1279), is entered as No 370 in the same List.

plates must have been strung bore any seal —The character is a good Nāgari of the period. The letters are about  $\frac{5}{16}$ " in height —The language is Sanskrit, partly in verse, partly in prose, the grammar and orthography call for no special remarks, and the only rare words are *sarīṇa*, 'good to all' (l 42, cf Pāṇini V 1 10, vārtt 1), and *vantakī*, 'a share'

The subject of the record is a grant of the village of Vaula under the Yādava king Rāmachandra of Dēvagiri. It contains a genealogy of the latter's dynasty, in verse (ll 7-31) and prose (ll 31-34), naming and extolling Bhallama (v 4), Jaitrapāla (the Jaitugi of other records) (v 5), his son Singhana (vv 6, 7), Krishna (vv 8-10),<sup>1</sup> his younger brother Mahādēva (vv 11-13), and his son Rāmachandra (ll 26-31), who is said to have defeated the Mālavas (ll 29, 37), the Gūjjaras, and the Tēlingas (l 36). It then relates that in the reign of Rāmachandra, while Hēmādri, the superintendent of all the elephant-riders (*samasta-hastipak-ādhyakṣa*), was acting as chief minister of the kingdom (ll 39-41), the village of Vaula was granted to thirty-two Bāhmans by Achyuta Nāyaka, governor of the Konkan. After a specification of the boundaries, etc, comes a list of the beneficiaries, with the names of their fathers and *Gōtras*.

The minister Hēmādri of this inscription is plainly the famous author of the commentary *Āyur-vēda-rasāyana* upon the *Ashtāṅga-hrīdaya*, the commentary *Kavalya-dīpikā* upon the *Muktā-phāṭa*, and—most important of all—the encyclopædic *Chatuṣ-varga-chintāmanī*. In the metrical preface to the *Pañśēsha-khanda* of the last work (ed Bibl Ind, p 3 ff) we have a good deal of information concerning him, from which we learn, *inter alia*, that he was the son of Kāmadēva, and held office under the Yādava king Rāmachandra and his predecessor Mahādēva.

The details of the date (l 1) are the Śaka year 1194, being the cyclic year Anguas, the fifth day of the bright fortnight of Āśvina, and *Ravan*, i.e. *Ravīnārē*, "on Sunday". Dr Fleet gives me the following remarks —"This Anguas *samvatsara* was the Śaka year 1194 expired, and began on 2 March, A. D. 1272. The given *tithi* Āśvina śukla 5 ended at closely about 47 minutes after mean sunrise (for Ujjain) on Thursday, 29 September, and cannot in any way be connected with a Sunday, which is the weekday specified in the record. Accordingly this date is an irregular one. In connection with the terms in which it is stated a incidental remark may be made, as follows. On the strength of the reading published by Wathen, this date has been quoted as containing the expression *Śālivāhana-Śakē*, and as giving the earliest instance of the connection of the name Śālivāhana with the Śaka era. see Professor Kielhorn's notes on this matter in *Ind Ant*, vol 26, p 150. But it is found from the ink-impression that that is only due to a gratuitous insertion by the pandit who transcribed the record for Wathen, the text says simply *śri-Śakē*. This fact makes it very doubtful, to say the least, whether the said expression was really used in the Thāna record of A. D. 1289, mentioned above, Wathen's No 9. Further, it is known now that the dates of the two Kurgōl inscriptions of Śaka 1095 and 1103 (A. D. 1173 and 1181) do not include the name Śālivāhana.<sup>2</sup> Also, I learn from Mr Narasimhachar that the date of the Śravana-Belgola inscription of Śaka 1200 (expired), in A. D. 1278, also does not really contain any mention of Śālivāhana.<sup>3</sup> In these circumstances the earliest reliable instance that we can quote, of the connection of the name of Śālivāhana with the era, is the date in the record on the Harihar plates of

<sup>1</sup> His father, Jaitugi II, son of Singhana, is not mentioned in this record.

<sup>2</sup> See footnote to the entry of these two records under No 253 of Professor Kielhorn's List of the Southern Inscriptions —J. F. F.

<sup>3</sup> This record is *Ep. Carn*, vol II, SB, 137, entered as No 976 in Professor Kielhorn's List of the Southern Inscriptions. The published reading is —*Śvasti śri vijay ābhayudaya Śālivāhana śaka varṣam 1200-veya*, etc. Mr Narasimhachar tells me that the true reading, as shown by an ink impression, is —*Śvasti śri jay ābhayudayāt-cha Śaka-varuṣam 1200-veya*, etc —J. F. F.

Bukkar'ya I of Vijayanagara dated in Śālivāhana śaka 1276 (equivalent), with details falling in A D 1354<sup>1</sup>

As regards the places mentioned in this record, Vaula, the village which was granted, is described as being in Sāṣaṭi. This last-mentioned is the present Sashīl, Salsotto, the island which forms the *tāluka* of which the head quarters station is at Tāṣa. Its name is found as Shatshashti in the Bhūndūp plates of A D 1626 (see Vol. XII above, p. 257). Vaula still exists, and is shown in the Indian Atlas sheet 25, N E (1905), in lat 15° 16', long. 73° 1', about five miles north-by west from Thāna. The village of the god Kāmāvara, on the east, is plainly the "Kavesvar" of the map, about a mile east-south east from Vaula. The Sāmbhavaraja river, on the north, must be the lower part of the Ulhās river, which there develops into the Bassin Creek. The map does not show any names answering to Śitala, on the south of Vaula, and Sāmbhavarajī, the hamlet of the god Kham'vara, on the west.

### TEXT.<sup>2</sup>

#### First plate

- 1 Ōm<sup>3</sup> Svasti Sri-Sūkē<sup>4</sup> 1104 Amgirā-namvataarō || Āśvina laddha 5 Ravaṇa |  
Grāma-sānam sa
- 2 mahābhikhyate yathā | <sup>6</sup>Pāda-nyāsa-bhar-ātirāka-vinamat-prithvi-mithah samamlat-sept-  
ūm-
- 3 bhōdhu-payah-pravāha kalanā-vitrasta-viśva-trayāh | chamchat-kautaka lamdoh'kṛita-  
kula-
- 4 kshōnidhara-śrīnayo Hōrambasya jayanta dāna-rabhāsa-bhrīrit-ūlayah kṛityat || 1<sup>6</sup>  
Bibhrāṇa-
- 5 s-tahin-ādri mauli-vilāsa-nil-ābhra-lilām bhuvam dāmaht[r]<sup>7</sup>-āgrāna japat-trayāh  
avata sa kṛidū varā-
- 6 ho Harih | yasy-ānga-vyatishamgini praspiratā cō kṛ-āpi sapthannavi navy-  
dandratama-siam āmba-ka-
- 7 nika-sandēham=abhyasyati || 2 <sup>8</sup>Āstō payadhi pratimō Yadūntim vamsah pratitō  
bhuvana-trayā-pi |
- 8 yad-udbhavar=bhūpati-ratna-jātair-amamdi prithvi mṛga-lōchan-ōva || 3 <sup>9</sup>Vam-  
tasminn-avani-vanitā-mau-
- 9 li-nōpithya-ratnam jātah śitadyuti-sita-yaśā Bhīlāmah kshōnipūlah | arthi-śrīni-  
sura-vita-
- 10 pinō yasya vidvōshī-bhūpāh śōṇa-śrikam pada-kṛa(śa)layam nityam=uttamsa-  
yamti || 4 <sup>10</sup>Divam gatō ta-
- 11 tra oharitra-dhāmni mahi-mahi(hō)mdrō guṇa-ratna-simdhau | anantaram  
bhū-valay-āka-jātrah śrī-Jaitrapālō nri-

<sup>1</sup> No. 455 in Professor Kielhorn's List of the Southern Inscriptions — J. F. F.

<sup>2</sup> From the ink-impressions, and as regards the third side, from the published text.

<sup>3</sup> Denoted by a symbol

<sup>4</sup> Not *śrī Śālivāhana śakā* as given in Watken's text. See Dr. Fleet's remarks above.

<sup>5</sup> Metre: Śārdūlavikṛīṭa, the same in verso 2.

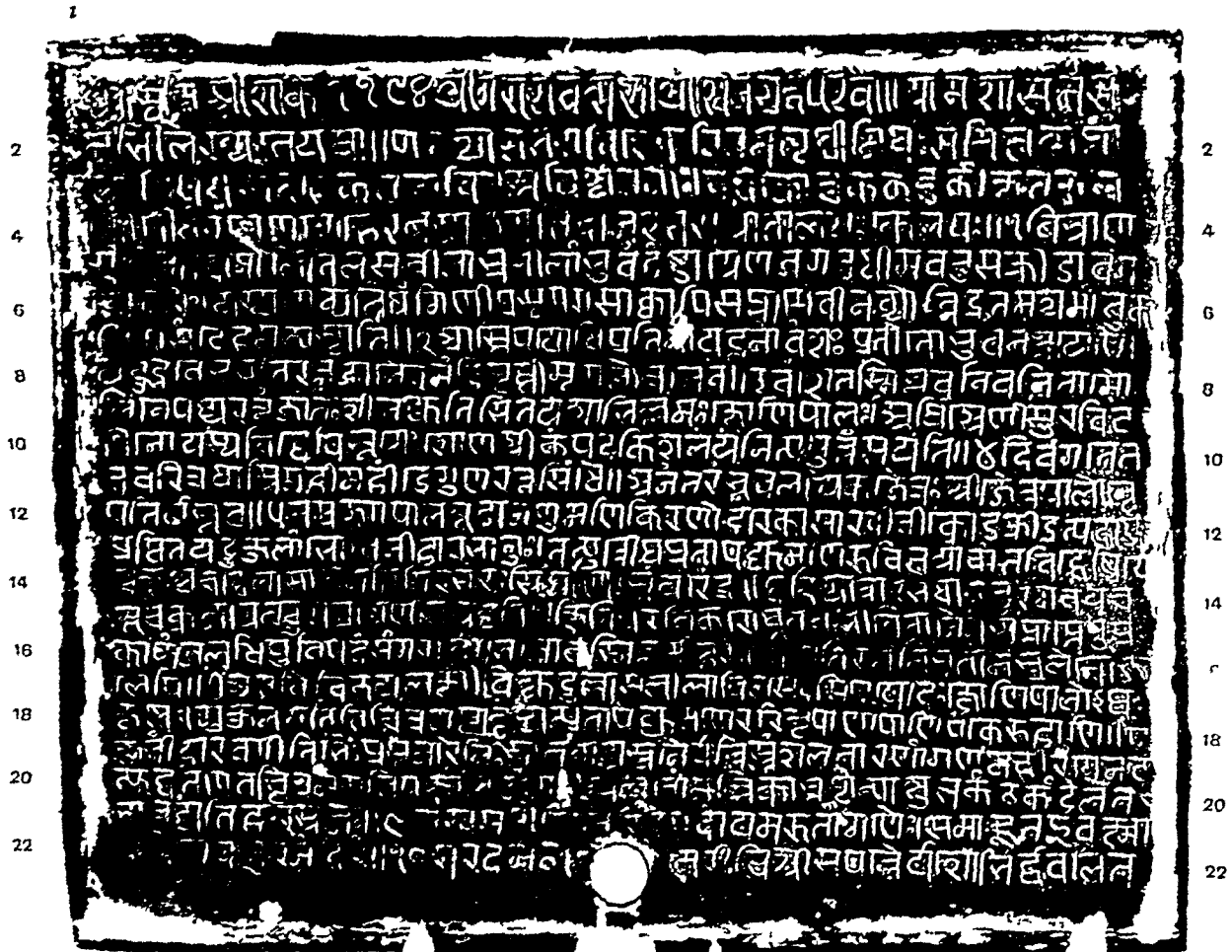
<sup>6</sup> The verses are numbered on the original plates.

<sup>7</sup> The *r* is not visible on the ink impression but is given in Mr. Watken's text.

<sup>8</sup> Metre: Trishṭubh upajati, pādas 1 2 being Indravajrā and 3 4 Upēndravajrā.

<sup>9</sup> Metre: Mandākṛāntā.

<sup>10</sup> Metre: Trishṭubh upajati, pādas 1 3 being Upēndravajrā and 4 Indravajrā.





- 12 patir=babhūva || 5 <sup>1</sup>Namra-kṣhmāpāla-chūd-ānanu-manu-kūan-ōdāra-kāsāra-vichī-  
krōda-kridat-pad-ābjah<sup>2</sup>
- 13 prāthita-Yadu-kul-āmbhōdhi-nihāra-bhānuh | tat-putrō=tha pratāpa-dyumanī-ruchi-  
chay-āchāmta-vidvēshi-yō-
- 14 shich-chakshuś-chamchad-vilās-āmjana timira-bharah Simghanō <sup>3</sup>bhūn=narēmdrah || 6  
Dig-yātr-ārambha-dhāvat-turaga-chaya-cha-
- 15 mū-chakra-jāgrat-khur-āga-śrēni samghatta-pishta-kṣhitidhara-nīkar-ō[d\*]dhūta-dhūli-  
vitānāh | samprāptīshu pra-
- 16 kāmam jaladhishu vipadam samgarād=hamga-bhājām yasmīnn=ast=ihā rushtē  
sthiti=avanibhrītām na sthālō nō ja-
- 17 lē=pi || 7 <sup>4</sup>Ajani vijaya-lakshmī-vidyud-ullāsa-lilā-vilasat-asī-payōdah kshōnīpālō <sup>5</sup>tha
- 18 Kṛishnah | mukulayati vichitram yasya drīpyat-pratāpa-dyumanīr=arī-nripānām  
pāni-pamkṛuhāni || 8
- 19 <sup>6</sup>Kumbhīmdr-āiava-gitibhiḥ prasrīmarai[r\*]=nīhsvāna-vādyā-svananī=yau-nīstri(stri)mśa-  
latā ran-āmgana-mahī-rāmgō nata-
- 20 ty=uddhatam | ētach=chitram=arāti-pakṣhmala-drīśām dhammīlatō mallikā  
bhṛasya(śya)mty=āśu cha kamtha-kamdala-ta-
- 21 lāt=trutyamti hāra-srajah || 9 <sup>7</sup>Makha-samprīṇitair=Imdra-padāya Marutām  
ganāh | samāhūta iva kṣhmā-
- 22 pah sa prāpa sura-mamdiram || 10 <sup>8</sup>Śarad-amala-marīchi-śīi sapatnair=yasōbhū-  
ddhavalita-

*Second plate, first side*

- 23 nikhil-āsā-chakravālō nripālāh | nripa-kula-kāmal-augha-dhvaṁsa-nihāra-pātas=tad-anu  
tad-anu-
- 24 jaumā śīi-Mahādēva āsīt || 11 <sup>9</sup>Yasy=ōdāra-yasas-tushāra-mahasī prāpt-ōdayō  
samītatam śī-
- 25 tāmś-ūpala-mamdalāyitam=arī-stri-lōchana-śrēnibhiḥ | chētōbhiḥ kumudāyitam cha  
jagatām dhvāntāyitam v<sup>10</sup>-ā-
- 26 rthīnām dāridryāna samamītatāh sukavibhīś=chamchach-chakōrāyitam || 12  
<sup>11</sup>Vijitya pāthōnidhi-mēkhalāyās=tīlam
- 27 dharitryā nikhilam sa bhūpā(pah) | kramēna Sutrāma-jugīshay=ēva svargga-  
prayān-ābhīmukhō babhūva || 13 <sup>12</sup>Unmī-
- 28 lad-Yadu-vamśa-mauktika-manīh kshōnīmdra-Nārāyanah prith[v]ipāla<sup>13</sup>-Pitāmahō  
nīja-bhūja-prākāra-Bhīm o-

<sup>1</sup> Metre Mandākrāntā, the same in verse 7

<sup>2</sup> Mr Watlen's text gives 'ābjah', but there is no clear visarga on the ink impression

<sup>3</sup> The avagraha is written here, in practically the modern form

<sup>4</sup> Metre Mālīnī

<sup>5</sup> The avagraha is written here again, in practically the modern form

<sup>6</sup> Metre Śārdūlavikrīdita

<sup>7</sup> Metre Ślōka (Anushtubh)

<sup>8</sup> Metre Mālīnī

<sup>9</sup> Metre Śārdūlavikrīdita

<sup>10</sup> Mr Watlen's text has ch=, but the ink impression shows a letter much more like v. The use of vā samuchchayē is quite justifiable

<sup>11</sup> Metre Trishtubh upajāti, pādas 1 3 being Upēndravajrā and 4 Indravajrā

<sup>12</sup> Metre Śārdūlavikrīdita

<sup>13</sup> The v is not visible on the ink impression, but is given in Mr Watlen's text

- 29 dayah | khclan-Mālava-mōdini-parivṛdha praudh ebba-pamchānanah sūnuli Krishnā-  
mahipatīr-vijayatō śrī-Rāma-
- 30 ohamdrō nripah || 14 <sup>1</sup>Sara-guṇa-madhurūdhō pūrva dik-parvat-ābham lalita-  
dinakara śrī-sundarō yatra dikshu | kira-
- 31 ti kara-sarvuddhi-spariddhinim bāpa-pamktim pratilala-timir-anglah kāmdu-ikō na  
kō=bhūt || 15 Aṭha khara-
- 32 tara-pratāpa-tapana-śoṣhit-ārāti-narśa-yaśah palvalah | vimala nija-guṇa maṇṭ tika-mari-  
srūi sama-
- 33 lamkṛita-dig-amganū-valayah | praudha-rip ūrah-kapūta tata-pātana-piaktita-Nṛsimha-  
dambarah | Śa(Śa)mbara-matha-
- 34 na-taralātara-nayan-ānchala-chamcharika-chumbita-mukh āmbujah | śva-bhūja-sam-  
upārjit-Akṛingavir-ābhidhāna-sa-
- 35 kala-guṇa-nidhāna-ripa-Danuja-Vira-Nārūyana-nij āyui-avadhīrita-Pitāmaha-rūya-Pi-
- 36 tāmaha-Dvāravatīpura-parivṛdha-Gūjara kumjara dalana kamthīyarah | Tēlimga-  
tumga-tar-ūnmūlana-damtā-
- 37 vala || Mālava-pradīpa-śamana-pralay-ānulah | dāna guṇ ālvi(nvi)ta<sup>2</sup>-) alpa-  
mahirubah | ity-ādi-samasta-
- 38 birud-āvali-virāja-nānō sakala-bhū-valiyam-anusāsati Yadu-kula-kurunda-chamdrō  
śrī-Rāmachandra-
- 39 nārēndrō tath=atāt-prasād-āvāpta-nikbala-iājya-dhurinatām vahatī samasta-ha-tipak-  
ādhyakshc nija-gu-
- 40 na-subhagam-bhāvukō bhāvakē<sup>3</sup> samasta-karau ādhipatyam=amgikurvārē cha  
nirjita Jhādī-mam[da\*]lō mamtri-
- 41 chādīmanau guṇa-ratna-Rōhan-ādran śrī-Hēmādrau [1\*] <sup>4</sup>Śīmad Gautama-gōtri-  
mamdanī-manih<sup>5</sup> śrī-Jalha-
- 42 nah pūrvajah sarvviyō dvija pumgavas=tad-ānu cha prēmklhad-ganō  
Mūdhugih | tat-sūnuh śruti-śāstra-
- 43 sastra-kuśalas=tasy-āmgajah sad-gunah śīmān=Achyuta-nāyakah samājānī śrī-  
Rāmachandr-ōdayi || 16
- 44 Yasminu=Achyuta-nāyakō virachitō(ta) praudha-pratīpō varō<sup>6</sup> lāvany-aukasi  
bhūri-dātari dharā-bhāra-ksha-
- 45 mō vīdhasā | sūryah kim ghatitah kim=śha vihitās=chamdrāh samantpāditās=  
chintā-ratnam=ahō mudh=aiva kim=ami

<sup>1</sup> Metre Mālinī

<sup>2</sup> The ink impression seems to show *lvi*, but with the upper half of the shaft of the *l* written by error, Mr Wathen's text gives *lpi*

<sup>3</sup> This is corrupt. Apparently the sense demands something like *subhagatra bhāvuka bhāvakē*, and I have ventured to translate accordingly. [But *subhagam bhāvuka* would be correct — F W T]

<sup>4</sup> Metre Sīdūlavikṛīdita the same in verse 17

<sup>5</sup> The ink impression reads apparently *manih*. Mr Wathen's text has *manih*

<sup>6</sup> *Varē* is given in Mr Wathen's text, the ink impression is illegible.

Second plate, second side<sup>1</sup>

- 46 srishtāh kula-kshamābhritah || 2<sup>2</sup> || Yaś=cha mamdalika-Pitāmahah ||  
mamdalika-bhāra-samkharuh<sup>3</sup> || mamdalika-
- 47 dhādhi-tadakah<sup>4</sup> || paśchima-iāya vibhāda āhō<sup>5</sup> || 6Tēna śri-Rāma-lōsh-āhita-niya-  
padavim bhumjāfā
- 48 Kaumkanē=smin dvātrimsad-brāhmanēbhyō nava-nidhi-sahitō=dāya Vaul-ābhīdhānah  
||<sup>7</sup> grāma[h\*] svīy-āshta-sim-āvadhi
- 49 vara-vidhinē Sāsātēr=midhya-bhāgē bhōktavyah svairam=ōtai=drīya-vara-vrīshabhair=  
āsishō=smai dadadbhih || [18\*]
- 50 Tasya āghātāh || pūrvatō dēva-śrī-Kāmēśvara-grāmah dakṣiṇatah Śitalē-  
śvarah paśchimatō dva-śrī-
- 51 Khōpēśvara-pallī Sāmbhavajā uttaratah Sāmbhavaja-nadi [i\*] cvari chatur-  
āghātāh[i\*] sva-samā paryamtas=irina-
- 52 lāsht-ōdak-ōpētah sa-vriksha-māl-ākulah khāri-vōra-vēdhi<sup>8</sup> sahito Vaul-ibhīdhānō  
grāmah śri-Achyuta-nāyakna
- 53 dvātrimsad-brāhmanēbhyō dattah [i\*] tē cha b-āhmanih Gārgya-gōtriyah  
Vishnu-dikṣhita Bhānu-suta vamtakah ēkah 1
- 54 }  
to } These lines are wanting  
68 }

Third plate<sup>9</sup>

- 69 Jāmadagna-Vatsa-gōtriya Śrā(Ā<sup>2</sup>)u-prabhu Vishnu-prabhu-suta vam 1 Atri-  
gōtriya Būchhūm<sup>10</sup>-nāyaka Rā-
- 70 ghavā-nā[ja\*]ka-suta vam 1 Jāmadagna-Vatsa-gōtriya Vāsudē-bhatta Mainasimha-  
pamdita-suta vam 1 Vasi-
- 71 shtha-gōtriya Khētamūchārya Krishnāchārya-suta vam 1 Jāmadagna-Vatsa-gōtriya  
Nāgadē-bhatta Mādhava-bhatta-
- 72 suta vam 1 Gautama-gōtriya Śrā(Ā<sup>2</sup>)ū-bhatta Sōmanātha-ghaisāsa-suta vam 1  
Bhāradvāja-gōtriya Nāgadē-bhu-
- 73 tta Purushōttama-bhatta-suta vam 1 Bhāradvāja-gōtriya Ramēsa(śva)ra-bhatta  
Pō(Sō<sup>2</sup>)madē-bhatta-suta vam 1 Chamdrātrēya-

<sup>1</sup> For the text of this side I am wholly dependent upon that given by Mr Wathen, which is not very correct, and has no division of lines. Moreover Mr Wathen's pandit, after copying the name of the first Brāhman in the list, has suppressed all the other names, writing instead the words *aparē śkatrimśat samkhyāktāh*, ('thirty-one other persons'), and then proceeding to the words *evam brāhmana* *pradāt[i\*]a* on ll 78 of the next face, which he copied out, but incorrectly. It being desirable always to have the texts of records in lines, numbered, for purposes of reference, I have arranged this text here, as far as we have it, in that way. But my division of the lines is only conjectural, because Mr Wathen's pandit did not show the record in that form, and so there is no plain guide, after line 46, as to the exact syllable with which each line began.

<sup>2</sup> Apparently a mistake for 17

<sup>3</sup> Corrupt

<sup>4</sup> Corrupt; perhaps we might read *dhōti tādakah*.

<sup>5</sup> Probably a blunder for *astī*. Singularly enough, *āhō* is the Marathi for *astī*, and Mr Wathen's pandit may have unconsciously translated *astī* into *āhō*.

<sup>6</sup> Meur Sragihari

<sup>7</sup> Probably we ought to write a single *danda*

<sup>8</sup> I give these words with due reserve, see below, p. 206 note 2, for the translation

<sup>9</sup> For the contents of this face we have the text mostly of the ink impression, supplemented by Mr Wathen's text for the last two lines (see above, note 1)

<sup>10</sup> The *chhū* is rather uncertain and the *anustāra* may be due to an accident



- 74 gōtriya Kānhupādhye Dāmōdara-upādhyām suta vam 1 Kāśyapa-gōtriya  
Tivikrama ghaisāsa Vāsu-
- 75 dē-ghaisās suta vam 1 evam brāhmana 32 [||\*] Śri-Lakṣmi-Nūṭyanūya dvā-  
trimśat(d)-brāhmanaih vamtaka-
- 76 ś=ch=aiḥah | 1 piadat[t\*]ah [||\*]

## TRANSLATION

(Lines 1-2)—Ōm ! Hail ! In the Śaka year 1104, the cyclic year Angiras, on Sunday, the 5th day of the bright fortnight of Āśvina, a giant of a village is drawn up, as follows —

(Verse 1)—Victorious are Hēramba's sports,<sup>1</sup> in which the three worlds tremble on (seeing) the streams of water from the Seven Oceans mutually combining on the earth as the latter sinks down under the intensely heavy steps of his feet (in dancing), the lines of the primitive mountains become balls for his brilliant amusement, and bees lose their way in the hot flow of his rutting ichor

(Verse 2)—May Hari, in sport (*assuming the form of*) a boar, and the three worlds, he who bears on the tip of his tusk the earth, which has the graceful appearance of a swarthy cloud conspicuous on the crown of the Mount of Snows, attached to whose body the Seven Oceans, spreading out in some corner, constantly suggest the idea that they are drops of newly arisen sweat

(Verse 3)—There resides the race of the Yadus, resembling an ocean, famed through the three worlds by the multitudes of the jewels that are the kings sprung thence the earth has been adorned like a deer-eyed damsel

(Verse 4)—In this lineage was born Bhullama, a gem for the decoration of the diadem of the Lady Earth, having glory white as the cool-rayed (*moon*), a celestial tree to troops of suppliants, one whose sprout-like foot, brilliant in its dark-red hue, hostile monarchs ever placed on their heads as an ornament

(Verse 5)—When this Mahēndra of the earth, a home of good deeds, an ocean for the jewels of virtues, had gone to heaven, after him the fortunate Jaitrapāla, a unique conqueror of the circle of the earth, became king

(Verse 6)—Then his son, whose lotus-foot sported in the bosom of the waves of the noble lake (*consisting*) of the rays from the huge jewels on the crests of bowing monarchs, a sun to the mists upon the ocean that is the famous Yadu race, drinking up by the fullness of the radiance of the sun of his majesty the mass of darkness (*consisting*) of the collyrium of elegant sport on the bright eyes of his foes' mistresses Singhana, became king

(Verse 7)—As, when he was wroth, the ocean readily fell into misfortune owing to the canopies of dust thrown up from the multitude of mountains pounded down by the trampling of the lines of unsleeping hoof-tips in the circles of his army, wherein squadrons of horses galloped forward to undertake campaigns in (*all*) quarters, the monarchs of earth,<sup>2</sup> defeated in battle, had no rest here either on the dry land or in the waters

(Verse 8)—Then was born king Krishna, who bore a cloud (*consisting*) of a sword brightly shining with the sportive play of the lightning that is the Goddess of Victory, the sun of whose haughty majesty, strange to say, causes to bud the lotus hands of hostile kings,<sup>2</sup>

(Verse 9)—whose sword blade dances vehemently, on the stage that is the ground of the battle-field, to the accompaniment of songs (*consisting*) of the bellowings of lordly elephants

<sup>1</sup> Hēramba is another name for Gaṇēśa

<sup>2</sup> That is to say, he caused them to clasp their hands in supplication

and of spreading music (*consisting*) of noises this wonder (*happened*), that the jasmynes fell from the locks of the tressed faces of his foes, and the necklaces were quickly broken off from the surface of their throats and heads<sup>1</sup>

(Verse 10)—This king arrived at the dwelling of the gods, being as it were summoned by the troops of the Maruts who were delighted by his sacrifices

(Verse 11)—After him his younger brother Mahādēva became king, whitening the whole sphere of the skies with glories rivalling the brilliance of the stainless rays of the (*moon of*) autumn, and casting mists of destruction on the multitudes of lotuses of royal races

(Verse 12)—When the joyful rising of the moon that was his noble glory happened, the multitudes of the eyes of his foes' women became constantly moonstones,<sup>2</sup> the souls of living beings became night-lotuses and the poverty of the needy everywhere fared like the darkness (*when the moon rises*), and worthy poets became bright *chakōras*

(Verse 13)—This king, after conquering the whole surface of the ocean-girdled earth, in due course prepared to depart to paradise, as though from desire to overcome Indra

(Verse 14)—A precious pearl from the opening (*shell of the*) Yadu race,—a Nārāyana to the lords of earth,—a Grandsire [Brahman] of kings,—having the exaltation of a Bhīma in the rampart of his own arm,—a lion to the mighty elephants of the province of the wavering Mālavas,—the king Rāmachandra, son of the monarch Krishna, is victorious

(Verse 15)—When he, beauteous in the possession of the sun's splendour, has ascended the Gods' Mount,<sup>3</sup> which is like the Eastern Mountain, and has scattered in every direction a line of arrows rivalling the abundance of (*the sun's*) rays, what mass of darkness (*consisting*) of enemies has there been that is not eager to flee?

(Lines 31-39)—Now while king Rāmachandra, moon to the lotuses of the Yadu race, brilliant with the series of all titles such as "he who dries up the pools of hostile monarchs' glory by his most fierce heat [*or, majesty*], who adorns the girdles of the ladies of the quarters of space with lines of precious pearls of his own stainless virtues, who displays the awfulness of a Nṛsiṃha by tearing open the surface of mighty foemen's breasts, whose face-lotus is kissed by the bees which are the restless eye corners of Śambhu's slayer [Kāma], who by his own arm has won the name Ēkāṅgavīra, who is a treasury of all virtues, who is a Vira-Nārāyana to the demons his enemies, who by his life makes light of the Grandsire [Brahman], a Grandsire of monarchs, who is the lord of the city of Dvāravatī, a lion shattering the elephants of the Gūrjara, an elephant in uprooting the tall trees of Tēlinga, a blast of the Day of Doom in extinguishing the lamps of the Mālavas, a tree of desire possessing the virtue of liberality," is reigning over the whole girdle of earth,

(Lines 39-41)—And while Hēmādri, superintendent of all the elephant-riders, inspiring men to appreciate the fineness of his virtues,<sup>4</sup> conqueror of the province of Jhādī, crest-jewel of ministers, a Rōhana Mountain<sup>5</sup> of the gems of virtues, is exercising the administration of the whole kingdom which has been obtained by his favour and controlling the whole treasury —

(Verse 16)—The fortunate Jalhana, a gem adorning the members of the blessed Gautama gōtra, a noble Brāhman, good to all, (*was*) the ancestor, after him (*was*) his son Mūdhugi,

<sup>1</sup> *Kandala* apparently in the sense of *kapāla*, the reference seems to be to the wearing of pearl strings on the parting of the hair [I would translate *arāti-pakṣmaladrīṣām*, of the enemy ladies who have long eyelashes —S K]

<sup>2</sup> That is to say, their eyes were always raining tears

<sup>3</sup> *Sura giri*, i.e. Dvāgiri, the residence of the dynasty The comparison of the king to the sun is worked out in detail

<sup>4</sup> See note 3 on the text, above, p. 202

<sup>5</sup> Literally, "Mount of Ascent" Mount Rōhana is Adam's Peak in Ceylon On its mythical wealth of jewels see ref. in P. W. and Col. Jacob's *Lauṣakanyāyāṇalī*, pt. 3, p. 121

brilliant of virtue,<sup>1</sup> skilled in the weapons which are the Śruti and the Śāstras, to him was born a virtuous son, the blessed Achyuta Nāyaka, who has the fortunes of the blessed Rāmachandīa

(Verse 17)—While this Achyuta Nāyaka has developed mighty radiance [or, majesty], is an excellence of beauty, a giver of much largesse, a person able to bear [or, rule] the earth, why has the Creator flamed a sun? Why is this moon created (*by him*)? Alas! the wishing-geom is produced in vain! Why are these primitive mountains made?

And he, who is a Grandsire among governors of provinces, , a conqueror of western kings,—

(Verse 18)—he, who occupies in this Konkan his seat established by the pleasure of the blessed Rāma, has given by a goodly dispensation to thirty two Brāhmins the village named Vaula, with the nine forms of treasure, as far as its eight boundaries, in the interior of Sāsara, to be enjoyed freely by these most noble Brāhmins, who give him blessings

The bounds thereof (*are*) on the east, the village of the god Kāmēśvara, on the south, Śītālēśvara, on the west, the hamlet of the god Khōpēśvara (*called*) Sāmbhavaajā, on the north, the Sāmbhavaaja river. Thus the four bounds. The village called Vaula, as far as its proper limits, together with grass, wood, and water, with trees and vegetation, with *khāri*, *āra*, and *ādhā*,<sup>2</sup> has been given by Achyuta Nāyaka to the thirty-two Brāhmins

And these Brāhmins (*are*) Vishnu-dikshita, son of Bhānu, of the Gārgya *gōtra*, 1 share<sup>3</sup> Āu-prabhu, son of Vishnu-prabhu, of the Jāmadagna-Vatsa *gōtra*, 1 share, Bāchhū-nāyaka, son of Rāghava-nāyaka, of the Atri *gōtra*, 1 share, Vāsudē-bhatta, son of Marasimha-pandita, of the Jāmadagna-Vatsa *gōtra*, 1 share, Khētamāchārya, son of Krishnāchārya, of the Vāsishtha *gōtra*, 1 share, Nāgadē-bhatta, son of Mādhaba bhatta, of the Jāmadagna-Vatsa *gōtra*, 1 share, Āu-b'atta, son of Sōmanātha-ghaiśāsa, of the Gautama *gōtra*, 1 share, Nāgadē bhatta, son of Purushōttama-bhatta, of the Bhūiadvāja *gōtra*, 1 share, Rāmēśvara-bhatta, son of Sōmadē-bhatta, of the Bhūiadvāja *gōtra*, 1 share, Kānhupādhye, son of Dāmōdara-upādhyāya, of the Chandrātrēya *gōtra*, 1 share, Tirivikrama ghaiśāsa, son of Vāsudē ghaiśāsa, of the Kāśyapa *gōtra*, 1 share. Thus the 32 Brāhmins. And the thirty two Brāhmins have given one share to (*the god*) Lakshmi-Nāyāyana

### NO 18—THREE COPPER-PLATE GRANTS OF THE TIME OF THE CHAHAMANA KELHANA

By M B GARDE, B A, GWALIOR

I edit the three subjoined inscriptions from four sets of impressions kindly placed at my disposal by the late Rai Bahadur V Venkayya, two of which had been sent to him by Mr D R Bhandarkar and the other two by Pandit Gaurishankar H Ojha. A brief summary of the contents of these records by Mr Bhandarkar has appeared at page 53 of the Progress Report of the Archaeological Survey of India, Western Circle, for the year 1908-09

The copper-plates on which the inscriptions are engraved are now in the Rājputānā Museum of Ajmer, and Mr Ojha has kindly supplied the following information about their find spot—"The Chāhuāna plates . . . were found at Bānnērā (in the Jōdhpur State)

<sup>1</sup> *Prārit hant gurō*, literally, "having swinging virtues"

<sup>2</sup> Mr Wether explains the three terms thus: the "*khāri* (and of the sea, river, etc.), the streams and rivulets." I rather incline to explain *khāri* as salt beds. *Pēdhā* is pebbles connected with the Marathi *pedh*, "pebbles."

<sup>3</sup> The names etc., of twenty one of the grantees are wanting here see remarks above

about 7 miles from the Bimpurā Railway Station, while the foundations for a building were being dug . . . and I secured them from a Brāhmana of the place, named Rāmā."

#### A—BĀMNĒRĀ PLATE OF KĒLHANA · [VIKRAMA-] SAMVAT 1220

The inscription is on a single plate inscribed on one side only. Judging from the impressions, the plate varies from 7½" to 8" in length and from 4¼" to 5" in height. In the middle of the topmost line there is a hole meant for a ring to hold the seal. Nothing, however, is known about the ring or the seal.

The inscription consists of 2 lines of well preserved writing and with the exception of two customary verses it is in prose. The characters are Nāgarī, and the language is incorrect Sanskrit, mixed with local words. The rules of *Samhitā* have not been observed in many places, these and other mistakes occurring in the text are collected in the foot-notes. Instances of Prakritism are seen in the forms of the proper names -*Kumaraśiha*, l 3, *Ajayasinhā*, ll 3 f, -*Pumacsiha*, l 5, and perhaps in *si*, l 4 (Skt *śi*). The following rare words may be noted — *dāhalikā*,<sup>1</sup> l 2, is a local word meaning 'a piece of land granted to Brāhmanas, Śāramas Sādhus and others'. *Ugamanyā*,<sup>2</sup> l 4 is also a local word which means 'on the east'. *Vadatarā*,<sup>3</sup> l 5, is probably a form of the Mārṇāḍī word *badār*, which signifies 'an old man'. *Āśādita*, l 4 (Skt *Āśāditva*), and *Vaida*, l 5 (Skt *Vaidya*), appear to be proper names. The abbreviation *dā*, l 9, stands for *dātā*. As regards orthography it is sufficient to note that the sign for *v* is used to represent *b* also, *ri* is once used for the vowel *ri* in *riśa-katā*, l 7.

The inscript on opens with the benedictory syllable *ōm* and refers itself to the reign of Kēlhana, the son of *Mahārājādhirāja śrī Ālhanadēva* [of the Chāhamāna line of kings]. The object of the inscription is to record a grant of land made to a Brāhmana named *Nṛsiṅga*, son of *Samdhirana*, on the occasion of a solar eclipse, on Wednesday, the 15th of the dark fortnight of Śrāvana in the year [Vikrama-] Samvat 1220. The grant was made at Kōrētaka by *Ajayasiha*, son of the great Rājput (*mahārājaputra*) *Kumaraśiha*. The specification of the boundaries of the land granted is given in lines 4 and 5 and is followed by two customary verses. The first line records the approval and sign-manual (*śahasta*) of prince (*Rājaputra*) *śrī-Kīrtipālādēva* and gives the name of the messenger (*dūta*) as *Chāmumdarāja*.

The inscription is of some historical importance inasmuch as it informs us that the Chāhamāna prince Kēlhana was reigning in the month of Śrāvana of the year V S 1220. The earliest record of Kēlhana that has hitherto been published is dated on the 2nd of the dark half of Māgha of V S 1221.<sup>4</sup> The present record thus gives us a date for Kēlhana about a year and a half earlier than any known hitherto. *Śrī Kīrtipālādēva* referred to in the last line of the inscription is doubtless the same as the younger brother of Kēlhana who is already known from his Nadol plates<sup>5</sup> dated in V S 1218 as well as from other inscriptions of the Chāhamāna dynasty. From the present inscription it appears that Kīrtipāla enjoyed a share

<sup>1</sup> See Bhandarkar, *loc. cit.*, p. 53.

<sup>2</sup> For the meanings of this and some other words peculiar to Rājputānā occurring in these three inscriptions I am indebted to Mr. D. R. Bhandarkar.

<sup>3</sup> Cf. *radatānaka*, above, Vol. XI, p. 27.

<sup>4</sup> Also c, Vol. XI, p. 46 f.

<sup>5</sup> The Nadol copper plate inscription tells us that twelve villages appertaining to [the] Nad'ūtī [district] were assigned to Kīrtipāla by his father Ālhanā and his brother Kēlhana (above, Vol. IX, p. 63, text line, 17 and 18). In the Śūnḍī hill inscription Kīrtipāla is described as having defeated a Pāṇḍya chief named Śaṅkha and routed an army of Tūruṣi as at Kāsabhrūta (above, Vol. IX, p. 77, v. 36). He was the founder of the Sōmgar branch of the Chāhamānas (above, Vol. XI, p. 73).

in the administration of the kingdom during the reign of his brother Kēlhana, since his sign-manual and approval are specified in the grant. Nothing is yet known about Ajayasiha,<sup>1</sup> the donor of this grant, or his father Kumarasiha, and it is uncertain whether they were in any way connected with the ruling family of the Chāhamānas. Only one place-name, *m* Kōrētaka,<sup>2</sup> occurs in this inscription. Kōrētaka survives in the modern village of Kōrtā (Jodhpur State, Rājputānā), which lies a short distance to the north of Bāmnērā. Mr Bhandarkar<sup>3</sup> observes, "Kōrtā is no doubt the same as the ancient Kōramtaka which has given its name to a Jaina *gachchha* and which formerly not only included the present village of Kōrtā, but had spread as far south as Bāmnērā. The whole ground between Kōrtā and Bāmnērā is artificial and was doubtless the site of an ancient city, Kōramtaka by name, as said above."

TEXT<sup>4</sup>

- 1 श्री<sup>5</sup> ॥ संवत् १२२० श्रावण वदि १५ वु(वु)धे रविग्रहणे ब्रा(ब्रा)ह्मण-
- 2 संधीरणसुतनारायण<sup>6</sup> डोहलिका दत्ता महाराजाधिराजश्री आ[ल्लणदे]व-
- 3 कुमरकेल्लणराज्ये कोरेटको महाराजपुत्र<sup>7</sup> [श्री]कुमरसोहपुत्रेण अजय-
- 4 सिद्धेन [१\*] आदीत(दित्य) जगमणियो [इ]सीचेत्र(त्रं) वीजी सीम  
आसादीतचे[त्रं] वीजी
- 5 सीम वडहरापुंनसीहचेत्रं चतुर्थसीम वडदचेत्रं ॥ व(व)हुभिर्वसुधा भुक्ता
- 6 राजभि(भिः) [स]गरा[दि]भिः<sup>8</sup> [१\*] यस्य यस्य यदा भूमि<sup>9</sup> तस्य<sup>11</sup> तस्य  
तदा फ[लं] ॥१ गोह-
- 7 त्या ब्र(ब्र)ह्मह[त्या] च वा(वा)लहत्या तथैव च [१\*] विप्रहत्या<sup>10</sup> विप्रहत्या-  
वभंजकः
- 8 [तेन] लिप्यते [॥२\*] लिखितमिदं हीनाक्षर<sup>11</sup> अधिकाक्षर वा प्रमाणमिति ॥
- 9 राजपुत्रश्रीकीर्ति(र्ति)पालदेवमतं स्वहस्तश्च ॥ दू० चामुडराजः ॥

## B—BĀMNĒRĀ PLATE OF KĒLHANA-DĒVA [VIKRAMA-] SAMVAT 1223.

This inscription is engraved on one side of a single plate which, as the impressions show, measures  $6\frac{7}{8}'' \times 5\frac{7}{8}''$ . The letters are well engraved and are on the whole in a good state of preservation. A hole for the ring holding the seal is seen in the middle of the first two lines of the inscription. Neither the ring nor the seal has been preserved.

<sup>1</sup> This Ajayasiha is the same as the donor of grant C, below.

<sup>2</sup> The name of Kōrētaka appears in slightly different forms in all the three inscriptions of this group. Our record has Kōrētaka in l. 3, Kōramtaka is to be inferred from the *Taddhita* form Kōramtākīya, a resident of Kōramtaka, in ll. 3 f. of record B, below, p. 210, and Kōrēntaka occurs in ll. 2 f. of record C, below, p. 211.

<sup>3</sup> *Loc. cit.*, p. 52.

<sup>4</sup> From impressions.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read नारायणाय

<sup>7</sup> The first vowel in पुत्र is not engraved in its proper place.

<sup>8</sup> There is a redundant upright stroke after दि. <sup>9</sup> Read भूमिस्तस्य

<sup>10</sup> Read विप्रहत्यविहत्या स्वभंजकसेन. The second line of this verse appears to be corrupt.

<sup>11</sup> Read हीनाक्षरमधिकाक्षर

B — Samvat 1223

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[illegible]

SCALE THREE-FOURTHS

The epigraph consists of 13 lines of writing, the whole of which is in prose. The characters are Nāgarī. The language is Sanskrit. As regards orthography it is worthy of note that a separate sign for *b*, resembling the modern Nāgarī *b*, occurs in one place, l 4, but in two other places in the record, viz l 7 and l 8, where *b* occurs, it is denoted by the sign of *p*.

A palatal sibilant is once used for a dental sibilant in *śāsanam*, l 3, but in several other places where the dental *sa* occurs in this inscription it is denoted by its proper sign, e.g. in *samīat*, and *śōmē*, l. 1, in *-Sāmdhīraṇa-sūta-*, l 4, in *-sējāyām*, l 5, and so on. *V* is doubled after *r*, e.g. *pūrvasyām*, l 7. But the surd *h* is not doubled after *r*, e.g. *-ārhi-*, l 6. The word *śāsanēna* is written as *śāsamnēna*, l 5, and the word *Mahāśiāmīdēva* is written as *Mahāśiāmīmdēva*, l 9. There are many instances of the violation of *Samdhā* rules, e.g. *-dēvō śāsanam*, l 3, *-Nārāyanasya a-*, l 4, *pūrvasyām asya*, l 7, *-vīhamālāhulō pradattāh*, ll 10 f, and so on. Other serious mistakes occurring in the text are corrected in the foot-notes. As to the meanings of the unfamiliar words in this inscription, the word *sējāyām*, l 5, is probably equivalent to the Sanskrit word *bhuktāu*, property, which is usually met with in this connection in grants. The word *dhīkuau*,<sup>1</sup> l 6, and its allied forms *-dhīkaḥ*, l 7, *-dhīmōdau*,<sup>2</sup> l 8, and *dhīmkaḥ*, l 9, all mean the same thing, viz 'a well,' as distinguished from *araghata*,<sup>3</sup> l 8, which means 'a machine well or a well with a wheel to raise water.' *Satha*,<sup>4</sup> l 7, means 'belonging to.' *Narap(b)rahma* and *Dūdādāu*, l 8, are proper names, the former of a *Vyāsa* (= a Brāhmaṇa who reads the *Parānas* in public) and the latter of a well.<sup>5</sup> *Mahāśiāmī* (*Mahāśiāmī*), l 9, i.e. 'the great lord,' on "the analogy of *Jagat-svāmī*, by which (name) the *Sūrya* of *Śīmāla* (*Bhīmāl*) was known"<sup>6</sup> most probably refers to the Sun-god (*Sūrya*) of *Bāmnācīā*.<sup>7</sup>

This epigraph registers a grant by *Mahārājādhirāja śrī-Kēlhanadēva* [of the Chāhamāna family] ruling over the *Nadūla mandala*, made on Monday, the 12th of the dark half of *Jyēsthā* of the year [Vikrama-] *Samvat* 1223. The grant consisted of a well<sup>8</sup> with its treasures and its trees, situated in the property (*sējā*) of the *Rājput* (*Rājaputra*) *Ajaya[rāja]* in the same, i.e. the *Kōramtaka* village. The donee is the same as in the preceding and succeeding grants, viz the Brāhmaṇa *Nārāyana*, son of *Sāmdhīraṇa* and a resident of *Kōramtaka* (*Kōramtakīyah*). Lines 12 and 13 have "this is the sign-manual of *Mahārājādhirāja śrī-Kēlhanadēva* himself." The closing portion of the last line is not intelligible to me.

The *Rājaputra* *Ajaya[rāja]*, in whose property the well granted lay, was probably the same as *Ajayasiha*, son of *Mahārājaputra śrī-Kumarasiha* of inscription A above and as *Ajayasiha*, son of *Rāja*<sup>9</sup> *Kumvarasiha* of inscription C below. As regards the locality *Kōramtaka* remarks on that name on p 208, note 2, above may be referred to. In this inscription, however, the place is described as a *grāma*, l 5, which may show that at the time of this record it was only a village.

Attention may be drawn to the late Professor Kielhorn's remarks<sup>9</sup> on the date of this record. "This date works out satisfactorily only for the *amānta* *Jyāishthā* of the current *Chaitradī* *Vikrama* year 1223, for which it corresponds to Monday the 7th of June, A.D. 1165.

<sup>1</sup> See foot note 2 on p 207, above.

<sup>2</sup> Compare the *Mārwārī* word *dhīmā* or *dhīmāḍ*.

<sup>3</sup> Above, Vol XI, p 27.

<sup>4</sup> Above, Vol XI, p 49, and n 1.

<sup>5</sup> Above, Vol XI, p 49.

<sup>6</sup> *Proc. Rep. Archaeol. Surv. Ind.*, W. Circle, for 1908-09, pp 52 f.

<sup>7</sup> An old temple of *Sūrya* at *Bāmnārā* is referred to in the passage cited in the preceding foot-note.

<sup>8</sup> A well in Southern *Rājputānā* means a well together with the land irrigated by it. Cf. above, Vol XI, p 49, and foot note 1.

<sup>9</sup> Above, Vol. IX, p 68, foot note 1.



TEXT<sup>1</sup>

- 1 श्री<sup>2</sup> ॥ संवत् १२२३ वर्षे ज्य(ज्येष्ठ)वदि १२ सीमे<sup>3</sup> अद्येह श्री-  
 2 नडूलमण्डलविभुज्यमानमहाराजाधिराजश्रीके-  
 3 ल्हणदेवी(वः) शास(स)नं प्रयच्छति यथा कीरटकी-  
 4 यः<sup>5</sup> ब्राह्मणसांधीरणसुतनारायणस्य अस्मि-  
 5 [स्ने]व<sup>6</sup> ग्रामे राजपुत्र<sup>7</sup> अजयराकीयसेजायां शास(स)नेन  
 6 प्रदत्त(त्तो) दीकुअउ १[१\*] आचट्टार्ककाल यावत् प्रदत्तः [१\*] अ-  
 7 स्याधाटा पूर्वस्था<sup>8</sup> अस्य प्रा(ब्रा)ह्मणसत्कटिकः [१\*] उत्तरस्यां  
 8 व्यासनप्र(ब्र)ह्मदिव[डउ] [१\*] पश्चिमायां डूदडाउअ अरघटः [१\*]  
 9 दक्षिणस्यां मन्त्रस्वा[स्त्रि]देवदिकः [१\*] एवं चतुराधाटो-  
 10 <sup>10</sup>पलक्षितस्य[म]वनिधानसहितः<sup>11</sup> सर्ववामालाकुलो<sup>12</sup>  
 11 प्रदत्तः [१\*] शासनमेनं अस्मद्वज्रैः<sup>13</sup> विभोक्तृभिः  
 12 व्यापरे<sup>14</sup> के<sup>15</sup>पि न परिपथनीय<sup>16</sup> <sup>16</sup>स्वर्हस्तोयं महा-  
 13 राजाधिराजश्रीकेल्हणदेवस्य । <sup>17</sup>नालवाउ पि न लोप्य ।

## C—BĀMNERĀ PLATE OF KĒLHANA-DĒVA [UNDATED]

This inscription is on a single plate inscribed on one side only. To judge from the impressions, the plate varies from 7½" to 8" in length and from 4½" to 5" in breadth. In the centre of the top line there is a ring-hole. Nothing is known about the ring or the seal.

The record contains 9 lines of writing. The characters are Nāgarī, and the language is Sanskrit prose with the exception of two customary verses in the *Anushtubh* metre. In respect of orthography it is to be noted that *v* and *b* are both denoted by the sign for *v*. In one place, however, viz *pa(ba)hubhik*, l. 7, the sign for *p* is employed to represent *b*. The dental sibilant is repeatedly used for the palatal sibilant in lines 4, 5 and 6. The surds *t* and *k* and the labial *v* are doubled after a preceding *v*, e.g. *pravarittamānē*, l. 2, *āchamārārkkā-kālam*, l. 4, and so on. Once *jā* is substituted for *yā*, viz in *jāvat*, l. 4. The abbreviation *rājā* l. 2 denotes *rājaputra*. Instances of peculiar spelling viz *mahārājāhūja*, l. 1, for *mahārājādherāj*, *vijayadāyā*,

<sup>1</sup> From impressions.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read सीमे इयेह<sup>4</sup> Read 'अउअ विभुज्यमान'<sup>5</sup> Read कीरटकीयब्राह्मण<sup>6</sup> Read 'स्यास्मिन्नेव'. The first letter in l. 5 was originally engraved as स्ने, but afterwards the upright stroke above the loop which distinguishes स् from न was cancelled by engraving a horizontal line upon it.<sup>7</sup> Read अजयराजकीय<sup>8</sup> Read पूर्वस्थाम्ना<sup>9</sup> Read महास्वामिदेव<sup>10</sup> Read 'पलक्षितोयम'<sup>11</sup> 'अवनिधान' seems to mean 'treasures buried under ground'<sup>12</sup> Read सर्ववामालाकुल<sup>13</sup> Read शासनमेनम-वज्रैर्विभोक्तृभिर्वाऽपरे<sup>14</sup> The two angular marks between the *aksharas* के and पि on the impression indicate the omission of the letter म which has been supplied below the last line. The corrected word thus reads केनापि. Read केरपि<sup>15</sup> Read परिपथनीय. After परिपथनीय there is, on the impression, an ornamental sign of punctuation.<sup>16</sup> Read स्वर्हस्त<sup>17</sup> I do not understand this expression. [*Ālārāt* perhaps corresponds to Hindustani *ā'āl*, a channel, and the whole might be translated 'also the channel should not be damaged'—S. K.]

l 1, for *vyajarājyē*, *Kumvara*-, l 2, for *Kumara*-, *tasyāghātā*, l 5, for *tasyāghātā*. The form *sīha* in *Kumvarasīha*- and *Ajayasīhēna*, l 2, is perhaps a Prakritism. Rules of *Samdhi* are violated in *-dēva-utthāpanī*-, l 4, *-parvvanī āchamdrārkkakālam*, l 4, *-vamsajō kōpi*, l 6, *pa(ba)hubhikhrvasudhā*, ll 7-8, and so on. The unfamiliar words to be noted in this inscription are *dhikō*, l 3, *-dhiku*, l 5, and *-dhiku*, l 6, all of which mean 'a well'. *Rāurala*-, l 6, appears to be the name of a *dhiku* or well.

The inscription opens with the benedictory words *ōm svasti* and refers itself to the victorious reign of *Mahārājādhirāja Kēlhana-dēva* [of the *Chāhamāna* dynasty]. It records the grant of a well<sup>1</sup> (*dhikō*) to a Brāhmaṇa named *Nārāyana*, son of *Sāmdhirana*, at *Korēntaka-sthāna*. The grant was made by *Ajayasīha*, son of *Rāja*<sup>2</sup> *Kumvarasīha*, on the holy occasion of a *dēva-utthāpanī ēkādaśī*<sup>3</sup>. The epigraph closes with the auspicious expression *Mangalam Mahāsrih*.

The date of this grant is suggested by the words *ēkādaśī dēva-utthāpanī-parvvanī* as being the eleventh day of the bright half of *Kārttika*, but the year is not given. The donor, the donee and the locality of this grant are the same as those in the grant of inscription A above. The remarks on the word *Mahāsām* in inscription B above hold good also in the case of the word *Mahāsām* occurring in l 5 of this inscription.

TEXT<sup>3</sup>

- 1 श्री<sup>4</sup> ॥ स्वस्ति श्रीमहाराजाहि(धि)राजकेल्लह[दि]वविजयराय्ये(ज्ये) त-
- 2 स्मिन् काले प्रवर्तमाने । राज० कुम्बरसीहपुत्रेण अजयसीहेन को-
- 3 रेण्टकस्थाने ब्रा(ब्रा)ह्मणसांधीरणसुतनारायणस्य ढीको प्रदत्तः ।
- 4 एकादसिदेवउत्थापनीपर्वणि<sup>5</sup> आचंद्रार्ककाल जावत्<sup>6</sup> प्रदत्तः ॥
- 5 तस्याघाट[र]<sup>7</sup> पू[र्व]दिसि(शि) नदी [\*] दक्षिणदिसि(शि) महास्वामिढीकु  
[\*] पश्चिम[दि]-
- 6 सि(शि) [रान्]लढिकु [\*] उत्तरस्यां नदी ॥ अत्योन्यवंसजो<sup>8</sup> कोपि ।<sup>9</sup>  
यो राजा
- 7 भविष्यति । तस्याह<sup>10</sup> करल(त)ले ल[ग्नो] मया दत्तं न चालयेत् ॥ १  
[प](व)[ह]-
- 8 भिः<sup>11</sup>[व]सुधा सुक्ता राजि(ज)भिः सगरादिभिः । यस्य यस्य यदा भू-
- 9 मिस्तस्य तस्य तदा फल ॥ २ मंगलं महाश्रीः [॥\*]

<sup>1</sup> See foot-note 1 on p 209 above

<sup>2</sup> *Dēvottlāp* or *Prabōdhini ēkādaśī*, as it is called, falls on the eleventh day of the bright half of *Kārttika* and is so called because (Hindu) gods are supposed to wake up from their four months' sleep on that day. They go to sleep on the eleventh day of the bright half of *Āshāḍha*.

<sup>3</sup> From impressions.

<sup>4</sup> Expressed by a symbol

<sup>5</sup> Read द्वात्रिंशत्पञ्चादशीपर्वणाच

<sup>6</sup> Read यावत्

<sup>7</sup> Read तस्याघाटा

<sup>8</sup> Read अत्योन्यवसज .

<sup>9</sup> This upright stroke is redundant.

<sup>10</sup> Read एतस्याह करे लयी, etc. The text of the second half of the verse as it stands offends against metre.

<sup>11</sup> Read भिस्सुधा

## No 19—SIDDHANTAM PLATES OF DEVENDRAVARMAN

By G RAMDAS PANTULU, B A, JEPPORE

The subjoined plates were given to me by Tripuranī Paparao, a native of Siddhāntam, a village near Chicacole, in the Ganjām district. It is stated that the plates were discovered while digging foundations for a new building. They are three in number and measure  $7\frac{1}{2}$  by  $3\frac{1}{4}$  inches. The margins of the inscribed inner side of the first and third plates and both sides of the second plate, are raised for the protection of the writing. The latter is in a good state of preservation. The ring on which the plates are strung was not cut when the plates were first acquired by me. It is  $\frac{1}{4}$  inch thick and 4 inches in diameter. The two ends of the ring are secured at the bottom of an oval seal ( $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches in diameter), which bears on a counter-sunk surface a bull couchant facing the proper right with a crescent above and a floral device below. The weight of the plates with the ring and seal is  $98\frac{1}{2}$  tolas.

The characters, which are a variety of the South-Indian alphabet, belong to the same stock as those used in other grants of the Gāṅga kings. They do not resemble the characters of the Chicacole plates,<sup>1</sup> presumably, of the same king, but are rather allied to those of the Alamanda plates<sup>2</sup> of Anantavarman, and of the Vizagapatam copper-plate grant<sup>3</sup> of Dēvēndravarmān, son of Anantavarman. Of palæographic interest is the conjunct *akṣhara na*. This is made up of the letter *na* with a *na* written under it, just as in the Chicacole grant. The two other grants referred to above show correctly the two *nas*, one below the other.

The following remarks may be made about the orthography of the grant. The employment of the *visarga* is arbitrary. It is omitted in ll 5, 7, etc, and inserted unnecessarily in ll 6 and 12. The *jhiāmūliya* and the *upadhmāniya* are both expressed by the symbol representing the letter *sha*, e.g. in ll 2, 8, 16, 20 and 23. In the middle of a word the *anusvāra* is converted to the class nasal of the consonant which immediately follows it, for example, in *-sankshōbha-* (l 6), in *sankhara-* (l 29), etc. Before liquids it is changed into *m*, e.g. in *-dattām=vā* (l 25) and in *-samvachhara-* (for *samvatsara* (l 28)). The conversion of the *anusvāra* into *n* before the palatal sibilant *ś*, e.g. in *-mstrīnsa-*, l 5, and in *chaturthōnsō*, l 14, is probably a reflex of the local pronunciation of the sound. Before the dental *s* the *anusvāra* is changed into *n* in *-pūriṇan=sampratta-* (l 14). Consonants preceding or following directly upon *r* are as a rule doubled: see ll 1, 3, 5, 9, 10, etc. The following are some of the exceptions to this doubling: l 1, *-sannaritu-*, l 7, *-chahia-*, l 10, *-nur=mahā-*, l 17, *gartā*. *Ohha* is not doubled in *-brahmachārīchhēdē* in l 11, even though the doubling is required by phonetic rules, and in *dānān=chhīēyō=* in l 25. No distinction is made between *b* and *v* (ll 10, 12, 13, 15 and 22), the only exception, perhaps, being *-brahma-* in l 11.

The plates record the grant of a plot of ground equal to one *hala* in extent, in the village of Siddhārtthaka, to Tampusāśarma-Dīkshita, a resident of Ērandapalī, who was a student of the *Riqiēla* (Bahvricha), well versed in the Vēdas and Vēdāṅgis, and belonged to the Udavāhī *gōtra* (ll 11-13). The donor was the king Dēvēndravarmān, son of Gunāinava, a member of the Gāṅga family and a devout worshipper of Mahēśvara (l 9). The passages which eulogise the king and his family are almost identical with those of the Chicacole plates<sup>4</sup> and do not require further comment.

The grant was made during the Dakshināyana (Winter Solstice) on the 5th day of the dark fortnight of the month of Śrāvana, in the 195th year of the victorious reign expressed both in words and numerical symbols. If this refers to the Gāṅga era, in which almost all

<sup>1</sup> *Fp Ind*, Vol III, p 130 f<sup>2</sup> *Fp Ind*, Vol III, p 17 f<sup>3</sup> *Ind Ant*, Vol XVIII, p 161 f<sup>4</sup> *Lp Ind*, Vol III, pp 131 f

the Eastern Gāṅga copper-plate grants are dated, the date of the Siddhāntam plates would be twelve years later than the Chicacole plates of the same king.

The writer or composer of the grant was Madanāṅkura-Pallava, son of Mātrichandra of the Apūrvanata family, living in Ērandapali. He may possibly have been a brother of Pallavachandra of the same family who wrote the Chicacole plates. The *purōhita* Chharam-panandīśarma, who communicated the order of the king, perhaps corresponds to the *ājñapti* of other grants.

With respect to the localities mentioned in the plates, it is to be remarked that the village Siddhārtthaka, like Tāmaracheru (or Tāmaracheruva) of the other Gāṅga plates, is mentioned as being situated in the district of Varāhavartanī. Dr Sten Konow in his paper on the Madras Museum Plates of Vajrahasta III says that Tāmaracheruva and its hamlet Vātaka "should be looked for in the neighbourhood of Chicacole"<sup>1</sup>. In that case, the village Siddhārtthaka, which is referred to also in the Achyutapuram plates of Indravarma,<sup>2</sup> may be identified with Siddhāntam near Chicacole, where the plates were discovered. The district Varāhavartanī is probably the region between the Vamśadhārā and Nāgavali.<sup>3</sup>

The word *adhikṛita* applied to the writer and the *akhaśālīn* would point to the fact that there were special officials entrusted with the work of drawing up these documents and engraving them.—The parenthetical clause *grīshma-ūdakam*, etc., in l 12, is interesting as indicating how much the farmers depended upon irrigation works. The plot of land which is the subject of the grant is stated to have included a water course and a house site.

#### TEXT<sup>4</sup>

##### First Plate

- 1 श्री<sup>5</sup> स्वस्ति [॥\*] सकलवसुमतीतलतिलकायमान<sup>6</sup>सर्वर्तुसुखरमणीयाद्विजयव-
- 2 तक्षनिङ्गनगरवासकाग्रहेन्द्राच<sup>7</sup>लामलशिखरप्रतिष्ठितस्य चराच-
- 3 रगुरो[\*] सकलभुवननिर्माणीकसूचधारस्य भगवतो गोकर्ण<sup>8</sup>स्वामिन-
- 4 चरणकमलयुगलप्रणामादिगलितकलिकलङ्घो गाङ्गामलकुल-
- 5 तिलको निज[नि]स्त्रि<sup>9</sup>धारोपार्जितसकलकलिङ्गाधिरान्य[\*] प्रविततचतु-
- 6 रुदधितरङ्गमालामेखलावनितलामलयशा(:) अनेकाहवसङ्घो[भ]ज-
- 7 नितजयशब्द[\*]<sup>10</sup> प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्ज-

##### Second Plate, First Side

- 8 रीपुञ्जरञ्जितचरणक्षेममहेश्वरो मातापितृपादानुध्यातो नयविनयदय[।]-
- 9 दानदाक्षिण्यशौच्यै<sup>11</sup>दार्ढ्यसत्यत्यागादिगुणसम्पदामाधारः श्रीगुणार्णवसु-

<sup>1</sup> *Ep Ind*, Vol IX, p 95

<sup>2</sup> *Ep Ind*, Vol III, p 128, l 8 of the text

<sup>3</sup> See also Mr G V Ramamurti's paper on the Nādagam Plates of Vajrahasta (*Ep Ind*, Vol IV, p 183 f), which contains valuable information on the localities mentioned in the grants of the Gāṅga kings of Kalinga

<sup>4</sup> From the original plates and a set of ink impressions supplied by Mr H Krishna Sastry

<sup>5</sup> Expressed by a symbol in the original

<sup>6</sup> In his article on the Chicacole plates (above, Vol III, p 130 f) Prof Hultzsch inserts unnecessarily the ablative case ending *āt* after *tīlakāyamaṇa*

<sup>7</sup> Read °चक्रा°.

<sup>8</sup> Read गोकर्णस्वामिन-

<sup>9</sup> Read °निस्त्रिंश°

<sup>10</sup> Read °शब्द

<sup>11</sup> Read °गुणार्णवसु°

- 10 नुर्महाराज[:\*] श्रीमान्देवेन्द्रवर्मा वराहवर्त्तन्यां सिद्धार्थकग्रामे सर्वसमवेता-  
न्कुटुम्बिन<sup>1</sup>-  
11 स्समाज्ञापयत्यस्ति<sup>2</sup>[1\*] विदितमस्तु <sup>3</sup>भवतामस्माभिर्न<sup>4</sup> चचारिच्छेदे<sup>5</sup> हलस्य भूमि-  
12 <sup>6</sup>दकस्मार्गं(:)निवेशनसहिता ग्रीष्मोदकं कुटुम्बै<sup>7</sup>स्तुल्यमेरण्डपलिवास्तव्यायो-  
13 द्वाहिसगोत्राय वेदवेदाङ्गपारगाय <sup>8</sup>वह्वजसत्रह्यचारिणे तम्परशर्मदीक्षिताय  
14 दक्षिणायने <sup>9</sup>उदकपूर्वन्ममत्तस्तेनापि प्रतिगृह्य भ्राते यज्ञशर्मणे <sup>10</sup>चतुर्थोद्गी द-  
15 तस्तदेव<sup>11</sup> ज्ञात्वास्योपभुञ्जत<sup>12</sup> क्षुरिवाधा<sup>13</sup> न <sup>14</sup>कार्या[त्स]मन्ताङ्गमेस्त्रीमालिङ्गानि<sup>15</sup> लि-

*Second Plate, Second Side.*

- 16 ख्यन्ते [1\*] पश्चिमोत्तरकोणे <sup>16</sup>वाय[व्याम्पाषा]ण[:] पूर्वे तूर्ष्कङ्करकवृक्षस्ततो[क्ते]-  
दस्य<sup>16</sup> पू-  
17 वै दक्षिणेन गता गतास्ततो<sup>17</sup> पाषाणोपरोपि पाषाणस्तस्य दक्षिणे द-  
18 क्षिणपूर्वकोणे पाषाणस्तस्य पश्चिमे चिञ्चास्ततो पश्चिमे पश्चिमादक्षिण-  
19 कोणे<sup>18</sup> पाषाणस्तस्योत्तरीत्तरं पाषाणो<sup>19</sup>स्ततो तट्टाकालीमूले पाषाणेति<sup>20</sup> ॥  
20 भविष्यतश्च<sup>21</sup> राज्ञ<sup>22</sup>ज्ञापयति [1\*] मा भू [वि]फलशङ्का क्षुरदत्ते-  
21 ति पार्थिवा[: 1\*] स्वदानात्फलमानन्त्यम्परदानानूपालने<sup>21</sup> । व्यासगीता-  
22 श्चात्त श्लोकानि<sup>23</sup> भवन्ति ॥ <sup>24</sup>बहुभिर्वसुधा दत्ता<sup>24</sup> राजभिस्सगरादिभि[1\*][1] य-  
23 स्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥\*] <sup>25</sup>प्रष्टिस्वर्षसह[सा]-

*Third Plate.*

- 24 णि स्वर्गे मोदति भूमिद[: 1\*] आक्षेप्ता चानुमन्ता च तान्येव नरके  
वसेत् [1] स्वद-

<sup>1</sup> Read °कुम्बिन-

<sup>2</sup> Read भवताम°.

<sup>3</sup> Read °रिच्छेदे

<sup>4</sup> Read कुटुम्बै°

<sup>5</sup> Read उदकपूर्वं सम्पत्°.

<sup>6</sup> Read °देव

<sup>7</sup> Read कार्या । सम°.

<sup>8</sup> Read वायव्या पा°

<sup>9</sup> Read गतां तत

<sup>10</sup> Read पाषाणस्ततस्तटाकपात्री°. For the term तटाकपात्री see the Achyutapuram plates (*Ep Ind*, Vol III,

p 128, ll 15, 16)

<sup>11</sup> Read पाषाण इति.

<sup>12</sup> Read श्लोका

<sup>13</sup> Read दत्ता

<sup>2</sup> The syllable त्य is corrected from त्वि Read °ज्ञापयति

<sup>4</sup> Read °नृक्ष°

<sup>6</sup> Read °दकस्मार्गंनिवे°

<sup>8</sup> Read वह्वजसत्रह्य°

<sup>10</sup> Read चतुर्थोद्गी

<sup>12</sup> Read धाधा.

<sup>14</sup> The syllable मा is inserted below the line

<sup>16</sup> Read ततोच्छेद°

<sup>18</sup> Read पश्चिमदक्षिण°.

<sup>21</sup> Read °नुपाखने.

<sup>23</sup> Read भविष्य° Read बहु°

<sup>25</sup> Read षष्टि°.

1

1. ...  
 2. ...  
 3. ...  
 4. ...  
 5. ...  
 6. ...

11 a

8. ...  
 9. ...  
 10. ...  
 11. ...  
 12. ...  
 13. ...  
 14. ...

11 b

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18

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ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

24

26

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- 25 तां परदत्ताम्बा<sup>1</sup> यत्राद्रक्ष युधिष्ठिर [I\*] मही<sup>2</sup> महिमताञ्छेष्ट<sup>3</sup> दा[ना\*]ञ्छेयो-  
 26 नृपालनमित्येरण्डपल्यामपूर्वनटान्वये मातृचन्द्रसनुधिक्ष<sup>4</sup>-  
 27 तत्रोमदनाङ्गुर(स्य)पलवेन<sup>5</sup> लिखित<sup>6</sup> पुरोहितकरम्पनन्दि-  
 28 शर्मङ्ककधित्तान्नया प्रवर्द्धमानविजयर[I\*]ज्यसम्बकरशते<sup>7</sup> पञ्च-  
 29 नवते 100 90 5 आवणकृष्णादिने पञ्चमे [द\*]तः ॥ <sup>10</sup>शङ्करसुनु उ-  
 30 ल्कीर्ण<sup>11</sup> शासन <sup>12</sup>अधीकृतनगनअखशालिभोडना इति(°) ॥ ८ [II\*]

TRANSLATION <sup>13</sup>

(Line 1) 'Om Hail' From (*his*) victorious residence (*vāsaka*) at (*the city of*) Kalinganagara, which is the ornament of the whole earth (*and*) which is pleasant on account of (*the simultaneous existence of*) the charms of all seasons,—the illustrious *Mahārāja Dēvēndravarmān*, son of the illustrious *Gunārṇava*,—from whom the impurities of the *Kālī* (*age*) have disappeared by (*his*) obeisance to the two *Lotus*-feet of the divine (*god*) *Gōkarnnasvāmīn*, the lord of the animate and inanimate (*creation*), the sole architect for the creation of the whole universe, who is established on the spotless summit of mount *Mahēndra*; —who is the ornament of the spotless race of the *Gāngas*, who has acquired by the edge of his own sword the overlordship (*ādhirājya*) of the whole (*country*) of *Kalinga*, whose spotless fame is spread over the surface of the earth,<sup>14</sup> girt by the waves<sup>15</sup> of the four oceans, who had caused the cry of 'Victory!' (*to resound*) in the turmoil of many battles, whose feet are reddened by the dense clusters of the light of the crest jewels of the entire circle of feudatories, who have been prostrated by his prowess, who is a devout worshipper of *Mahāśvara*, devoted to the feet of (*his*) parents, and a receptacle of a wealth of virtues like prudence, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness and liberality,<sup>16</sup>—addresses the (*following*) order to all the assembled cultivators of the village *Siddhārthaka* in (*the district of*) *Varāhavartanī* —

(l 11) Be it known to you that we have given with (*libations of*) water one *hala*<sup>17</sup> of land, including the water course and the house site, (*situated*) in the *Brahmachārīn* quarter (*chhēda*) (*of this village*)—the water during the summer (*months being enjoyed*) equally with the (*other*) families—during the (*sun's*) progress to the south (*dakṣiṇāyana*), to *Tampai-śarma Dikṣita*, resident of *Ērandapālī*, belonging to the *Udayāhī-gōtra*, a student of the *Rig-Vēda* (*Bahurīcha*) and well versed in the *Vēdas* and *Vēdāngas* And he having received it, has assigned a fourth share to (*his*) brother *Yajñāśarma* Having known this, therefore, there should be no obstacle put in (*the way of*) his enjoyment (*of the same*) The marks of the

<sup>1</sup> Read °दत्ता वा<sup>2</sup> Read °मताञ्छेष्ट दानाञ्छेयो°.<sup>3</sup> Read मनुनाधि°<sup>4</sup> Read लिखित<sup>5</sup> Read °सवरस°<sup>6</sup> Read °तकीर्ण°<sup>7</sup> By Dr V Sukthankar, Ph D<sup>8</sup> The word *mālā* only denotes *bāhulya*<sup>9</sup> Thus far the contents of our grant are almost identical with the beginning of the *Chicacole Grant* (*Ep Ind*, Vol III, p 130 f)<sup>10</sup> The word *hala* means a ploughshare, but is also used to denote a measure of land In the latter case it represents the amount of land which can be conveniently ploughed or rather cultivated with the help of one plough<sup>11</sup> Read मही<sup>12</sup> Read °पालनमित्ये°<sup>13</sup> Read °पलवेन<sup>14</sup> Read °शर्मङ्ककधिता°.<sup>15</sup> Read °सुनुना<sup>16</sup> Read अधि°.<sup>17</sup> *Ep Ind*, Vol III, p 131, note 10



boundaries on all sides of the (*piece of*) land are (*here*) written (*down*) In the north-western corner in the north west a stone, in the east a . *karaka* tree, thence to the east of the *chhēda*,<sup>1</sup> the trench running towards the south, then a stone and (*then*) another stone, to the south of it, in the south-eastern corner, a stone, to the west of it tamariud trees, thence to the west, in the south-western corner, a stone, (*then*) after that stones in constant succession,<sup>2</sup> then at the foot of the bund (*pālī*) of the tank, a stone

(1 20) And (*the king*) makes the (*following*) request to future kings Cherish not, ye Kings, the illusion that it is useless (*thinking thus is*) the gift of another<sup>1</sup> The merit of protecting the gift of others is infinitely greater than that of one's own gift<sup>1</sup>

(1 21) There are the following verses sung by Vyāsa on this point

[Three of the customary verses]

(1 26) This (*edict*) was written by the officer, the illustrious Madanānkura Pallava, son of Mātichandra, of the family of Apūṣṣmatī (*living*) in Ērandapālī by the order (*of the king*) communicated by the Purōhita Chharampauandī-śarman, (*given*?) in the year one hundred and ninety-five—(*in symbols*) 100 90 5,—of the victorious and progressive reign on the fifth day of the dark fortnight of Śrāvana

(1 29) (*The edict*) was engraved by the keeper of records (*akhaśālīn*) Nagana Bhōi, son of Śankara

## NO 20—GAGAHĀ PLATES OF GOVINDACHANDRA OF KANAUJ SAMVAT 1199

By LIONEL D. BARNETT

These plates, of which the contents are here published for the first time, were obtained by Mr A C L Carlleyle at the village of Gagahā, and passed from him in 1887 to the Trustees of the British Museum, where they are now preserved in the Department of Oriental Printed Books and Manuscripts, with the number 'Indian Charters 17' A cursory account of them is given by Mr Carlleyle in vol xxii of the *Archæological Survey of India*, p 59 f, and a paper on their date by Professor Kielhorn appeared in the *Indian Antiquary*, vol 18, p 20 f (cf his *List of Northern Inscriptions* in this journal, vol 5, App No 119) Mr Carlleyle describes Gagahā as lying on the western side of the river Rāptī, about twenty-one miles south of Gorākhpur This rather vague specification seems to suit best the village of that name situated in the *tappā* of Gagahā in Bānsgaon *tahsīl*, which is served by the post-office at Kōī-Rām—The record consists of two copper plates, with their edges turned up, and with holes for a ring, which is now wanting, evidently they were intended to fit one into the other They are fairly well preserved One of them measures about 17½ inches in width and 10½ inches in height, the other is slightly smaller, so as to fit into the larger The writing is on one side only of each plate—The character is an early Nāgarī, very similar to that given in Buhler's Plate V, col xx The letters are well shaped, their height is from ⅔ inch to ⅞ inch—The language is Sanskrit As the nine introductory stanzas are known from the Kamrah plates published in this journal (vol 4, pp 100, 118), nothing need be said of them In the remaining part there are a few points of interest From a lexical point of view we may

<sup>1</sup> This must refer to the *Brahmachārī(c)chēda* mentioned in l 11 of the text.

<sup>2</sup> This is, I suppose, to be understood in the sense that from the point last mentioned the boundary line was marked by a regular succession of stones.

notico *kāchha-bhūmī* and *vāgara-bhūmau*<sup>1</sup> (both in l 14), *nālu*, a measure of land<sup>2</sup> (ib), and *pāmcha*, also a measure of land (ib) In respect of orthography we may remark a very frequent confusion between *s* and *ś*, besides some other irregularities due to vernacular pronunciation, such as *v* for *b* (throughout), *liṣhita* for *likhita* (l 17), *śēsharam* for *śēkharam* (l 21), *jāchatē* for *yāchatē* (l 28), *tāmura* for *tāmra* (l 34) The grammar in the prose portion is sometimes irregular, thus in ll 22-23 we have a dative singular in apposition with a locative plural (*Śrīvatsa-gōtrāya* <sup>°</sup>*tripraīarāya* . . . <sup>°</sup>*sākhinē* <sup>°</sup>*paurāya* . <sup>°</sup>*putrāya* . . . *ēshu vrāhmanēshu*), as the indirect object of *pradattō* (l 24)<sup>3</sup>

This irregularity is partly explained by the fact that the names of the donees in l 23, as they now stand on the plate, are not what was written there in the first instance the original writing has been punched out, and the present three names substituted The nominative <sup>°</sup>*nadī* in l 20 for the locative is a mere blunder

The contents of the inscription are, as usual, a grant of an estate to Brāhmins, and may be analysed as follows First after the opening verse come nine stanzas (ll 1-10) praising Yaśōvigraha (v 2), his son Mahichandra (v 3), his son Chandradēva, a mighty warrior, who possessed himself of the monarchy of Gādhīpura (Kanauj), protected Kāśī, Kuśika, Uttara-Kōsala, and Indrasthānīyaka, and bestowed very many *tulā-purushas* on Brāhmins (vv 4-5), his son Madanapāla, likewise a great man of war (vv 6-7), and his son Gōvinda-chandra, who captured the elephants of "nine kings" (vv 8-9)<sup>4</sup> Then follows the grant proper, in prose (ll 10-25), which informs us that in the reign of the above mentioned Gōvinda-chandra, with his approval the *maharājaputra* Rājyapālādēva granted certain estates in the Hathaunda pattalā, in the Samvat year 1199, to three Brāhman brothers, Dēvarāma, Bhūpati and Śrīdhara, while he was in his camp at Gumjhadagrāma Then come eleven verses exhorting to the maintenance of this grant (ll 25-34), and a final statement that the document was drawn up by the *karanika* Vivika, or Bibika (l 34)

The details of the date (l 19) are Samvat 1199, the eleventh *tithi* in the bright fortnight of Phālguna, and *Śanau*, "on Saturday" Professor Kielhorn has shown that the year is Vikrama-samvat 1199 expired (either northern or southern), when the given *tithi* Phālguna śukla 11 ended at about 13 hours after mean sunrise (for Ujjain) on Saturday, 27 February, A D 1143<sup>5</sup>

None of the places mentioned in the document can be identified with any approach to certainty, unless it be Gumjhada, which may be the same as the modern Gunjhai, in the *tappā* of Kaimant, *tahsīl* Bānsgaon, near Belghāt

## TEXT<sup>6</sup>

### First plate

- 1 Ōm<sup>7</sup> <sup>8</sup>Akunth ōtkantha-Vaikuntha-kantha-pītha-luṭhat-kaiśah | samāmbhah surat-  
ārambhiḥ sa Śvī(Śrī)yah śvī(śrī)yaś=stū vah || [1"] <sup>9</sup>Āsīd=aśīta dyuti-  
vamsa(śa)-jāta-kalmāpāla-mā-

<sup>1</sup> *Kāchha* may be connected with *kachchha*, and mean "riverside", *vāgara* is possibly the same as the Hindi *bāgar*, "hedge"

<sup>2</sup> See above, vol V, p 113, vol VII, p 87, vol X, p 19

<sup>3</sup> On the use of the locative after verbs of giving, see Speyer, *Vedische und Sanskrit Syntax*, § 81 b

<sup>4</sup> The nine kings are not named very likely the text only means the kings of the *nava khanda* or *nava rājya*, the nine divisions into which Jambūdvīpa was divided by the Hindu geography

<sup>5</sup> See his examination of this date in *Ind Ant*, vol XVIII, p 21, and vol XIX, p 23, No 7

<sup>6</sup> From the original plates

<sup>7</sup> Denoted by a symbol

<sup>8</sup> Metre Ślōka (Anushtubh)

<sup>9</sup> Metre Trishṭubh Upajāti, of the Indravajrā order throughout

- 2 lāsu divam gatāsu | sākshād=Vivasvān=iva bhūri-dhāmnā nāmuā Yasō(śō)-  
vīgraha ity=udārah || [2\*] <sup>1</sup>Tat-sutō=<sup>2</sup>bhūn=Mahichandraś=chandra-dhāma-  
nibham nījam | yēn=āpāram=akūpā-
- 3 ra-pārē vyāpāritam yaśah || [3\*] <sup>3</sup>Tasy=ābhūt=tanayō nay-auka-rasikah krānta-  
dvishan-mandalō vidhvast-ōddhata-vira-yōdha-tūmra[h\*] śrī-Chandradēvō nripah  
|| (i) yēn=ōdāratara-pra-
- 4 tāpa-sa(śa)mit-āsēsha-praj-ōpadravam śrīmad-Gādhupur-ādhirājyam=asamam dōr-  
vīkramēn=ārjūtam || [4\*] <sup>4</sup>Tirthānī Kāsi-Kusik<sup>5</sup>-Ōttara-Kōśa(sa)l-Ēndra-  
sthānīyakānī pari-
- 5 pālayat=ābhigamya [1\*] hēm-ātma-tulyam=anisa(śa)m dadatā dvijēbhyō yēn=ānkītā  
vasumati satasas<sup>6</sup>=tulābhīh || [5\*] Tasy=ātma-jō Madanapāla iti kshītindra-  
chūdāma-
- 6 nī=vvijayatō nīja-gōtra-chandrah | yasy=ābhishēka-kalas(ś)-ōllasitāh payōbhīh  
prakshālītam Kale(lī)-raja-patalam dharitryāh || [6\*] <sup>7</sup>Yasy=āsīd=vi-jaya-  
prayāna-śa(sa)-
- 7 mayē tung-āchal-ōchchais-chalan-mādyat-kumbhī-pada-kram-āsama-bhara-bhrasya(śya)n-  
mahī-mandalē | chūdā-ratna-vibhūna-tūlu-galita-styāt(n)-ās[rī\*]g-udbhāsītah Śēshah  
pēsha-yasā<sup>8</sup>-
- 8 d=iva kshapam=asau krōdē nilin-ānanah || [7\*] <sup>9</sup>Tasmād=ajāyata nīj-āyata-  
vā(bā)hu-vallī-va(ba)ddh-āvaruddha-nava-rāja-gajō narēndrah | sāndr-āmrita-  
drava-muchām prabhavō gavām yō Gō-
- 9 vīndachandra iti chandra iv=āmvu(mbu)rāsēh || [8\*] <sup>10</sup>Na katham=apy-  
alabhanta rana-ksh[a\*]mās=tisrīshu dikshu gajēn=atha Vajrinah | kakubhī  
vabhvamur<sup>11</sup>=Abhramu-vallabha-pratibhatā iva ya-
- 10 sya ghatā-gajāh || [9\*] Sō=yam ma(sa)masta-rāja-chakra-samsēvita-charanah || sa  
cha paramabhattāraka-mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-nīja-  
bhuj-ōpārjita-śrī-Ka-
- 11 nyakuvj(bj)-ādhipatya-śrī-Chandradēva-pād-ānudyātā- | pa[īa\*]mabhattāraka  
mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-śrī - Madanapāladēva - īād-  
ānudyātā- | paramabhattāraka-
- 12 mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)r-āsya(śva)pati-gajapati-narapati -  
rāja-tray-ādhipati-vividha-vidyā-vichāra-Vāchaspati-śrīmad-Gōvīndachandradēva-
- 13 pāda-padma-sammatyā samasta-rāja-prakriy-ōpōta-mahārājaputra-śrīmad-Rājyapāladēvō  
vijayī || Hathaunda-pattalāyām | Kundalagrāma-pāśchimē Vichhāmtilā-
- 14 pūrvvō madhya-kāchha-bhūmī | pā[m\*]cha-chatushtayam=adhika-nālu pāmch=  
ēnkē=pī nālu 5 | Luthā<sup>12</sup>-Gaggētā<sup>13</sup>-pūrvvō upari-vāgara-bhūmau pāmcha-  
dvēdaśam=ankē=pī pāmcha 12 grāma-kshētrayōr=nī-
- 15 yāsīnō akhila-janapadān=upagatān=apī cha rāja-rajñī-yuvarāja-mamtri-purōhita-  
pratihāra-sēnāpati-bhāndāgarik-ākshapatalika-

<sup>1</sup> Metre Ślōka (Anushtubh)

<sup>2</sup> The *avagraha* is written, in a form resembling the numeral 3.

<sup>4</sup> Metre Vasantatilakā, the same in verse 6

<sup>6</sup> Read *satasas*=

<sup>8</sup> Read *-yasā*=

<sup>10</sup> Metre Dravilambitā

<sup>11</sup> Read *abhramur* [For *lakulha abhramur* (cor) ?—F W T]

<sup>12</sup> A stroke has been recently added at the bottom of the *f*, converting it into a *h*, apparently in order to identify the name with that of Gaggētā

<sup>3</sup> Metre Śārdūlavikrīditā

<sup>5</sup> Read *Kāsi-Kusik*-

<sup>7</sup> Metre Śārdūlavikrīditā.

<sup>9</sup> Metre Vasantatilakā

<sup>13</sup> Or perhaps *Luthā*.

- 16 bhishag-naimittik-āntahpurika-dūta-kari-turaga-pattan - ākara - sthāna - gōkul - ādhikāri -  
purushāu=ājñāpyati vo(bō)dhayaty=ādīsa(śa)ti yathā vidita-
- 17 m=astu bhavatām yath=ōpari-līhita<sup>1</sup>-grāmah sa-jala-sthala-lōha-lavan-ākara-sa-  
matsy-ākara-sa-garitt-ōshara-sa-madhūka-chūta-vana-vitapa-vātka-tṛi-

Second plate

- 18 na-yūti-gōchāra-paryantah s-ōrddh[v\*]-ādhas chatur āghāṭa viśuddhah s[v\*]a-simā-  
paryantah || sam(m)vatsarēshv=ēkādaśa-sa(śa)tēshu nava-navaty-adhikēshu  
Phālgunō mā-
- 19 si su(śu)klī-pakshō ēkādasāyām<sup>2</sup> tithau Sa(śa)nadinō yatr=ānkō=pi  
sam(m)vat 1100 Phālguna su di 11 Sa(śa)nau || ady=ēha  
Gumjhadagrām-āvāsita-śi-
- 20 mad-Rājyapālādēva-katakō \* \* tō Trivēnya-nadi<sup>3</sup> snātpā(tvā) vidhivan=mantra-  
dēva-muni-manuja-bhūta-pitri-ganāms=tarppayitvā tūmra-patala-pāta-
- 21 na-pṛtu - mahasam=Ushparōdi(ch)sham=upasthāy=Anushadhipati - śākala - śēsha(kha)iam  
samabhyāchchya tribhuvana-vrā(trā)tur=Vāsudhvasya pūjām vidhāya havishā  
Havi-
- 22 rbhujam hutvā mātā-pitrōr=ātmanas=cha pulya(nya)-yasō(śō)-bhivriddhayō<sup>4</sup> ||  
Śiivatsa-gōhāya | Gargga-Bhāggava-Ch[y\*]avana-tripravarāya | Yajurvvēda-  
sā(śā)khinō Thakura-śi-Mahi-
- 23 dhara-pautrāya | Thakura-śi Jasarāma-putrāya | Thakura-śri-Dēvarāma-Thakura-  
śri-Bhūpat[ī\*]-Thakura-śri-Śrīdhara | ēshu vrā(brā)hmanēshv=asmābhīr=  
ggōkarṇa-kaśalatā-pūta-karatal-ōdaka-pū-
- 24 rnaa(rvva)m=ā-chandr-ārkkam yāvat(ch)=chhāśa(sa)nikṛitya pradattō matvā yathā-  
diyamāna-bhāgabhogakara-pravanikara-jalakara-gōkara-turushkada(da)mda - prabhrīti-  
samast-ā-
- 25 dāyān=ājñāvidhēyibhūya dāsyath=ēti || Bhavanti v(ch)=ātra dharmm-ānusa-  
(śa)msinah ślōkēh | <sup>5</sup>Bhūmim yah pra[tī\*]grīhnā(nā)ti yas=cha bhūmim  
praya[ch\*]chhati | ubhau
- 26 tau punya-karmmēnau niyatam svargga-gāminau || Sa(śa)mksam bhadra-  
āsana[m\*] chhatram var ēsvā(śvā) vara-vāraṇāh | bhūmi-dānasya chihnanī  
phalam=ētat=Paramdara ||
- 27 Va(ba)hubhīr=vvasudhā bhuktā rājabhīh Sagar ādibhīh | yasya yasya yadā  
bhūmis=tasya tasya tadā phalam || <sup>6</sup>Sarvvān=ōtāna(n) bhāvīnaḥ pārtthivēm-  
drān=bhū-
- 28 yō bhūyō jā(yā)chatō Rāmabhadrah | sāmānyō=yam dharmma hētū<sup>7</sup> nripānām  
kālc kālc pālaniyō bhavadbhīh || <sup>8</sup>Shashtim varsha-sahaśrā(srā)ṇī svarggō  
vasa-

Read *likhita*. The *ta* is added below the line

[For *Trivēnī nadyām*?—F W T]

<sup>5</sup> Metre Ś'ōka (Anushtubh), the same in the following two verses

<sup>6</sup> Metre Sālīni

<sup>8</sup> Metre Ślōka (Anushtubh), the same in the next four verses

<sup>2</sup> Read *ēkādasāyām*

<sup>4</sup> This is an Anushtubh line, perhaps by accident

<sup>7</sup> Read *-sētur*

- 29 ti bhūmi-dāh | ā[ch\*]chhet[t\*]ā ch=ānumantā cha tāny=eva narakam vrajēt  
 || Gām=ekām svarnam=ekam<sup>1</sup> bhūmēr=apy=ekam=amgulam | haran=narakam=  
 āpuṭi yāvad=ā-bhūta-sam-
- 30 plavam || Tadāgānām sahaśrē(srē)na aśvamādhā-sa(śa)tūna cha | gavām kōti-  
 pradānēna bhūmi-harttā na su(śu)dhyati || Sva-dattām para-dattām(m)=vā  
 yō harēta vasundhāiām |
- 31 sa viśtā(shthā)yām kṛimī[r\*] bhūtvā pītribhi[h] saha majjati || Vāri-  
 hīnēshv=aranyēshu śushka-kōtara-sā(śā)yinah | kṛishṇa-sarppās=cha jātā(ya)ntō  
 yē syu[r] vra(bra)hma-sva-hā-
- 32 rinah || <sup>2</sup>Yān=iha dattāni purā naiṇdrar=dānāni dharmmāni yasī(śa)skarāni |  
 ni[ī\*]mālya-vānta-pratimāni tāni kō nāma sādhuḥ punar=ādadita ||
- 33 <sup>3</sup>Vāt-ābhra-vibhramam=idam vasudh-ādhipatyam āpāta-mātra-madhuṇiṣṭ viśhay-  
 ōpabbhōgāh | pr[ā\*]nās=trin-āgīa-jala-vi(bi)ndu-samā narānām |<sup>4</sup> dharmmah  
 sakhā param=abō
- 34 para loka-yānēti<sup>5</sup> || Likhitam ch=ēdam tāmra-pattakam karanika-Thakura-śrī-  
 Vivikēn=ēti ||<sup>6</sup>

### No 21 —SRIRANGAM PLATES OF MADHAVA-NAYAKA SAKA-SAMVAT 1343

By T A GOPINATHA BAO, M A, TRIVANDRAM

The subjoined inscription is engraved on three copper-plates which, though all of them have a hole in the middle of their left margin, have no connecting ring. The plates belong to the Ranganātha temple at Śrīrangam and were obtained on loan by me<sup>7</sup>. From an impression taken under my supervision the inscription is edited below.

The preservation of this document is good, it is written in the Telugu alphabet but the language is Sanskrit. It belongs to the time of Mādhava Nāyaka (l 39) or Rājārāja Mādhava-Bhūpāla (l 16 f), son of Śingabhūpāla by his wife Annamāmbā (ll 10-12), and is dated in the Śaka year 1343, corresponding to the cyclic year Plava (ll 2-5). On the second *tithi* of the dark fortnight of the month Śrāvana, Mādhava Nāyaka granted the *agrahāra* of Torlūri under the name of Śrīrangapura to the god Ranganātha of Śrīrangam. Regarding the date the Honourable Diwan Bahadur Mr. L. D. Svāmikkannu Pillai writes: "The date Ś. 1343, Śrāvana bahula 2 Budhavāsi = Wednesday, 16th July A D 1421, the cyclic year Plava = Ś. 1343 (expued), on which day Śrāvana bahula 2 ended at about 42 *ghaṭikās* after mean sunrise. There were two Śrāvanas in this year, and the present date fell in the first or *adhika* Śrāvana, while the bahula 2 of *nija* Śrāvana fell on Friday, 15th August A D 1421."

The name of Mādhava Nāyaka's father Śingabhūpāla is known from other sources. In his report on the search for Sanskrit and Tamil manuscripts for 1896-7 the late Professor M. Śeshagiri Śāstri, M A, while describing the Sanskrit work on *Alamkāra* named *Rasārṇava-sūdhākara*, writes that "It was composed by Śingabhūpāla, who was called Sarvajña on

<sup>1</sup> Unmetrical, the usual form is *Svarnam=ekam gām=ekām*

<sup>2</sup> Metre Triśtubh Upajāti, of the Indravajrā order throughout.

<sup>3</sup> Metre Vasantatilakā

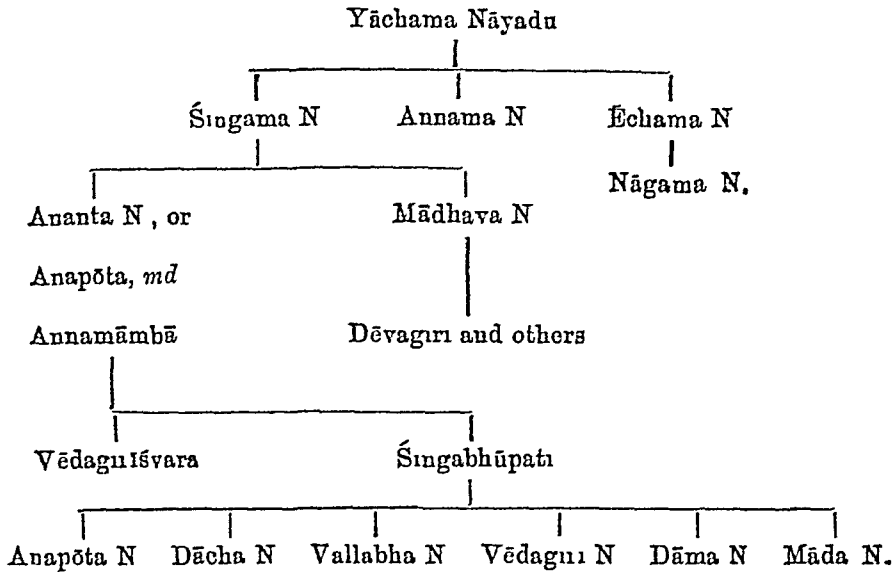
<sup>4</sup> The *danda* is superfluous

<sup>5</sup> Read *-yāna itī*

<sup>6</sup> Here follows on the plate an ornamental design, a double *danda*, the curved symbol sometimes representing *ōri*, and another double *danda*

<sup>7</sup> It forms No 24 of Appendix A of the Assistant Superintendent of Archaeology's Annual Report for 1905-6,

account of his great scholarship<sup>1</sup> . . . . . In the Rēcharla family there was a prince named Yāchama Nāyadu, who was learned and wealthy. He fought a battle with the Pāndya king and became victorious. He was styled Khadga-Nārāyana on account of his prowess. His wife was called Pōchamātā. He had three sons named Śingama Nāyaka, Annama Nāyaka and Ēchama Nāyaka. While the eldest brother was ruling over the kingdom very ably and powerfully, the youngest, Ēchama Nāyaka, distinguished himself for his courage and got a son named Nāgama Nāyaka, who acquired the titles of Rāhuttarāya and Kathāmrīya. Śingama Nāyadu had two sons named Anapōta, called also Ananta Nāyadu, and Mādhava Nāyadu, the latter of whom had many sons, of whom Dēvaguṇi was the most important. The elder (son Anapōta of Śingama) succeeded to the throne and on account of his valour obtained the title of Sōmakula-Paraśurāma. He constructed steps over the mountain Śrīśaila for the benefit of the pilgrims (going) to the sacred shrine of Śiva under the name of Mallikārjuna situated on (its) summit. His wife was called Annamāmbā, and she gave birth to two sons, who were named Vēdaguṇīśvara and Śingabhūpati.



The king Śingama Nāyadu lived prosperously with his six sons and settled in a town called Rājāchala (Rācha-Londa), which was the capital of his ancestors, and ruled over the country between the Vindhya mountains and the hill Śrīśaila, which is situated in the Kurnool District.”<sup>2</sup>

Later on, he adds that “Śingama Nāyadu flourished about 1330 A D and was called Sarvajña on account of his vast learning and was a great patron of learning. He also patronised Telugu poets, such as Bammera Pōtarāzu who translated the Sanskrit *Śrībhāgavata* into Telugu, and Śrīnātha, who translated the *Narshadha* into the same language. The latter composed a poem called *Bhōgūnīdandakamu* in honour of the Rāja.”

<sup>1</sup> इति श्रीमण्डलाधीश्वरश्रीधनपीतनरेन्द्रेन्दनन्दनवल्लभसुजवलभीमश्रीशिशुभृपालविरचिते रसार्थवसुधाकरनामि  
नाय्यालङ्कारमाञ्चे . . . . .  
is the colophon of one of the chapters of Śingabhūpāla's work.

<sup>2</sup> Prof M Seshagiri Sastri's Report on the search for Sanskrit and Tamil Manuscripts for the year 1896-97, pp 79

"In a Vaishnava sectarian work called *Guruparamparāprabhāra* Nainārāchārya, the son of Vēdānta-dēśika, is stated to have gone, as already stated, to the court of Śingama Nāyadu and defeated Śākalyamalla, who was the author of the *Udānarāghava*, and established the Vaishnava religion. In the commentary called *Ratnapēṭikā* on the *Subhāshitanīvi*, a didactic poem which, it is said, Vēdānta-dēśika composed in imitation of the *Subhāshitutrīsatī* of Bhartṛihari, the author says that the poem was composed for Śingama Nāyadu and, after finishing the poem, the author of the work sent it as a present to the king."

The *Vēdāntadēśika-vaibhava-prakāśikā* written by Chandaṁmārutam Doddayāchārya of Chōlaśingapuram asserts that Śingama Nāyaka, the son of Mādhava, was a contemporary of Dēśika (c. 120). This fact is borne out by the very words of Dēśika, in the colophon to his *Rahasyasandēsa*, written especially for Sarvajña-Simha Nāyaka, he says "to the son of Mādhava this fact was communicated by Nigamānta-Dēśika (i.e. Vēdānta-dēśika)."<sup>1</sup> Mādhava and his son Śingama belonged to Rājāchala, a name which subsequently became corrupted into Rēcharla, which became the family name of the descendants of Śingama Nāyaka. In our document the place is called Rājādri, and Mādhava Nāyaka is said to be ruling over it.

We are told in the Śrīvaishnava chronicles that Vēdāntadēśika died in the Śaka year 1293 (A.D. 1371),<sup>2</sup> the year in which Śrīrangam was freed from the Muslims and the image of the god Ranganātha was reinstated therein by Gōppanārya.<sup>3</sup> Most likely the Mādhava Nāyaka of our record, the same as Māda of the genealogical table, was a contemporary of Nainārāchārya, the son of Vēdānta-dēśika.<sup>4</sup> The subjoined inscription, however, mentions one Venkatāchārya, son of Rāmānujāchārya of the Śrīśaila-vamśa,<sup>5</sup> as the guru of Mādhava Nāyaka. The lists of succession of the Vadagalai and Tengalai Tātāchāryas are so defective that my attempt at identifying the āchārya of Mādhava Nāyaka has proved futile.

#### TEXT 6

##### First Plate, Second Side

- 1 श्रीमते रामानुजाय नमः ॥
- 2 स्वस्ति श्रीमज्जयाभ्युदयशक-
- 3 वर्षेषु त्रिचत्वारिंशत्तिशत्युत्तरस-
- 4 हस्तगणितेषु गतेषु प्लवसवत्सर-

<sup>1</sup> *Idam ut Nigamānta Dēśikēna pratisamadyata Mādhavātmajasya, etc.*

<sup>2</sup> लक्ष्मणाय शके प्राप्तात् सौम्याब्दे परम पदे *Vēdāntadēśika vaibhava-prakāśikā*, p. 129.

<sup>3</sup> *Ep. Ind.*, Vol. VI, pp. 322-330. The verses composed in praise of Gōppanārya by Vēdānta-dēśika on the occasion are engraved on the east wall of the second *prākāra* of the Ranganātha temple at Śrīrangam and the date 'bandhupriyā', Śaka 1293, is prefixed to them.

<sup>4</sup> The *Periya tiru mudiyadaṁ*, a work which gives in an extremely brief form the lives of the Śrīvaishnava āchāryas, mentions one Rāva Mādhava Nāyakan as the disciple of Periya Jīya, better known by his real name Maravālmāmuniyal. We know that this āchārya and Nainārāchārya were almost contemporaneous with each other and therefore the Mādhava Nāyaka mentioned in the *Periya tiru mudiyadaṁ* might quite likely be the donor of our document.

<sup>5</sup> Śrīśaila is the Sanskritised form of Tirumalai nambi, an āchārya of Rāmānuja, and his descendants are therefore said to belong to the Śrīśaila-vamśa, but they are at present better known by the name of Tātāchāryas. The origin of this word is explained by me elsewhere.

<sup>6</sup> From the original and the inked impressions prepared under my supervision.

- 5 आवणवहळ<sup>1</sup>द्वितीयावधवास-
- 6 रे स्वस्ति श्रीमत्सकळ्लोकेश्वराय
- 7 श्रीमन्नारायणाय उभयका-

*Second Plate, First Side*

- 8 वेरिमध्यवासिने उभयविभूतिना-
- 9 थाय श्रीरंगनाथाय भव-
- 10 दिव्य<sup>2</sup>दासानुदासेन श्रीशिगभू-
- 11 पालनंदनेन श्रीमदन्नमांवा-
- 12 गर्भरत्नाकरपरिपूर्णचद्रेण
- 13 श्रीवेंकटगिरिनिवासश्रीनिवासचंर-
- 14 णारविद्द<sup>3</sup>सेवाहेवाकश्रीशैलभवदन्व-

*Second Plate, Second Side*

- 15 यतिलकश्रीरामानुजार्यपुत्रश्री-
- 16 वेंकटाचार्यप्रियसिष्य<sup>4</sup>श्रीमद्राज-
- 17 राजमाधवभूपालेन साष्टाग प्रण-
- 18 म्य समर्पितस्याग्रहारस्य शासनपत्रिका-
- 19 क्रमः [1\*] आपत्सखाय अ[ष्टिर्थ]कल्पकाय
- 20 दयासागराय त्रिविधचिदचित्सेपिणे<sup>5</sup>
- 21 [अ]खिलहेयगुणप्रत्यनीकानतकल्या-
- 22 णगुणैकतानाय अतसीकुसुमसमा-

*Third Plate, First Side*

- 23 नकांतिमते लक्ष्मीकांताय<sup>6</sup> तुभ्यं
- 24 राजाद्विशेषभूतजनपदे <sup>7</sup>तोलूरिना-
- 25 मधेयश्रीरगपुरापराभिधानो-
- 26 अहारः नित्यनैवेद्यांगरंगभोगजीर्न<sup>8</sup>
- 27 प्रासादगोपुरोपवनाद्यनेकसमुचित-
- 28 कैकर्यार्थ<sup>9</sup> धारापूर्वकमष्टभोगते-
- 29 जस्त्राम्यचतु.शीमासमेत<sup>10</sup> समर्पि-

<sup>1</sup> Read °वहळ°

<sup>2</sup> Read भवदीय°

<sup>3</sup> Read °रविन्द°

<sup>4</sup> Read °शिष्य°.

<sup>5</sup> Read °चिदचित्सेपिणे [The full significance of the words शेषिन् in l 20 and शेष in l 24 has not been brought out in the translation. The first word means 'that which includes (the parts), i.e. the lord', and the second 'that which is a part thereof (i.e. the world)'—H K S]

<sup>6</sup> Read °कान्ताय

<sup>7</sup> [The plates actually have तो रि—with two (rough) rs—H, K S]

<sup>8</sup> Read °जीर्ण°

<sup>9</sup> Read °वार्ध°.

<sup>10</sup> Read °चतुष्शीमा



30 त. [॥\*] स्वीकृत्याचंद्रार्कमनुभूयतां [॥\*]

31 तत्र देवनाक्षगणक्षेत्राणि पूर्वमर्याद-

*Third Plate, Second Side*

32 या पालनियानि<sup>1</sup> ॥ अस्मिन्नर्थे<sup>2</sup> माक्षिण.

33 <sup>3</sup>आदित्यचंद्रावनिलोनलस्य द्योर्भूमिरापो हृद-

34 य ग्रमस्य । अक्षय रात्रिय उभे च मध्ये ध-

35 म्मस्य जानाति नरस्य वृत्तं ॥ 'सामान्योयं ध-

36 [र्क्ष]सेतुर्नृपाणा काले काले पालनीयो भवद्भिः ।

37 सर्वानितान् भाविन् पाणि<sup>4</sup> [र्थ्य]वेदान् भूयो

38 भूयो याचते रामचंद्र । [॥\*] इदं लिखितं

39 साधवनायकस्य ॥

#### TRANSLATION.

Salutation to the blessed Rāmānuja! Be it well!

The document (concerning) the *agrahāra* which was granted after one thousand followed by three hundred and forty-three of the fortunate, victorious and prosperous Saka years had expired, on a Wednesday (corresponding to) the second *1/16* of the dark (fortnight of the month) Śrāvana of the (cyclic) year Plava,—by Rājā-rya Mādhava, your devoted slave, son of the glorious Śingabhūpāla and the full moon (that rose out) of the sea (which was) the womb of the glorious Annamāmbā—who is the beloved disciple of Śrī Venkatācharya, son of Śrī Rāmānujārya the forehead ornament of the family of Śrīcūla and the devout worshipper of the lotus feet of (the god) Śrinivāsa residing on (the hill called) Śrī Venkaṭagiri,—having prostrated with the eight parts of the body<sup>5</sup> to (the god) Śrī Rāgarāṭha, who is the glorious lord of all the universe, who is the blessed lord Nīrāyana, who resides between the two (branches of the river) Kāvērī and who is the master of the two *chāṭis*, runs as follows.—The *agrahāra* of Torlūri, which has another name Srirangapura, in the country known as Rājādri has been granted along with the eight enjoyments and powers and the four boundaries,<sup>6</sup> by the pouring of water, to you,—who are a friend in (times of) distress who are like the *kūṭapa* (tree) to supplicants, who are an ocean of mercy, who are the cause of the universe constituted by the *chit* and *achit* (or conscient and non-conscient) things,<sup>7</sup> who are the enemy of all that is discardable (unworthy) and the abode of all virtues, whose brightness is equal to that of the *ataśi* flower and who are the husband of Lakṣmī,—for the daily offerings the *anjaranqabūṭa*, (repairs to) the dilapidated temple and *gōpura*, for the garden and many other works. May this (village) be taken possession of (by you) and enjoyed as long as the moon and the sun (last)! In that (village) the lands (belonging to) the gods and brāhmanas shall be protected according to the previously subsisting conditions

<sup>1</sup> Read पालनीयानि.

<sup>2</sup> Metre Upajāti.

<sup>3</sup> The *anusāra* stands at the beginning of the next line

<sup>4</sup> The word *sāṣṭāṅgam* is used to denote profound obeisance

<sup>5</sup> The temple of Ranganātha is situated on the island of Srirangam, formed by the two branches of the river Kāvērī

<sup>6</sup> *Chaturśīmāsam* evidently means that the boundaries of the village were clearly defined

<sup>7</sup> See *Yatindra mata dipikā*, ch. IX.

<sup>2</sup> Read °द्वये°

<sup>4</sup> Metre: Sthūti

In witness whereof (the following are cited) —the sun, the moon, air, fire, Heaven, the earth, water, the heart, Yama, day and night, the two *sandhyās* (dawn and dusk) and *dharma*, witness a man's doings

(The verse describing lord Rāmachandīa's advice to the sovereigns about the protection of charity is next quoted)

This is the writing of Mādhava Niyaka

## NO 22.—TWO GRANTS OF VENKATAPATI I SAKA 1508 AND 1535

By LIONEL D BARNETT

The two records which are here published formerly belonged to the collection of Sir Walter Elliot, and were presented by him in 1887 to the British Museum, where they are now deposited in the Department of Oriental Printed Books and Manuscripts, the first of them, which I call A, bears the register-number "Indian Charters 31," and the second (B) the number "Indian Charters 29"

### A—OF SAKA 1508

This document consists of five copper plates, of the shape usual at this period in the Carnatic, for examples I may refer to this journal, vol III, p 236, vol IV, p 269, and vol XI, p 326 It is in good preservation, and has the usual ring with seal bearing the device of a boar The maximum height is  $9\frac{1}{2}$ " and the width is  $6\frac{1}{3}$ " The character is the peculiarly hideous Nandināgari usual in records of this region and date, the letters are about  $\frac{1}{4}$ " in height The language, with the exception of a few Kanarese *birudas*, is Sanskrit, and has been already reviewed by Dr Hultzsch in his paper on the Vilāpāka grant (above, vol IV, p 269), the historical prelude of which is almost identical with that of the present record It is in metre throughout

The document refers itself to the reign of Venkatapati I, Mahārāja of the Carnatic After two introductory verses thirty eight stanzas are devoted to the glories of his lineage and himself, on which see above, vol IV, p 270 We are then informed that he granted two villages to the Brāhmaṇa Kalimili Krishnam-bhatta, son of Viram-bhatta and grandson of Mālagam-bhatta, of the Kauśika Gōtra, the Kātyāyana Sūtra, and the *sākhā* of the White Yajurvēda

The poet who composed the record (or, more correctly, the part of the record subsequent to the *prasaṭi*), was Krishna, son of Kāmakoṭi and grandson of Sabhāpati (l 154) The engraver was Gaṇapayāchārya, son of Virana (l 155) On these families see above, vol III, p 237

The date of the grant is the twelfth day, a *mahā tithi*, in the bright fortnight of Kārttika of the Śaka year 1508, the cyclic year Vyaya On this Mr Robert Sewell has kindly sent me the following observations "The date corresponds to 14 October A.D 1588 This was a Friday As regards its being a *mahā-tithi*, I believe that technically it was not one of those days, that is to say, it was not a *mahā-drūdasī* in the language of the Pañchāngas But Kārttika śukla 12 is always an important *tithi*, as it is the end of the Chāturmāsya-vrata, and is the occasion of the Prabōdhotsava festival, when the awakening of Vishnu is celebrated, as also his marriage to the Tulasi plant, the Tulasi-vivāha Moreover, the forenoon marks a Manvādī day see Kielhorn in *Ind Ant*, 1897, p 185, and Swamikannu Pillai's *Indian Chronology*, p 51 Kielhorn quotes (footnote 23) an inscription in which the *tithi* is described as *punya utthāna-drūdasī-tithi*, so I think the date may be accepted, so far as it goes According to Swamikannu

Pillai, a Kārttika śukla 12 is a *Mahā-dvādasi* when either it or the previous *tithi* is current on two successive sunrises. But this was not the case in this year, so it was not a *Mahā-dvādasi*. But it might have been called a *Mahā-tithi*, for the reasons given above (ceremonial). On the other hand, I have a note that Albōrūni says that Kārttika śukla 12 was an 'unlucky' *tithi*!"

A considerable amount of topographical detail is given. The villages granted are Yampēdu, otherwise known as Venkaṭamahārāyasamudram, and Battulappalli, also styled Venkaṭēndramahārāyasamudram. From ll 130-137 we learn that Yampēdu lay in the Pada-nādu, and in the *māgānti-sthāna* of Gudaliśva[ram], and that it was situate east of Vēlagampādu, south-east of Timmavaram, south of Inagalūr, south-west of Pōli, north-west of Gangalapūndi, north of Pallam, and north-east of Vāgavidu or Vāgavēdu (the plate has the erroneous spelling *Vāgidoś*, l 135). We may therefore conclude with certainty that Yampēdu is the modern village of Empēdu, in the Kālahasti *tāluka* (Zamindāri) of North Arcot District. The Indian Atlas sheet 77 (1828) shews "Impedoo"—i.e. Empēdu—about 2½ miles north of Pallam (or "Pullum," as it calls it), and places the latter in about lat 13° 40½' and long 79° 39'. Vēlampādu, evidently the ancient Vēlagampādu, is in lat 13° 52', long 79° 37½'. Inagalūr, Timmavaram, Pōli, Gangalapūdi, and Vāgavēdu (to give them their modern names) are enumerated as adjacent villages of the same *tāluka* in the Lists of Towns and Villages constituting the Registration Sub-districts of North Arcot. Gudaliśvaram is perhaps the Kumdaliśvara mentioned in l 90. As regards the second village, it may be identified with the modern Battulapalle, also in Kālahasti *tāluka*. We are told in ll. 137-141 that it was in the *rājya* of Chandragiri, and in the *sīma* of Vēlampādu (obviously a mistake for Vēlagampādu, i.e. Vēlagampādu), lying east of Kalavālpūndi, south-east of Mannavaram, west of Vēlagampādu, and north of Yārlapūndi. Now Yārlapūdi, as it is now called ("Yaerlapoondy" on the old Indian Atlas), lies in about lat 13° 51½' and long 79° 36', and Mannavaram is in lat 13° 53' and long 79° 35'. It is impossible on these data to identify the Kalavālpūndi of l 138 with the "Kalavālapūdi" or "Culwulapoondy" of the maps, which is about 7½ miles east by south-east from the modern Vēlampādu, whereas according to our grant it should be to the west of it, but it is possible that the author of the document made a blunder in his geography.

### TEXT.<sup>3</sup>

#### First plate

- 1 Śrī-Venkaṭeśāya namaḥ | 3Yasya samparka-punyēna nā-
- 2 rī-ratnam=abhūt-silā<sup>4</sup> | yad=upāsyam sumanasām tad-vastu-
- 3 dvamdvam=ās[r\*]ayē | (||) [1\*] Yasya dvirada-vaktr-ādyāḥ pārishadyā[h\*]
- 4 ppa(pa)raś-śatam | viḥnam nigh[n\*]amtī bhajatām Viśhvakṣēnam tam=ā-
- 5 śrayē | (||) [2\*] Jayatī kṣhīra-jaladhār-jātām sav[y\*]-ēkṣhaṇam Harēḥ | ālam-
- 6 banam chakōḥāpām=amar-āyushkaram ma[ha\*]h | (||) [3\*] 5Pauṭras=tasya  
Purūra-
- 7 vā Budha-sutas=tasy-Āyur=asy=ātmajah | samjajñē Nahushō
- 8 Yayātīr=abhavat-tasmāch=cha Pūrus=tatah | tad-vamśe Bharatō
- 9 babhūva nripatis=tat-samtatau Śamtanus=tat-turyyō Vijayō=
- 10 bhīmanyur=udabhūt=tasmāch=cha Pūrus=tatah<sup>6</sup> | (||) [4\*] 7Namdas=tasy=āshta

<sup>1</sup> See ch 77 fin in Sachau's edition. It is there stated, on the authority of the "Sṛūdhaḥ" (? Sūṭdāhira) ascribed to Mahādēva, that the twelfth days of both halves of Kārttika are unlucky.—L D B

<sup>2</sup> From the plates

<sup>4</sup> Read *abhiśōh=chhīlā*

<sup>6</sup> Read *tasrāt=Paikṣhī=tatah*

<sup>3</sup> Metre Ślōka (Anushtubh), the same in verses 2 3

<sup>5</sup> Metre Śūrdulavikrīḍitā

<sup>7</sup> Metre Śragdharā

- 11 mō=bbūt=sa[ma\*]janī navamas=tasya rājñās=Chalikka-kshmāpas=ta-  
 12 t-sṛptama[h\*] Śrīpati-ruchir=abhadra=Rāja-pūrvō narēmdrah | ta-  
 13 sy=āsī(sid) Bijjalēmdrō dāsama iha nripō Vira-Hemmalī-  
 14 rāyas=tarttī(yi)kō Murārau kṛita-natir=udabhūt-tasya Mā-  
 15 yāpur īśah | (||) [5\*] <sup>1</sup>lat-turyō=janī Tāta-Pimnama-mahipālō  
 16 nī-ālōkṛta-trast-āmitrī-ganas=tatō=janī haīam(n) du-  
 17 rgānī sapt-āhāt | an(hn)=aikēna sa Sōmdēva-nripatī-  
 18 s=tasya=iva jajñō sntō vīṇō Rāghavadēvarād=itī tātā[h\*]  
 19 sri-Pimnamō bhūvanripah<sup>2</sup> | (||) [6\*] <sup>3</sup>Aravīta-nagari-vibhōr=abū(bhū)-

## Second plate first side

- 20 d=asya Bukka-dharaṇipatī-sutah | yēna Sāluva-Nri-  
 21 simha-rājyam=apy=ēdhamāna-mahāsā stī(sthī)rikṛitam | (||) [7\*] <sup>4</sup>Srah kā  
 22 muī[v\*] sva-tanu-kāmtibhir=āksh[ī\*]pamtīm Bukk-āvanipa tilakō  
 23 budha-kalpa śākhī | Kalyāṇinī[m\*] Kamalanābha v=Ābdhī kanyām  
 24 Ballāmbikām=udavaha[d\*] bahu-mānya ślām [||\* 8\*] <sup>5</sup>Sut=ēvī Kalas ām-  
 25 budhēs=Surabhī-āsugam Mādhavāt=Kumāram=iva Śamkaiāt=Ku-  
 26 la mahibhrītaḥ kanyakā | Jayamtam=Amala-prabhōi=apī Śach=ī-  
 27 va Bukk-ādhipach=chbrutam jagatī Ballam=ālabhata Rāmarājam  
 28 sutam | (||) [9\*] <sup>6</sup>Sahasīs=saptatyā sahītam=apī yas=Simdhu-janushām  
 29 Sapādasy=ānikam samitī bhūja-sauryyēṇa mīhatā | vī-  
 30 jity=ādatt=smād=avanī-guī durga[m] vibhutaṇā vidhūt-ēm-  
 31 draḥ Kāsappodayam=apī vidrāvya sahasā | (||) [10\*] <sup>7</sup>Kamdanavōhī-  
 32 dugim=uru kamdālad abhyudayō bīhu-balēna yō bahutaiē-  
 33 na vijitya Harēh | sanmīhtasya tatra charaṇ āmbushu bha-  
 34 ktatayā jñātibhir=apītam sudhayatī sma nishēvyā vī-  
 35 sham | (||) [11\*] <sup>8</sup>Śrī-Rāmarāja-kshīpasya tasā(sya) chīmīmanāi=atthī-  
 36 kadambakānām | Lakshmīr=iv=Āmbhōruba-lōchanasya Lakṣmā[m\*]-  
 37 bik=āmushyā mahīshy=alāsīt | (||) [12\*] <sup>9</sup>Tasy=ādīkaiś=samabhava-  
 38 t=tanayas=apōbhī[s\*] śrī-Ramgarāya-nripatī[s\*] Śāśī-vamsa-dī-  
 39 pah | āsan samullasatī dhāmamī yasya chitra[m\*] nētrānī  
 40 vanī sudrīśām cha nramjanānī [||\* 13\*] <sup>10</sup>Satī[m\*] Tnūmalāmbī-  
 41 kām chaṇṭa-līlay=Arumdhātī<sup>11</sup> | Hīmāmśur=iva Rōhinīm

## Second plate second side

- 42 hrīdaya-bhāṇīm sad gunair=amōdatī sadharminīm=a-  
 43 gam=avāpya vīr-āgranīh | (||) [14\*] <sup>12</sup>Rachita-naya vichāram Rā-  
 44 marājam cha dhīram vara-Tirumalarāyam Vemkatādri-kshī-  
 45 tīśam | ājanayata sa yī(c)tān=ānupūrvyā kumārān=īha  
 46 Tirumaladēvyām=eva īājā mah-aujāh | (||) [15\*] <sup>13</sup>Sakala-bhuvana kam-

<sup>1</sup> Metre Sīrūlāvīkrīdita<sup>2</sup> Metre Rathōddhātā<sup>3</sup> Metre Prithvī<sup>4</sup> Metre Sulaśikhā<sup>5</sup> Metre Vāsantatilakā<sup>6</sup> Metre Vāsantatilakā<sup>11</sup> There is a gap here the text should read thus —charita līlay=Arumdhātī prathām=apī tīlāyā<sup>12</sup> Metre Pushpitagrā<sup>6</sup> Read bhūn=nripah<sup>7</sup> Metre Vāsantatilakā<sup>8</sup> Metre Silharinī<sup>9</sup> Metre Trishṭī bh, Indrā rājī<sup>10</sup> Metre Prithvī<sup>13</sup> Metre Māhī

- 47 talān=arātin samiti nibatya sa Rāmarāja-vīrah | Bha-  
 48 ratam=anu Bhagīrath-ādi-rāja-pratibha-yaśāh praśāsāsa cha-  
 49 kram=urvyāh | (||) [16\*] <sup>1</sup>Vitāna-paripātīm yasya vidyā-dhurinām na-  
 50 khara-mukhara-vīnā-nāda-gitām nīsamya | anukalam=aya-  
 51 m=āvāl-āmbu-bimb āpadśād=amara-nagara śākhī lajja-  
 52 yā majjat=iva | (||) [17\*] <sup>2</sup>Vyarājata Śrī-vaia-Vemkatādrirāja[h\*] kshī-  
 53 tau Lakshmana-ohāru-mūrtih | jyā ghōsha-dūrikṛita-Mēghanā-  
 54 dah kurvan Sumitr āsaya-harsha-pōsham | (||) [18\*] <sup>3</sup>Trishu śrī-Ramga-  
 kshāmā-  
 55 parivridha-kumārīcshv=adhi-ranam vijity=āni-kshāmāpān  
 56 Tirumalamala<sup>4</sup>-mahārāja-nripatih | mah-ajah sū(sū)mmrū-  
 57 jāt sumatir=abhishikṛō nirupamō praśāstrarvinī<sup>5</sup> saivām=a-  
 58 pi trishu mūrtishv=iva Harih | (||) [19\*] <sup>6</sup>Yaśasvinām=agrasaśya  
 59 jasya ya<sup>7</sup> pattābhishēkō(kē) satī pāthiv-ēmdōh | dān-āmbu-pūrai-  
 60 i=abhishichyamānā dēvi-padam bhūmi=iyam dadhāti | (||) [20\*] <sup>8</sup>Anam-  
 61 tram tat-tanayāh pratīś=chakāsti hast-āpāta-dvi(dyū)-sā-  
 62 khi | sū Vemgalāmbā-chua-punya-rāśi[s\*] śrī-Ramgarāja[s\*] śrī-  
 63 ta bhāgadhīyāh | (||) [21\*] <sup>9</sup>Yathā-vidhī mahisur-ōttama-kṛit-ābhī-

*Third plate first side*

- 64 shēk-ōtsavō yadiyya kara-vāri-dō kanaka-vrīshṭi-dō  
 65 sarvatah | yaśō-maya-taramgīnī dāśa-dig-amtālō jṛm-  
 66 bhatc satām p[r\*]aśamitō=bhavat=kripanat-ōu-dāvānalāh | (||) [22\*] <sup>10</sup>Ni-  
 67 ty-āmrastā[n\*] dīnapō sapatnān sambhūtya samīakshita-sarva lō-  
 68 kō | śrī-Ramghu(ga)rāja-kshīpālākō=smimn pada[m\*] Murārāh pūra-  
 69 mam prapannē | (||) [23\*] <sup>11</sup>Vidvat-tiāna-parastadas<sup>12</sup>=ind-anuja[s\*] śrī-  
 Vemgalāmbā-  
 70 purā- | puny-ōtkarsha-phal ōdayas=Tirumala-śrī-dōva rāy-ā-  
 71 tmabhūh | samitāna-dhū(dū)=iva sthitas=Sura-gurau sāmīrājya-sim-  
 72 hāsnāt | sarvām sūsti nayēna Vemkatapati-śrī-dōva-rāja[h\*]  
 73 kshāmām | (||) [24\*] <sup>13</sup>Yathā Raghu-kal-ōdvaha[s\*] svayam=Arumdhātī-jāni-  
 74 nī sar-gōtra gurunā sudhī-tilaka-Tātayāryyēna yāh | ya-  
 75 thā-vidhī yaśasvinā vīachit-ābhishēka[h\*] kshanād=vibhīdya  
 76 Yāvan-āśātān=vijayatc praśāsan mahīm | (||) [25\*] <sup>14</sup>Śrī-Vemkatām-  
 77 bā vā(va)na-Rāglavāmbā | Pedōbamāmbā cha<sup>15</sup> Pīnavōbamāmbā |  
 78 mtyā samōtā iv śīktayō yam dōvyō=anrumddhamti pavī-  
 79 tra śīlāh | (||) [26\*] <sup>16</sup>Yasy=ātīpīathit-ajāsau(sō) rana-mukhē sēnā bha-

<sup>1</sup> Metre Mīlānī

<sup>2</sup> Metre Trishubh Upajāti, pāda 1 being Uṇḍavajrā and 2-4 Indravajrā

<sup>3</sup> Metre Śāśānī

<sup>4</sup> Delete the second mala

<sup>5</sup> Read prasāsty=vrīrīm.

<sup>6</sup> Metre Trishubh Upajāti, pāda 1 being Upēndravajrā and 2-4 Indravajrā

<sup>7</sup> Delete this syllable

<sup>8</sup> Metre Trishubh Upajāti, pādas 1-2 being Upēndravajrā and 3-4 Indravajrā

<sup>9</sup> Metre Pūrvā

<sup>10</sup> Metre Trishubh Upajāti, pādas 1-3 being Indravajrā and 4 Upēndravajrā [The first quarter of the verse is not noticeable. I would suggest the reading nītvā nāst=ādī nripē — H-K S]

<sup>11</sup> Metre Śāśānī

<sup>12</sup> Read -parāyanas=

<sup>13</sup> Metre Pūrvā

<sup>14</sup> Metre Trishubh Upajāti (pādas 1 and 3-4 Indravajrā, 2 Upēndravajrā)

<sup>15</sup> This syllable is superfluous

<sup>16</sup> Metre Śāśānī, the same in verse 27

- 80 tair=ndbhaṭa[s\*] a-āṭop-āhṛita-Saundhava-dvīpa-ghatā-sast<sup>1</sup>-ātapa-  
 81 tr-ādimah | nirvīṇo Malukībharāma<sup>2</sup>-tanubhūṣ=samprāpya gō-  
 82 ham mahair=mamda[s\*] sam(n) Mahamamda-śāhur=ayatō s-ārth-ābhīdhā-  
 83 m=anv-aham | (||) [27\*] Yasmīn=amgada-nirviśṣham=akhlām=urvim bhu-  
 84 jō bibhrati | prītāh pannaga-mamdal-ādhipa-kula-kshōni-

## Third plate second side

- 85 bhritō nirbharāh | yasmai bhū-valay-aika-dhūr-vaha-kalām=ā-  
 86 śamsamānūs=sadā sōvamtō vrisha-śailatām<sup>3</sup>-adhigatā[s\*] śri-  
 87 Vemkatādr-iśvaram | (||) [28\*] <sup>3</sup>Vārāśi-gāmbhīrya-viśēsha-dhuryyaś=chaurāśi-du-  
 88 rg ai[ka\*]-vibhāla-varyyah | par-ūshṭa-dig-rāya manah-prakāma-bhayamkarah Śā-  
 89 rṅgadhār-āmtarāṅgah | (||) [29\*] <sup>4</sup>Sāra-vīra-ramayā samullasam=Āravīti-pu-  
 90 ra-hāra-nūyakah | Kumdalīśvara mahā bhuja[s\*] śrayan mamdalika-  
 91 dharaṇi-varāhatām | (||) [30\*] <sup>5</sup>Rājñām varō rana-mukha-Rāmabhadra iti śru-  
 92 tah | varni(rni)ta-birudō nānā varna(rna)-śri mamdalika-gamda iti | (||) [31\*]  
<sup>6</sup>Ā-  
 93 tiśya-gōtra-jānām=agrasarō bhūbhujām=udāra-yaśāh | ati-  
 94 biruda-turaka(ga)-dhaṭṭō mati-guror=ā-Ratta-Magadha-mānya-padah | (||) [32\*]  
 95 Śāly-ārī-nīti-śālī Kalyānapur-ādhipah kalā-chaturah | Chā-  
 96 likka-chakravartī māpikka-mahā-kṛita-mahānyah | (||) [33\*] Ēbi-  
 97 ruda-Rāya-rāhuta-vīśy aika-bhujamga-biruda-bharita-śrih | ra-  
 98 myatara-kirttir=Oddiya-rāya diśā-paṭṭa-biruda-ghō[shō\*]na [||\* 34\*] <sup>7</sup>Au-  
 99 shadhi-paty-upamāi(yi)ta gamdas=tōshana-rūpa-jit-āsama-lāmdah |  
 100 bhāsha(sha)ge tappuva rāyara gamdah pōshana-nirbhara-bhū-nava-kham-  
 101 dah | (||) [35\*] <sup>8</sup>Rājādhirāja birudō Rājārāja-sam-āmhatih<sup>9</sup> | mūru  
 102 rāyara gamd-āmkō Mēru-lamghī-yaśō-bharah | (||) [36\*] Para dārēshu vi-  
 103 mukhah para-rāya-bhayamkarah | śiṣṭa-samrakshana-parō dushta-  
 104 śā[r\*]dūla-mardana | (||) [37\*] Ar-ibha-gamda-bhōrumdō Hari-bhakti-sudhā-  
 105 nudhūh | ity-ādi-birudair=vamdi-tatyā nityam=abhishtutah | (||) [38\*]

## Fourth plate first side

- 106 Jaya jiv=āti vādinyā janit āmjali-bam-  
 107 ddhayā | Kāmbō(bhō)ja-Bhōja-Kālmga-Karahāt-ādi-  
 108 pāthivai | pratihāra-padam prāptāh prastuta-stuti-ghō-  
 109 shanah | (||) [39\*] <sup>10</sup>Sō=yam nīti-jit-ārī(di)-bhūpati-tatis=Sutrāma-śā-  
 110 khī sudhi- | sārthānām bhuja-tējasā svavaśayam(n) Karnāta-si[m\*]-  
 111 hūsanam | ā Sētōr=apī ch=ā-Himādri vimatān sa[m\*]hṛitya  
 112 sūsan mudā | sarv-ōrvim<sup>11</sup> prachakāsti Vemkatapati-śri dō-  
 113 va rāy-āgrani || [40\*] <sup>12</sup>Vasu-ambara-bān-ēmdu-ganītō Śaka-va-  
 114 tsarē | Vyaya-samvatsarē khyātē Kārttikē māsi śōbhanā | (||) [41\*]  
 115 Pakshō valakshō punyāyām <sup>13</sup>dvāḍassyā(syū)m cha mahā tithau | Svāmī-

<sup>1</sup> Read *sastr*<sup>2</sup> Metre Trishtubh Upajāti (pādas 1 2 Indravajrā, 3 4 Upcndravajrā)<sup>3</sup> Metre a half-Anushtubh followed by the first half of an Āryā<sup>4</sup> Metre Giti, the same in verses 33 34<sup>5</sup> Metre Ślōka (Anushtubh), the same in verses 37 39<sup>6</sup> The Vilāpaka grant has *āmhatih*<sup>7</sup> The scribe by an error has written two vertical *mātrās*, instead of one, after the first *v*<sup>8</sup> Metre Ślōka (Anushtubh), the same in verses 42 61.<sup>2</sup> Elsewhere spelt *Mali*<sup>9</sup><sup>4</sup> Metre Rathōddhatā<sup>7</sup> Metre Dōdhaka<sup>10</sup> Metre Sardūlavikrīṭita<sup>13</sup> Delete the *daḍḍa*.

- 116 puṣhṭa[?] \* nī tūṭ Vemkatāśvara-sannidhan | (|) [42\*] Śīmat-Kauśika-  
 117 gōtiāya Rāma dhjān-ōnata-śrīyē | Kātyāyana-susūtrā-  
 118 va sāvā(śva)t usvāya sālīnē | (||) [43\*] Khyāta-Śukla-Yajuś-śākh-ādhyē-  
 119 1(γ) nām=avanitalē | biahma-varchasa-sāmmrāṇya<sup>2</sup>-Śrī-svayam-  
 120 vara gāminē | (|) [44\*] Sarva-dhaima-rahasy-āitha-sāra-vijñāna-vē-  
 121 dīnē | samgīta-sāhiti-pūva-saiva-vidyāka-bamdhavē | (||) [45\*] Pu-  
 122 sht īs-ḥa dīpāmdrīya mṛṣht-ānna-pratipādinē | ashtādaśa  
 123 pūṇṇānām=abhijāt āitha samminē | (||) [46\*] Snōh-ābhishōkāt=saka-  
 124 la dchīnēm dīha-pōshanām | tann jē tātavāt=Sauri-vāsirē-  
 125 shu yaśasvinē | (||) [47\*] Pai ōpakāra śilāya Parāśara-sam-ō(au)ja-  
 126 sē | agr nripīnām vān-mūtiād=śīamēdha-vidhāi(γ)nē | (||) [48\*] Daśā-  
 127 varāśvātāyā cha dhjā śū(śū)ty-amta-gāminē | Kalimāli-  
 128 srī-Mahārāma-bhatta-pautiāya dhimatē | (||) [49\*] Vīram-bhat[t\*]a-sudhīmā-  
 129 sya sūnavē dīpti bhānavē | Vemkatādr-śā<sup>3</sup>-bhaktiāya Kṛṣṇam-

*Fourth plate second side*

- 130 bhatta-manishinē | (|) [50\*] Śrī Chamdragiri-īājya-stham Pada-  
 131 nādu-susīma-gam | prakhyāta-Gudaliśva[ra\*]-māgāni-  
 132 sthāna-śōbhita | (||) [51\*] Vēlagampātī-prāchya stham Timmavarād=ā-  
 133 gnēyākam | Ingulu(lū)rōr=dakṣiṇa-stham Pōhgrāma<sup>4</sup> nairru(rri)tam | (||)  
 [52\*]  
 134 Gamgalappūmdī-vāyayam Pallagrāmās(t)=tadh(th)=ōttaram | prakhyāta-  
 135 Vāgi[vī\*]dōś=cha īśānim dīsam=āśritam | (||) [53\*] Śrī-Vemkatamahā-  
 136 rāyasamudra-pratīnāmakam | Yampēdu<sup>5</sup>-mahā-grāmam grih-ā-  
 137 rām-ōpasōbhita | (||) [54\*] Śrī-Chamdragiri-īājya-stham Vēl[g\*]ampū-  
 138 ti-susīma gam | Kalavālpūmdī-prāchya-stham Mannavarā-  
 139 d=āgnēyākam | (||) [55\*] Vēlgampātī-ppa(pa)śchima-stham Yārlapūmdyād=u-  
 140 dag-bhavam | Vemkatēmdramahārāyasamudr-āpāna-nāmakam |  
 141 Battulappalli-nānāmam grāmam=āiāma śōbhita | (||) [56\*] Sarva-mā-  
 142 nyam chatus sīmī-sabita cha samanītatah nidhi-nikshēpa-  
 143 pāshāna-siddha-sādhyā-jal-ānvita | (||) [57\*] Akṣhiny-āgāmī-  
 144 sai(sam)yuktam yē(ō)ka-bhōjyam sa-bhūruham | vāpi-kūpa-tatākai-  
 145 ś=cha kachchh-āiāmaś=cha samyutam | (||) [58\*] Putra-pautr-ādibhir=bbōjyam  
 kra-  
 146 mād=ā chamdra-tārakam | dān-ādhamana-vikriti-yōgyam vi-  
 147 nimay-ōchitam | (||) [59\*] Paritah prayatai[s\*] smigdhah purōhita-  
 148 purōgamah | vīdhai=vibudhai[s\*] śranta-pathikair=adhikar[r\*] gi-  
 149 iā | (||) [60\*] Śrī Vira-Vemkatapati-mahārāya-mahipati[h\*] | sa-hi-  
 150 ianya-pryōdhāiā-pūrvakam dattavān=mudā || [61\*] Śrī ||

*Fifth plate*

- 151 Śrī-Vemkatapatirāya-kṣhitipati-varyasya kīrti-  
 152 dhūyasya | sūcanam=idam sudhī-jana-kuvalaya chamdrasya bhū-

<sup>1</sup> [This is still the name of one of the sacred *tirthas* on the Tirupati hill.—H K S] <sup>2</sup> Read *sāmrājya-*

<sup>3</sup> [The word *drīā* as it stands does not give any sense. Perhaps the poet intended *drīśā*, thereby meaning that "(his) eyes were broad and his (his) wisdom reached the end of the *śruti* (also ear)"]—H K S]

<sup>4</sup> The scribe has written both a long and a short i.

Unmetrical, probably we should read *grāmāch=cha*

<sup>5</sup> Apparently a syllable, such as *śrī-*, has been omitted at the beginning of the line

<sup>6</sup> Metre Giti, the same in verse 63.

- 153 mahāmdraśya | (||) [62\*] Vemkatapatirāya-kṣhmāpa midṣā-vaal-slōl ā-  
 154 n | Kṛishna-kavi[h\*] Kāmakoṭissaram<sup>2</sup>=abhārit=Śablāpatēh pautiah | (|) [63\*]  
<sup>3</sup>Vem-  
 155 katēmdra-mahārāya-sāsanaḍ=Vīra-ātmajab | śrīmad-Ganapa-  
 156 yāchāryō vyālikhat=tāmra-sāsanaṁ | (||) [64\*] Dāna-pālanayōr=madhyē  
 157 dēuāch=chhrēyō=nupālanam | dānāt=svargam=avāpnōt. pālanād=a-  
 158 chyutam padam | (||) Sva-dattā[d\*] dvigunam punyaṁ para-datt-ānupālaram  
 159 para-datt-āpahārēna sva-dattam nishī(shpha)lam bhavāt | (||) Sva-dattām p-  
 160 ra-dattām vā yō harēta vasumddhaiām | shashṭi=vaishṭya-shasṭā-  
 161 m viśhṭā(shhā)yām jāyatē kri(kri)mih | (||) Ek=eva bhaginī lōkō sa-  
 162 rvēshām=eva bhūbhujām | na bhōjyā na kārā-grāhyā vipra-dittē  
 163 vasumddhaiā | (||) <sup>4</sup>Sāmānyō=yam dharmā-sctū[ī\*] nripānā n kāl  
 164 kālē pālaniyyō bhavadbhīh | sarvān=ctān bhāvinaḥ  
 165 ppā(pā)rthivēmdrān bhūyō bhūyō yāchatē Rāmachandiah || Śrī ||  
 166 Śrī-Vemkaṭēsa<sup>5</sup>

## B—OF ŚAKA 1535

This record is engraved on five well preserved copper plates, similar in shape and in the character of the alphabet to A, and with a similar ring and seal. Their maximum height is  $9\frac{1}{8}$  inches, and their width  $6\frac{3}{8}$  inches. The size of the letters is about  $\frac{1}{4}$  inch.—The language is Sanskrit and metrical throughout. Vv 1-38, with the exception of v 28 are all found in A, and hence the language need not detain us, but we may note a sprinkling of Tamil words in the subsequent verses, viz *nādu*, 'country' (l 103), *puttu*, a local group of villages (ib), *kāṭṭu* 'brook' (l 134), *kōṇi*, 'share in an estate' (l 134, etc), and *am* (l 134), *ṭuṭṭu* 'square foot' (l 137), besides proper names.

The document refers itself to the reign of Venkatapati I, and vv 3-38 consist of a panegyric upon him and his ancestors, while the remaining verses record the grant of a village to a number of Brāhmanas (see the table on pp 225-237). As 37 of the first 38 stanzas are contained with little variation in A, it is needless to reprint them here. Vv 1-16 of A correspond to vv 1-16 of B, vv 18-22 of A to vv 17-21 of B, vv 24-25 of A to vv 22-23 of B, v 26 of A to v 24 of B, but with the difference that B gives the names of the queens as *Vonkatāmbā*, *Peḍōbamāmbā*, *Kṛishnamāmbā*, and *Kondemāmbā*, vv 27-28 of A to vv 25-26 of B, v 30 of A to v 27 of B, and vv 31-40 of A to vv 29-38 of B. V 28 of B is not found in A, and is as follows: *Vīṅga-tribhuvant-malla[h\*] Samkhya-kṣhiti-kal-Ārjunah | Uṅgōla-sūratīrṇō Hari-gōcharamānasah |* (ll 77-78), on this see above, vol IV, p 270.

The composer of the verses subsequent to the *prasasti* was Chidambara-kavi, the nephew or Sivasūrya-kavi (l 160), and the engraver was Kāmāyachārya, son of Ganapaya and younger brother of Vīraṇa (l 161). On the latter's family see above, vol III, p 237.

The date is given as Śaka 1535, Pramādīcha, Śrāvana, the twelfth of the bright fortnight, a *mahā-tithi*. On this Mr Sewell has kindly sent me the following remarks: "Śaka 1535 expired was Pramādīn ('Pramādīcha' is a common South-Indian error in naming this year),<sup>6</sup> i.e. A.D. 1613-14. The date was, so far as can be gathered, 18 July, 1613,

<sup>1</sup> Corrupt perhaps we should read *kṣh nāpati nirdṣṭāna sāsana ślōkāṇ*

<sup>2</sup> Corrupt apparently we should read *Kāmakoṭi putra*, see sup, p 225

<sup>3</sup> Metre: *Ślōka* (Anushtubh), the same in the next four verses

<sup>4</sup> V. 11, 12, 13

<sup>5</sup> Written in large Telugu characters

<sup>6</sup> [The frequency of occurrence in Tamil inscriptions for a 'sub channel' of irrigation *ṭuṭṭu* is literally 'a river (flowing) from an orifice'. *Kāṭṭu* may here stand for the measure of land, i.e. 'the *ṭuṭṭu* of *Kāṭṭu*'.]

<sup>7</sup> V 21 of B runs thus: *Śrī Vemkaṭēmbā chā Peḍōbarambā śrī-Kṛishnamāmbā chā Kondemāmbā bhāgyēnā dēya mī dharmānā śrī-śrī-āyā nīti sarvāṅgāyā* (ll 11-17). A (v 28) gives the names as *Vemkaṭēmbā*, *Rāghavāmbā*, *Peḍōbamāmbā*, and *Pinakibhāmbā*.

<sup>8</sup> See above, vol III, p 235 n





- 107 dīśi sthitam | Dhārāpadavidu grāmād=īśāna-harid-āśrayam | (||) [45\*]  
Kṛṣṇnamja-
- 108 masamudra-srī pratīnāmā samanvitam | grāma-ratnam Kātrapādi-China-
- 109 timmāpur ābhīdham || [46\*] Sarva mānyam chatu[s\*]-simā-sahitam cha  
sam(sa)mamatah |
- 110 nidhi-n[ī\*]kshēpa-pāshāna siddha-sādhyā-jal-ānvitam | (||) [47\*] Akshun-āgāmī-  
sa[m\*]ju-
- 111 ktam gana bhōjyam sa bhūiuham | vāpi-kūpa-tatākāś=cha kachchh āramāś-  
cha sryyu-
- 112 tam<sup>1</sup> | (||) [48\*] Putra-pantr-ādibhir=bhōjyam kāmād=ā chamdra-tārakam |  
dān ādhamana-vikrīti-
- 113 yōgyam vinimay-ōchitam | (||) [49\*] Paritah prayata[s\*] smigdhah puiōhita-  
puiōgamah |

*Fourth plate \*first side*

- 114 vivīdhair=vibudhai[s\*] śrauta pathikair=adhikair=girā ||[\*] [50\*] Śrī-Vi[ra\*]-  
Venkata-
- 115 pati mahārāya mahīpatih | sa hūanya-paṇḍhāt-pūrvakam
- 116 dattaiśū=muḍā || [51\*] Śrī || Vṛttimamto=tra likhyamto viprā vēdānta-  
pūrgūh. |
- 117 atr=aika vṛttimān=ardha-vapushē purushō grihi | (||) [52\*] Urasā griha-  
mēdhi cha puru
- 118 shō=tr=aika-vṛttimān | vēdānta-mukharē grāmō vēda-vṛttir=ih=aikakā | (||)  
[53\*] Āpastam
- 119 bō Yājushikah Śrīvats ūnaya-bhūshanam | vṛtti-trayam Gōnapal[l\*]y=Appā-  
bhatṭa<sup>2</sup>
- 120 m=ih=āśnūt | (||) [54\*] Śīmān Mār,asahūyō=Yyū-dikshitō Viśvanāthayah |  
tad-vamś[ā\*]-
- 121 s=tatra yē tē=tra prithak(g)=ēkaika-bhāginah | (||) [55\*] Tad-vamśa jō  
[Ti\*] ruputir<sup>3</sup>=Annā(ṇṇō)=py=atr=ārdha-vṛttimā-
- 122 n | Ātrēya-gotr ābharanam Kṛn(Kṛ)śhāya[s\*] Śrīnivāsayah | Nāgayō=pi cha  
jō tē=tra pr-
- 123 tha[g=ō\*]kaika bhāginah | (||) [56\*] Śrīnāmas=Tirumalayō Lōkam bhattō=pi  
tē trayah | tad-vamśa-
- 124 jā[s\*] svayam t=tra dvō dvō vṛtti[m\*] prithak prithak | (||) [57\*]  
Ēk-ārdha-vṛttimān=atra Samkaras=ta-
- 125 t-kulō bhavah | ētat-kanyūn=Kōnappō=py-rsminn=ōk-ārdha vṛttimān | (||) [58\*]  
Yallāvadhā-
- 126 nī Malyāla-Raghunātha-Ganēśvarāh | Harī(rī)ti-vamśi jā yē tē prithak(g)=ēkaika-
- 127 bhāginah | (||) [59\*] Kaumīdīya gōtia-jānūmas<sup>4</sup>=Tīmā-Nāgaya-Vallabhāh |  
Samkarō Nara-
- 128 sās=ch=aitē grāmō=tr=aikaika-bhāginah | (||) [60\*] Tad-gōtras=Challa Nairasō  
bhāga-dvayam=ih=āśnu-

<sup>1</sup> Read *samyutam*

<sup>2</sup> The reading of this name is uncertain, as the compound letter which I read as *pp* is scored through in order to make some correction, the metric may be emended by reading *Gōnapalliy=* For *ōbhāṭṭam* read *bhāṭṭa*

<sup>3</sup> A syllable is wanting, probably *Ti*.

<sup>4</sup> Read *gōtra janmānas=*

- 129 tē | Bhāradvājō-pi Vcdāmttam Vemkatādrir=dvī vṛttimān | (||) [61\*] Tad-  
gōtra-jā Rāma-Vom-  
130 katādry-Ahō[ba\*]ṛ Rāghavāh | yō(ē)kaika-bhūginō-mi tad-gōtra-jā Chakravarty-  
api | (||) [62\*]  
131 Tiruvemigalayō-py-atr=atī vṛttinām tu chatuṣhtayam | Appa-Komdō-tra tad-  
vam  
132 si(sī) vṛttim=ckām=ih=āśnutē | (||) [63\*] Atr=ārdha vṛttimān Sonnavannas=tra-  
vamśa-sam-  
133 bhavah | Akāragannū=apy=ardha-vṛttimān tat-kul-ōdbhavah | (||) [64\*] Deva-  
Lakshmanā-  
134 kannaṛu-piāchi(chyam) samdāch=cha dāshinam | prathamam kām=ckam ch=  
ōbhaya samdā-  
135 ch=cha dāshinam | (||) [65\*] Ardha-ā(ō)ttaram kām=api punah Śittiri-  
dāshina[m\*] | Pīdā-  
136 ri dōvā bhavanād=uttar āsāna dik-sthātān | (||) [66\*] Dvāvimśa[t\*] samkhyayā  
yuktī-  
137 n asyair=ādhyān kul-vrajān | yō(ē)tad-ardha-vṛtti yōgyān punj ārāma-

*Fourth plate second side*

- 138 grīd īdmān | (||) [67\*] Svārthyā-bhōdān-atra viprah carvatr-āpi yath-āmśa-  
139 kām, Āpasambō Yājushikah Bhāradvāja-kul-ōdbhavah | (||) [68\*] Śrautī-  
Nam  
140 di somayājī-śekhara[s\*] svayam=āśnutē | Kāśya(-ya)pā Vēl[ā\*]mū[r\*]-Kṛishna-  
Suvā-Vom-  
141 katra-Lakshmanāh | (||) [69\*] Yē(ē)kaika bhūginō Virabhadro=py=atr=aika-  
vṛttimān | s ā-  
142 idha dvīlam Pasupula-Vemkatādrī[s\*] samāśnutē | (||) [70\*] Yē(ē)tad-gōtō=py=  
An[n\*]is=s-ārdha-vṛtti-  
143 r=Vājasaneyakah | bhokt[=ai\*]tad-gōtra-jō yajvā Vemkatō tr=aika-vṛttimān |  
(||) [71\*] Vā-  
144 si(n)kshhō Lakshmanō Bokkasam-Śēshas=tat-kul-ōdbhavah | yō(ē)kaika vṛtti-  
māntu tu Kā-  
145 -ya(śva)u-ānvaya-sambhavah | (||) [72\*] Atr=aika-vṛttimān=Amrapalli-Māchana-  
dikshitah | Śi-  
146 sula-vamsa-jah Kṛishnaś-Śāthamarshana gōtra-bhūh | (||) [73\*] Atr=aika-vṛttimān  
Pārā  
147 saiyō Lakshmanā-pāmditah | Gārgyas=Sarv-āvadhāny=cka vṛttimān Harī pāmdī-  
148 tādī (i) [74\*] Mandgalayō-yō=tr=r=aika-vṛttim=vyatō Sūrapō dvijah |  
Vāśvāmīto dvikam tv=atrā  
149 piāpnōty=ctat-kul-ōdbhavah | (||) [75\*] Bhamdāram-Nārinappāryyah bhajatē  
vṛttim=ckakām | Vā-  
150 dhivāśvā-kula-sambhūto yajvā Kadiri-nāmakah | (||) [76\*] Atr=aika-vṛttim=vyatō  
Kausi(sī)-  
151 k-ānvaya-vandhanah | Nakshatrāla-kulō jāto Vemkatādry-ī(a)bhūdhō budhah | (||)  
[77\*] Yē(ē)ta-

<sup>1</sup> Read *śrāṣṭya*, meaning "landed property", cf C P Brown's *Three Treatises on Mirasī Right*, p 96, note

- 152 d-gōtrō Vemkatādrī-Namēr=Kṛṣṇayō=pi cha<sup>1</sup> | Rām-āvadhēni tad-gōtra yē(ē)ta  
yē(ē)kai-  
153 ka-bhāginah | (||) [78\*] Sā[m\*]dīya gōtra sambhūto yajvā Yajñōsava(śva)ras=  
tathā | Garma-  
154 l-Vemkatādrīs=cha yē(ē)ta yē(ē)kaika-bhāginah | (||) [79\*] Pamgulūr-  
Nārāyaṇākhyah Kāsi(śi)-  
155 Timmaya-nāmakau | yē(ē)kaika-bhāgināv=ētan grāmē=smin sūri-rājite || [80\*]

## Fifth plate

- 156 Śrī-Vemkatapatirūya-kṣhitipati-varyyasya kirtti-dhuryya-  
157 sya | śāsanam=īdam sudhi jara kuvalaya chamdrasya bhū-mahēmdra-  
158 sya || [81\*] Śrī<sup>3</sup> Vemka[ta\*]patirūya-girā Śivasūrya-kavimdra-bhāginēyata-  
159 yā | kalit-ōnnati[s\*] Chidambara-kavir=avadat=tāmra-śāsana-ślōkān | (||) [82\*]  
160 Śrī-Vemkatapatirūya-kṣhmāpa tī(nī)dśēna Kāmayāchāryyah | Ganapa-  
161 ya-tanayaś=śāsanam=alikhad=īdam Viran-ānujas=tāmram | (||) [83\*] <sup>4</sup>Dāna pāla-  
162 nāyōr=madhyē dānāt=srīyō<sup>5</sup>=nupālanam | dānāt=svargam=avāpnōti pālanā-  
163 d=achyutam padam | (||) Sva-dattā[d\*] dvigunam punyam para-datt-ānupālanam  
para da-  
164 tt-āpahārūna sva-dattam nishphalam bhavēt | (||) Sva-dattām para-dattām vā yō ha-  
165 rēta vasumdhārām | shashtir=varsha-sahasrāni vishthāyām jāyatō kri(kri)mih |  
(||) Yē(ē)-  
166 k-aiva bhaginī lōkē sarvōshām=ēva bhūbhujām | na bhōjyā na kara grāhyā  
167 vipra-dattā vasumdhārā | (||) <sup>6</sup>Sāmānyō=yam dharma-sētum(r) nripānām kālō kālō  
pāla-  
168 niyō bhavadbhūh | sarvān=ētan bhāvinah pāthivōmdrān bhūyō bhūyō yāchatō  
169 Rāmachamdrāh || Śrī ||  
170 Śrī-Vemkatēsa<sup>7</sup>

## LIST OF DONEES IN THE SECOND GRANT.

Line	Donee's Personal Name	Family, Local Name, or Title	Gōtra	Sūtra	Shares
119	Appā bhatta	Gōnapalli	Śrīvatsa	Āpastamba	3
120	Mārgasahāya		"		1
"	Ayyā-dikshita		"		1
"	Vīśānāthaya		"		1
121	Anna	[Tī]ruputūr	"	"	1
122	Kṛṣṇaya		Ātrīya		1
"	Śrīnivāsaya		"		1
"	Nāgaya		"		1

<sup>1</sup> This line as it stands is a syllable short, and may be emended by reading *Nayinār*

<sup>2</sup> Metro Giti The same in verses 82 83

<sup>3</sup> This syllable is *extra metrum*

<sup>4</sup> Metro Slōka (Anushtubh), the same in the next 3 verses

<sup>5</sup> Read *dānāch=chhryō*

<sup>6</sup> Metro Sālini

<sup>7</sup> Written in large Telugu letters

## LIST OF DONEES IN THE SECOND GRANT—continued

Line	Donee's Personal Name	Family Total Share of 100	Group	Share	Line
123	Śrīrāva ...		Ārya	2	2
"	Tirumalaṣya		"	2	2
"	Lōkam blatta		"	2	2
124	Śankara		"	12	12
125	Kōṇappa		"	12	12
"	Yallāra-thāṣin		Ārya	1	1
126	Malyāḥa		"	1	1
"	Raghuṇātha		"	1	1
"	Gaṇḍīraṇa		"	1	1
127	Tiruma		Kṛishṇa	3	3
"	Nāgava		"	1	1
"	Vallabha		"	1	1
"	Śankara		"	1	1
"	Narasa		"	1	1
128	Challa-Narasa		"	2	2
129	Venkaṭāḍri	Vēḷ-ṭam	Pāṇḍya	2	2
"	Rāma		"	1	1
"	Venkaṭāḍri		"	1	1
130	Ahōbaḥa		"	1	1
"	Rāghava		"	1	1
"	Chakrava-tin		"	1	1
131	Tiruveṅkaṭaya		"	4	4
"	Appa-Koṇḍa		"	1	1
132	Sonnavaṇṇa		"	1	1
133	Alāraguṇi		"	1	1
139	Nandi sōmayāṇi		"	Āpastamba	2 1
140	Kṛishṇa	Vēḷ[ā*]mū[r*]	Kāśyapa	1	1
"	Sarva		"	1	1
"	Venkaṭa		"	1	1
"	Lakshmana		"	1	1
141	Vīrabhadra		"	1	1

<sup>1</sup> [This assignment of 8½ shares is not specified in the inscription —H. A. S.]

LIST OF DONEES IN THE SECOND GRANT—*concl'd*

Line	Donee's Personal Name	Family, Local Name, or Title	Gōtra	Sūtra	Shares
142	Venkatādri ...	Pasupula	Kāśyapa		2½
"	Anna . .	"	"	"	1½
143	Venkata yajvan .	... .	"	.	1
144	Lakshmana	"	Vāsiṣṭha	.	1
"	Śeṣha . . . .	Bokkasam	"	... .	1
145	Māchana dikṣita ...	Amrapalli	Kāśyapa	.	1
146	Kṛishna ... . .	Śrīśaila	Śāthakōpa		1
147	Lakshmana-pandita ...		Pārāśarya	..	1
"	Sarvāvadhānin ,	. .	Gārgya	.	1
"	Harī pandita . .	. .	Maudgalya	.	1
149	Sūrapa .. ...	.	Vjśvāmitra	.	2
149	Nāranappārya .	Bhandāram	"	...	1
150	Kadiri yajvan . .	.	Vādhryāśa	.	1
151	Venkatādri . .	Nakṣatrāla	Kausika	... .	1
152	Venkatādri Nayinār . . .	"	"		1
"	Kṛishnaya . . .		"		1
"	Rāmāvadhānin ...	.	"		1
153	Yajñeśvara yajvan .		Śāndilya	.	1
154	Venkatādri .	Garimella	.	. ...	1
"	Nārāyaṇa ... . .	Pangulūr	... .		1
"	Kāśī ... .		. .	. .	1
155	Timmaya . . .	.	.	..	1

## No. 23—VEMAVARAM GRANT OF ALLAYA-VEMA REDDI SAKA 1356

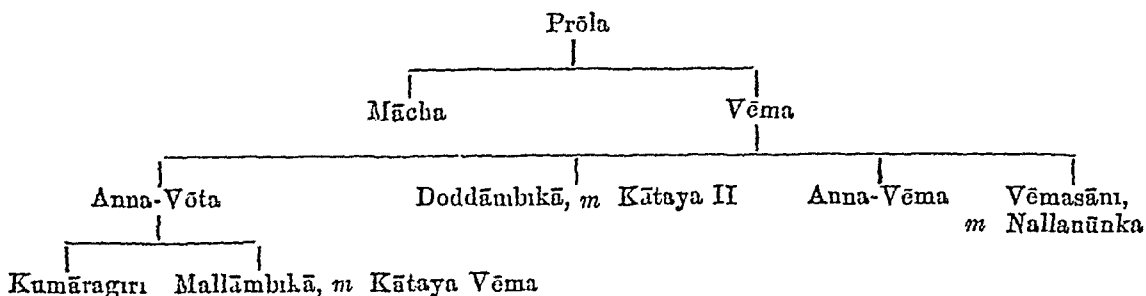
By LIONEL D. BARNETT

This grant was presented by Sir Walter Elliot in 1887 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and Manuscripts, with the register-number "Indian Charters 26". A slip of paper pasted on the back, which gives an abstract of the contents and other notes, states that "it was received from Rajah-mundry. It is unknown from whom received." It comprises eight copper plates, about 9½" in width and 5½" in height, they are very well preserved, except that nos 5 and 6 are slightly cracked on the left side. They are held together by a stout ring, which has been cut, there is no seal. They are numbered on the second face of each.—The character is good.

Telugu, of a type usual in the period, the letters vary between  $\frac{1}{16}$ " and  $\frac{1}{4}$ "—The language is Sanskrit (all verse) in ll 1-167, ll 168-228 contain a prose Telugu specification of the bounds of the village granted, then comes the Sanskrit conclusion in ll 228-237 (all verse, except a morsel of prose in ll 228-229), with a Telugu subscription on l. 238. The Sanskrit presents no special features of interest, we may note the use of *cha* with omission of a second *cha* (l 14), and the *vā samuchchayē* (l 237). The Telugu on the other hand is quite interesting. It is a loose colloquial, and shews most of the features of orthography noticed above, vol V, p 54. The *ara-sunna* is never used, we have only the *nundu-sunna*, and after the latter, when it comes after a short vowel, consonants are usually doubled in ll 168-187. In this connection we may note the spelling of *dāmkā* (ll 199, 223), *kāmpulu* (l 224), *mīmdam* (l 193), *mrōmdhug*= (l 186, but *mrōlug*= on l 220, the modern form is *mōduga*), and *rām-gānu*, passim. Occasionally *dh* is written for *d*, e.g. in *āyidhu* (l 184), *dhari* (ll 169, 221, 226), *mrōmdhug*= (vide supra). For the modern *s* we find *s* in *kalasi* (l 202), *galasina* (l 227), *sēnu* (ll 203, 206, 209, 212, 217, 227) besides occasional mistakes such as *śima* (l 168). A consonant following an *r* is usually doubled in ll 168-187. Initial *u* alternates with *vu*, e.g. *chumta unnadi*, l 196, by *chumta unnadi*, l 193. Final *sunna* alternates with *-mu* and *-nu* e.g. *bolamu lōpalanu*, l 183, beside *bolam-l*?, l 178, and *-gām*, l 202, beside *-gānu* elsewhere. There is elision of *a* in *nam-gān(v)* in ll 183, 189, beside *anam-gānu* on ll 175, 178. Of some lexical interest are *gōva*, l 189 (? connected with Tamil *kōvai*), *gundāmu*, l 223 (i.e. *gundamu*=pit?), *kadamu*, ll 207 f, 220 ('*kidamba*-tree'?), *kulayu* and *galayu*, ll 202, 207 ('join'?), *lanamu*, l 214 ('threshing-floor'?), *kapa*, l 194 (a kind of tree), *kōta*, ll 207 f ('clump'), *pāde*, ll 175, 178, 183, 189 (apparently=*Kanai pāde*, 'waste land')

The record refers itself to the reign of Allaya-Vēma Reddī (i.e. Vēma, the son of Allaya) of Rājahmundry, and adds a little to the sum of information derived from the grants and inscriptions of this dynasty and of the parent house of Kondavidu (see *E I* above, vol III, pp 59, 286, vol IV, pp 318, 328-330, vol V, p 53, vol VIII, p 9, vol XI, p 313). It opens with addresses to Vishnu in his Boar-incarnation (v 1), to Ganēśa (v 2), and to Śiva's crescent (v 3), and goes on to glorify the donor's ancestry. There was a famous Śūdra family styled the Panta-kula (v 4), in which was born the generous and glorious king Dodda, of the Polvōla gōtra (v 5). His sons were Anna-Vrōla, Kōtaya, and Allaya, or Allāda (v 6). Though the youngest, Allaya was the most important (v 7). He conquered Alpakhāna, made an alliance with the Gajapati who was the lord of Karnāta, defeated Kōmatī Vēma at Rāmēśvaram, and established a powerful kingdom (v 8). His queen was Vēmāmbikā, daughter of the Chōda king Bhīma (v 9), and their offspring were Vēma, Virabhadra (or Vira), Dodda, and Anna (v 10). Vēma and Vira were very glorious (vv 11, 12), and established their capital at Rājahmundry (v 13). Vēma's reign is most brilliant (vv 14-16): he has remitted taxes on the estates of gods and Brāhmins, performed many *gō-sahasra* ceremonies in Dākshārāma, conquered the kings of the Sapta-mādiya, overrun Kalinga, and set up columns of victory at Śimhādri and Purushōttama (v 17), he inspires terror in neighbouring kingdoms (v 18). He has given a bell weighing 12,000 *palikās* to the temple of the god Mārkaṇḍēyēśvara (Śiva), who has established him in his sovereignty (vv 19, 20). His brother Vira is also very glorious (v 21). Vēma has married Hariharāmbā, a daughter of Kātaya, the son of the elder Kātaya's son Vēma, her mother was a daughter of Harihara, the lord of the Four Oceans (v 22). Vira has married Anitali, daughter of the elder Kātaya's son Vēma (v 23). Then begin the details of the grant, by which the village of Allāda-Reddī-Vēmavaram was founded by the fusion of two villages, Vodurupāka and Pinamahēndrāda (vv 24-30), and granted to a number of Brāhmins who are specified (vv 31-114). The bounds of the estate are then specified in Telugu (ll 168-228). After four communitory verses (ll 228-234), we learn that the composer was Sarasvatī-bhatta, of the Śrīvatsa gōtra (ll 234-236).

Most of the above historical data have already been discussed in this journal, but some of them may be recalled here. As regards the internal relations of the Reddi family, we find (see above, vol IV, p 319 ff) that Vēma, son of Piola, of Kondavidu, was the father of Anna Vōta, Doddāmbikā, Anna-Vēma, and Vēmasāni. Anna-Vōta is mentioned in our record as having made a certain grant of land (l 163). Doddāmbikā married Kātaya II. Vēmasāni, who married Nallanūnka, and for whose spiritual benefit her brother Anna-Vēma granted the village of Nadupūru in Śaka 1296 (see above, vol III, p 286 ff), is probably the Vēmasānakka after whom the village of Doddavaram, so frequently mentioned in our record (l 168, etc), received its name. Anna-Vōta had a son, Kumāragiri, in whose reign the Rājahmundry branch of the family set itself up under Vēma, son of Kātaya, and a daughter, Mallāmbikā, who married Kātaya Vēma, the son of Kātaya II and her aunt Doddāmbikā. Kōmatī Vēma, who is said in v 8 of our record to have been defeated by Allaya of Rājahmundry, is apparently Peda Kōmatī Vēma, the successor of Kumāragiri and grandson of Vēma's elder brother Mācha (Śaka 1310 37, see above, vol VIII, p 13).



We may take other references *seriatim*. Alpakhāna seems to be Alp Khān, better known as Hōshang Ghōrī, who succeeded his father Dilāwar Khān in 1405 as Sultān of Mālwa, and reigned until 1434<sup>1</sup>. The "kings of the Sapta-mādiya" have not yet been identified, see above, vol V, pp 55, 56, n 1<sup>2</sup>. The temple of Mārkaṇḍēyēśvara is in Rājahmundry, and seems to have been specially patronised by the Reddi family of that town (cf Sewell, *List of Antiquarian Remains in the Presidency of Madras*, vol I, p 22). Harihara, the "lord of the Four Oceans," is probably Harihara I of Vijayanagar.

The details of the date are Śaka 1356, the cyclic year Ānanda, the *darsa-tithi*, or lunar day on which the new moon was first visible, of Jyaisṭha, Monday, an eclipse of the sun. Mr B. Sewell has kindly examined these data for me, and informs me that they work out to Monday, 7 June, A D 1434, when there was an important total eclipse of the sun, recorded in Schram's Table A of the *Indian Calendar*, p 124.

The geographical references in our record are many. The first point calling for notice is the location of the village conveyed by it, Allāda-Reddi-Vēmaṡaram, or more briefly Vēmaṡaram, which had been created by uniting Vedurupāka and Pinamahēndrāda (v 25). The name Vēmaṡaram is quite common, but of this particular village no trace survives on any record. Nevertheless we can locate it fairly closely, chiefly by reference to the Tulyabhāgā (bhāga in Telugu), on the southern bank of which it was situated (l 163, etc) and by the statement in v 30 that it was situated between Sapta-Gōḍāvara and Tulyabhāgā the

<sup>1</sup> See S. Lane Poole, *British Museum Coin Catalogues: Muhammadan States*, 114, intr lin., Elliot *History of India*, vol IV, pp 41, 60, 79, etc. An inscription of Samvat 1481, Saka 1346, in *Journ. As. Soc. Bengal*, vol 52, pt 1, p 70 ff, speaks of a Ghōrī prince *Ālammaka* (so the text) or *Ālambhaka* (so the editor) as reigning in Mandapapura, i.e. Mandu, perhaps he is the same person, but the reading there needs scrutiny.

<sup>2</sup> The etymology there suggested does not convince me, I incline to think that the phrase means "Seven Ben'ns" (cf Telugu *mādemu*).



former of which is a tank at Drākshārāma. Now the Tulyabhāgā is one of the main channels leading off from the lower Gōdāvarī. According to H. Morris, *A Descriptive and Historical Account of the Godavery District* (1878), p. 142, it "seems to have been originally a natural hollow, of which advantage was taken to form the bed of an irrigating channel by cutting a head to it from the river, and throwing earthen banks across it at various places to raise the water to the necessary height for commanding the adjacent country. It led off from the intended main feeder about a mile below the head-slucice [of the great dam of the Gōdāvarī], and conveyed water to the Kāpavaram, Bikkavōlu, and Rāmachandrapuram taluks, terminating in the salt-water creek which flows in from the sea near Cocanada." The map appended to the *Account* shews that it leads off from the Gōdāvarī a short distance south of Daulēśvarām ("Dowlaisweram" of the old maps), and runs more or less eastwards until it comes a little to the east of Anaparti, from which it proceeds E S E. Hence we know that Vēmavaram must have lain in the Rāmachandrapuram tāluha of the Gōdāvarī District, and here we can trace some of the villages mentioned in our record as adjoining it. Pasulapūni (I 201) is Pasalapūdi, 2 miles W N W of the town of Rāmachandrapuram, Sōmēśvaram (I 203) is some 4 miles N W from the same, Pemdalapāka (II 224, 228), now Pandalapāka, is about 3 miles S W from Bikkavōlu. Hence we may infer with tolerable certainty that Vēmavaram lay a few miles N or N N W from Rāmachandrapuram town. It is possible, to say the least, that soon after its foundation it dissolved back into the two elements of which it was composed, for there still exists a village of Vedurupāka some 4½ miles N N W from Rāmachandrapuram, and some 8 miles N W from the same town is the village of Mahēndravāda, which seems to be connected with the Pinamahēndrāda of our record. Of the other places recorded as adjoining Vēmavaram—Vēmasānakka-Doḍḍavaram (I 168, etc.), Vēlchūru (I 191 f.), Tallavaram (II 191, 196, 199), Tollimti (I 177), Nolla (II 206, 209), and Ana-Prōlā-Reddi-Komara-giripuram (II 211 f., 214)—I can find no trace.

V 8 mentions Rāmēśvaram as the site of a battle between Allaya and Kōmatī Vēma; this is perhaps Rāmēśvaram in the Gōdāvarī District. In v 17 we are told that Vēma performed many *gō sahasra* rites in Dākshārāma; this is the correct spelling for the name now pronounced Drākshārāma<sup>1</sup> ("Dracharam" in the old maps), a well-known place lying 4 miles S S E from Rāmachandrapuram town (see *Ind. Ant.*, vol. XIX, p. 424, and Sewell's *List of the Antiquarian Remains in the Presidency of Madras*, vol. I, p. 25). Simhādri (v 17) is usually known as Simhāchalam, it is a hill in the District and Tahsil of Vizagapatnam, where there is a famous temple dedicated to the lion-incarnation of Vishnu. Purushōttama (ib) is Parī in Orissa.

### TEXT<sup>2</sup>

#### *First plate first side*

- 1 <sup>3</sup>Lakshnīm pakshmalitām tanōtu bhavatām Lakshmi-patis-samtatam kēli-kōla-tanus=sama-
- 2 str-jagatām rakshā-vidhan dakshinah | snch āidrām dharanīm nij-aika-ramanīm karttum 11 sū-
- 3 d=ndvahan tat-samslēsha-kutāhalāt=pulakitō ya[s\*] stabdha-rōm=ābhavat || [1\*]  
<sup>4</sup>Asta mahō-

<sup>1</sup> This is an instance of the common tendency in Telugu to insert the letter *r* after a consonant.

<sup>2</sup> From the plates.

<sup>3</sup> Metre Sīdhu-vikrīḍita. The verse is preceded by the *śankha* symbol.

<sup>4</sup> Metre Giti.

- 4 hasti-mukham svasti-karam vas=samasta-jani-hêtuḥ | yat-kata-ratad-ali-mālā vilasa-  
 5 ti Hari-nīla-hāra-sama-lakshmih || [2\*] <sup>1</sup>Kalā-patēs=tām kalayāmi bālām kalām  
 kalamkē-  
 6 na vibhinnna-rūpām | yad-amtara-syamdi-sudh-ārdra-maulir=Mrityumjayah pita-  
 vishah  
 7 Śivō=bhūt || [3\*] <sup>2</sup>Asti prāsasta-mahimā Purushah purānas=tasya kramān=  
 mukha-bhuj-ōru-  
 8 padād=abhūvan | varnā dvija-prabhritayah pada-padma-jānām vamsēshv=abhūj=ja-  
 9 gati Panta-kulam prāsastam || [4\*] <sup>3</sup>Tatr=āsiu=mahitō mahipa-talakō  
 mānyas=satā-  
 10 m=umnstas=tyāgi Dodda-mahipritihs(tis) sukritavān Polvōla-gōtr-āgrapih | dānair=  
 yya-  
 11 sya vinirjitō mati-yutais=sāmyāya kalpa-drumō maunī valkala-samvritah sura-ga-  
 12 nam bhaktyā bhajaty=ādaiāt || [5\*] <sup>4</sup>Śrīy-Amnna-Vrōla-prabhu-Kōtay-Ālla-  
 bhūmīśvarās=ta-  
 13 sya sutāh prasūtāh | satyōna sat[t\*]vēna jayēna Dharma-tanūja-Bhīm-Ārjuna-  
 tulya-rū-  
 14 pāh || [6\*] <sup>5</sup>Tēshēm kanishthō=pi cha janman=ābhū[j\*] jyēsthō gunair=Alla-  
 dharātālōmdrah | chamdiō=py=a-  
 15 dōshākaratām=upētas=sauṃyō=pi bhū-namdanatām prapamnnah || [7\*] <sup>6</sup>Jitv=  
 āvalpa-vikalpa-  
 16 kalpita-balam tam ch=Ālpakhānam ranō mitrikṛitya samāgatam Gajapatim  
 Karnāta-

*First plate second side*

- 17 bhūpam cha tam | hatvā Kōmati-Vēma-saṃnya-nikaram bhūyō=pi Rāmēśvarē  
 prājyam Rāja-  
 18 mahēmdra-rāyam=akarōd=Allāda-bh[mi\*]śvarah || [8\*] <sup>7</sup>Śach=iva Śakrasya  
 Śiv=ēva Śambhōh Padm=ēva sū  
 19 Padma-vilōchanasya | Vēmāmbhi(bi)kā Chōda-kul-ū[m\*]du-Bhīma bhūp-ātma-j=  
 ābhūn=mahit=ēsyā jā-  
 20 yā || [9\*] <sup>8</sup>Śrī Vēma-bhūmīśvara-Virabhadra-bhūnātha-Dodda-kshīp Āmna-  
 bhūpāh | Allāda-  
 21 Saurēr=abhavan kumārās=tasyām yathā Pan[k\*]tirathasya putrāh || [10\*]  
<sup>9</sup>Vēma kshamē-nāyaka-  
 22 Vira-bhūpan tēshēm prabhūtau nitarām=abhūtām | yathā varau Pan[k\*]tirath-  
 ātmajānām  
 23 gunōnatau Rāghava-Lakshmanau tau || [11\*] <sup>10</sup>Taruna-sarasij āsyau tāv=  
 abhūtām prāsasyau sa-  
 24 kala-nripa-varēnyau saj-janānām śaranyau | ravi-himakara kalyau Rāma-  
 25 Saumitri-tulyau rana-śirasi vibhāngau rāja-vēśyā bhujāngau || [12\*] <sup>11</sup>Rājñōs=  
 ta-

<sup>1</sup> Metre Trishtubh Upajāti, pādas 1-3 being Upēndravajrā and 4 Indravajrā

<sup>2</sup> Metre Vasāntatilakā

<sup>3</sup> Metre Śārdūlavikrīḍita

<sup>4</sup> Metre Trishtubh Upajāti, pādas 1 and 4 being Upēndravajrā and 2 and 3 Indravajrā

<sup>5</sup> Metre Trishtubh, of the Indravajrā order throughout

<sup>6</sup> Metre Śārdūlavikrīḍita

<sup>7</sup> Metre Trishtubh Upajāti, pāda 1 being Upēndravajrā and 2 4 Indravajrā

<sup>8</sup> Metre Trishtubh, of the Indravajrā order throughout

<sup>9</sup> Metre Trishtubh Upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā

<sup>10</sup> Metre Mālinī

<sup>11</sup> Metre Trishtubh Upajāti, pādas 1 2 being Indravajrā and 3-4 Upēndravajrā

- 26 ja Rājamahādendra nāmā rāma ābhūtām-āyā- rājāḥ tai | anāpā-śatamga-  
tūrangā-  
27 pūrnū śaśīma śamkha virajī sudhā || [13\*] <sup>1</sup>Dharmā-śaśīma-śamkha-  
vinam-yan rā  
28 jya-śayam vaidhdayan pīpam śamam-yan prajñā-cha śam-yan val-ya-jā-  
śa(śhā)pīyan |  
29 kuttim śamcharayan dātā nikhila śhōnibhūtām śam-yan rājā Rājāśaśīma  
30 nūma nagarō Vēm-śarō jya-śat || [14\*] <sup>2</sup>An-śaśīma-śamkha-śamkha-  
dātā sudhā-Alla  
31 ya-Vēma bhūpah | śhat lā(kā)la śampūpta Parvata-śaśīma-śamkha-śamkha-  
32 ti || [15\*] Kul-śhālā bhoga-śarō dhar-śaśīma-śamkha-śamkha-śamkha-  
śhālā-  
śhālā-

*Second plate first side*

- 33 bhūti-śaśīma-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
bi[ā\*] śhama-śamkha-śamkha-  
34 kara-dharmam śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-  
35 śrām-yan | jivā-yan paṇi Śapta mādiya-śamkha-śamkha-śamkha-śamkha-  
36 drau Purushōttame paṇi jya-śamkha-śamkha-śamkha-śamkha-śamkha-  
Allāda-śamkha-śamkha-śamkha-  
37 nripat-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
lavāh pallavāh  
38 | śham-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śham-śamkha-  
39 viśatē śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
40 tām-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
gham-śamkha-  
41 || [19\*] <sup>3</sup>Vighnēśa mada śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
42 lu Bhairav-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
43 viram Śiv-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
44 tmajasy ōva Dharmajay-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
45 tūpas-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
46 putim-cha Kāta-prabhōr-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
47 mū-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-  
48 hīsam-Alla-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-śamkha-  
śamkha-śamkha-

<sup>1</sup> Metro Śārdūlavikrīḍita

<sup>2</sup> Metro Trishṭubh Upajāti, *pāda* 1 being Upāndravajrā and 2-4 Indravajrā

<sup>3</sup> Metro Śārdūlavikrīḍita, the same in verse 18

<sup>4</sup> Metro Śārdūlavikrīḍita

<sup>5</sup> Metro Śārdūlavikrīḍita

<sup>6</sup> Read *dhātā*

<sup>7</sup> Metro Giti

<sup>8</sup> Metro : Trishṭubh, of the Indravajrā order.

<sup>9</sup> Metro Giti.

## Second plate second side

- 49 m=Anitali-nāma vikhyātām | Kamalām=iva Kamalākshas=tām=ndavahad=Alla-  
bhūpa-Vī-Ṭm-
- 50 draḥ || [23\*] <sup>1</sup>Tulyabhāgā-tatō Vēma-bhūpālas=samaditsata | agraḥāram  
dvijanmabhyas=samagi ā-
- 51 hālam=agriyam || [24\*] <sup>2</sup>Ēkam grāmam kritvā grāmau Vedripāka-  
Pinamahēmdrādaḥ | kritvā
- 52 cha Vēma-bhūpō nija nāmn=Ā[11ā\*]da-Reddī-Vēmavaram ||<sup>3</sup> [25\*] <sup>4</sup>Śrī-Śākē  
rasa-bhūta viśva-ganitē ch=Ā-
- 53 namda-samvatsarē Jyē(jyai)shtbē darsa-tithau Śasāmka-divasē punyē cha  
sūrya-grihē | tam grāmam ba-
- 54 hu-sasyam=u[j\*]valataram Śrī-Tulyabhāgā-tatō prādād=Allaya-Vēma-bhūmi-ramaṇō  
vi-
- 55 pi ṭtamābhya mudā || [26\*] <sup>5</sup>Phala bhānta nālikēra kramuka panasa-chūta-  
kadālik-ālmam | kala-
- 56 m-Ṭkshu-sāli-tūla-chaṇa-mudg-ādi-samasta-sasva-sampūnam || [27\*] Sa-kṛishivalam
- 57 sa-bhāgam a-āsht aivarṣam sa-iamya-phila-vriksham | ā-chandrārka-sthāyīnam=  
ana-
- 58 lpa-dhana-dhānya-dakṣiṇā-yuktam || [28\*] <sup>6</sup>Ēkatra tarkam cha paratra tamtram  
vācūmtam=anyatā paratā
- 59 śabdāni | vyābhāṣamānāni kalakamtha-kamthai[s\*] sampōshyātē yō=mbudhivad=  
budhēmdrūh || [29\*]
- 60 Śrī-Sapta Gōdāvara-Tulyabhāgā-madhyē-grihāṇō mahāniya-sasyaiḥ ||<sup>7</sup> ā-chandram=  
ā-
- 61 tārakam=ā-dinmdram=ujjimbhatām Vēma-nripila dharmah || [30\*] <sup>8</sup>Vrittīmamto=  
tra ganyamtē
- 62 bhūsurā bhūsurā gunaiḥ | anukta-vrittī samkhyākās=sai vā=py=ēkaika vrittīyah ||  
[31\*]
- 63 Brahmā 'Yajushī śāstrānām vyākhyātā rāja-vallabhah | Potnūri-Vallabha-sudhi[h\*]

## Third plate first side

- 64 Śāmdilyō bhāgya-bhūṣitah || [32\*] Vidyā-vinaya-bhāgyānām=āvāsō Vyāsa-sanni-  
65 bhah | Potnūri Mamchi-bhattāryah Śāmdilyō rāja-pūjāh || [33\*] Vidyā  
yasya śrī-
- 66 yā hridyās(dyā) tarayā vinai-ānvitāḥ | Śāmdilyō viśrutō vidvān Potnūri-Pi-  
67 na Vallabhah || [34\*] Śāstrānām Yajushām punya-tapasām cha śr.yān=  
nidhiḥ | upādhyā-
- 68 yō Nādhū-bhattō vyākhyātā Kapī-gōtra-jah || [35\*] Śrī-Rāma-mamtra-  
siddha-śrīḥ śāstra-vyā-

<sup>1</sup> Metre Ślōka (Anushtubh)<sup>2</sup> Metre Giti<sup>3</sup> After this *danda* is engraved the rosette symbol followed by a *danda*<sup>4</sup> Metre Sārdulavikrīḍita<sup>5</sup> Metre Giti, the same in verse 28<sup>6</sup> Metre Trishtubh, of the Indravajrā order, the same in verse 30<sup>7</sup> A single *danda* only is required<sup>8</sup> Metre Ślōka (Anushtubh), the same in verses 32-36

- 69 khyā-dhuramdharah | Anna-dātā Veunayāryah Kauśikaś=chatur-amśa-bhāk ||  
[36\*] <sup>1</sup>Ramy-āgra-vēda-
- 70 nipunō vyākhyātā sala<sup>2</sup>-vidyānām | Charakūri-Kēśavāryah Śamkaranāīya-
- 71 nāīya-tanujātah || [37\*] <sup>2</sup>Adarśas=sarva śāstrānām vyākhyānam yasya nirma-
- 72 lam | Paunāla-Kommaya-sudhis=sa Kaumdyna[h\*] śriy=ānvitah || [38\*] Pada-  
vākya-pia-
- 73 mānānām pāra-driśvā Yajuh-patuh | Bhāradvājah Peddi-yajva-sōmayajv=āśra-
- 74 ya[h\*] śriyām || [39\*] Vādimdra-gaja-simhasya Rāmavā(jā<sup>2</sup>)ryasya namdanah |  
Haritō Rāmabha-
- 75 dāīya[h\*] Śri-Vānyōr=ēka samśīayah || [40\*] Tāikikas=tāmtīkas=Sāma-śābdiko  
yajñīkah ka-
- 76 vih | Atrēya gōtīah Prēkēti-Nāīyana-maghi(khi) sukhi || [41\*] Vyākartā  
sarva-sāstīānām upa-
- 77 kartā cha Gautamah | rāja-mānyō bhāgya-bhūmih Pūmādi-magh(kh)-īśvarah ||  
[42\*] Haris=sā-
- 78 kshād=upādhyāya Harī-bhattō dvi-bhāga-bhāk | Sātō gra-vēdē śāstīānām vyākartā  
Lō
- 79 hit-ānvayah || [43\*] Sarvajñō rāja-mānya-śīti=Vādhūlas=s-āidha-bhāgavān |  
bhāgy-ōnnatō Nri-

*Third plate second side*

- 80 simhāryō Rāmākrishnāīya-namdanah || [44\*] Sāmavēdi Nrisimha-jña-sut-  
Āppaya sudhi-su-
- 81 tah | Haritā[h\*] śri-Śimgayāryō vēda-śāstra-nidhis=sudhih || [45\*] Malrāv  
Appaya-sūimdra-tai a-
- 82 yah Kumdin-ānvayah | Yajuh śātamatī[s\*]śāstra-vaktā śri-Mādhavas=sudhih || [46\*]  
Agranyō vi-
- 83 dushām=agnihārādō bhāgyavat-sutah | Pārāśarō Gannayara-Śimgāryas=s ārdha-  
bhāga-bhā-
- 84 k || [47\*] Vēda-śāstra-pūān-ādi-sarasvatyā vijimbhanam | Sarasvati-  
Pūlanāryah Kaumdynō
- 85 rājī-vaśabbah || [48\*] Yajuh śāstra-pūān-ādi-vidyāvān s āidha-bhāga-bhāk |  
Haritah Śim-
- 86 garēmi sūi-Nāgayāīyō nri-pa pūyah || [49\*] Chitr-āvadhiānō Yajushi śraui  
Vyāsa iv=ā-
- 87 parah | Śauniko Mallu-bhattāryas=tarka-tamtra-svātamtia-dhih || [50\*] Vēda-  
śāstra-parān-
- 88 jñah Śaiv āgama-viśāradah | Ponchēti-Dēvarē-bhattō Bhāradvājah Śiv-āicha-
- 89 lah || [51\*] Sv-ārjitai[s\*] svan=bamdhu-pōshi vēda-śāstra-dhuramdharah |  
Vādhūla-gōtrih Kamdāla-
- 90 Perumādi-b[u\*]dhas=sukhi || [52\*] Karpūra-pūra-saurabhya-muchām vāchām  
vilāsa-bhū-
- 91 h | Rāhi-Kāśīsvara[h\*] śīmān Kaumdynō vēda-śāstra-vit || [53\*] Vyākartā  
kavitā-s-ānga-Ya-
- 92 ju[h\*]-śivutēshu chitra-krit | Pārāśarō Mamdapāka-Rāmachandra sudhis=sukhi ||  
[54\*] Kaumdyna-

<sup>1</sup> Metre Giti

<sup>2</sup> Corrupt, we may conjecture *śāla kalā* [though, as a reading, this will not scan — F W T]

<sup>3</sup> Metre Śōka (Anushtubh), the same in ves 39-106

- 93 h Komdamimdi-śrī-Rāmāryō rāja-vallabbah | dōvālaya-tatāk ādi sapta-samtā-  
 94 navās(n)=sukhi || [55\*] Divy ānna-dātā dvādaśyām vāda śāstra-patus=sudhih |  
 Dvādaśy-Allā-

*Fourth plate first side*

- 95 da bhatta[h\*] śrī-sampūrṇō Harit ānvayah || [56\*] Shattamtri yasya jhva-  
 āgra-naitaki vyākriyā-  
 96 kriyā | Pedapūni-Bhairavāryō Haritō vādi-bhairavah || [57\*] Pada vākya-  
 pramāṇānām vyā-  
 97 lhyātā Harit-ānvayah | Pedapūni-Tallanāryō gunavān=Yajur-unnatah || [58\*]  
 Yajur-vāda-  
 98 pitus=taika mīmāṃsā-śubda śāstra-vit | Pedapūni-Yellu bhattō Harita[h\*] śrī-  
 yutō guni  
 99 || [59\*] Vidyā-viśvēśvarō Vatti-Visvēśvara-sudhih kavīh | Śāmdilyō guṇavāt-  
 putra[h\*] śrīmān=āchāra-bhū-  
 100 shūtaḥ || [60\*] Śāmdilyō Mṛtipātī-śrīy-Appayāryō mah-ōnnatah | nṛityamty=  
 ahampūrvī-  
 101 kayā vidyā yad i usnā s'halc || [61\*] Anna-pradātā dharma-jñō guṇa vidyā  
 tapō nidhih | Lim-  
 102 gāya-bhatta[h\*] Śrīvatsa[h\*] śrī-Nṛsiṃh-āichanō ratah || [62\*] Harir=  
 Lakshmim Harō jñānam  
 103 Brahmanādhattō Sarasvatim | vidvān Haraharabrah nā tat saivam=apī Kauśikah ||  
 [63\*] Shad-da-  
 104 rāna-patu[h\*] śrīmān-Kām(kā)śyapah kavitā-kṛitī | agra vāda-ōlbanaś=chāru  
 vaitanah Samkaias=sudhih || [64\*]  
 105 Rāja-mamtri iārya-dhuryah prāta[s\*]-sūtā Siv-ārchakah | dvi bhāgō Harita[h\*]  
 śrīmān=Vissaya[h\*] Śrī-  
 106 gir-īsvarah || [65\*] Sarva-vidy-āśvarah kurvan sārtham saivajñā-śabthi(bdi)-  
 tam | Saivajñā-Nāiāyanāryō Vi-  
 107 śvāmitō dvi-bhāgavān || [66\*] Kaumdiayas=sujana[h\*] śrīmān Dvēdi-Mallana-  
 san-mamih | Yajus Sā-  
 108 ma śrouta-śāstra-lāy-ādi-pratibh ānvitah || [67\*] Shadda[r\*]śan=Īśvārō yasya  
 pitā sarva sudhi-gurūh |  
 109 Allādi-bhattō vyākhyātā Bhāradvājas=sa mamtra kṛit || [68\*] Komdūri-  
 Viththalī-bhattō

*Fourth plate second side*

- 110 Bhāradvājō guṇ-ōnnatah | agra-vōdi śubh-āchārō bhāgya-saubhāgya-samyutah ||  
 [69\*]  
 111 Śrī-Korumbali-Brahmāryō Bhāradvājō guṇ-ōnnatah | Yajur vāda-patus=chāru-putra  
 bhā-  
 112 gya-manōharah || [70\*] Atiāya[h\*] śrī-para-hitō vā(ā)dya-chamdras=Sudhākaiah |  
 sarvajñā[h\*] śrī yu-  
 113 taś=chātram mṛtiatām yātī bhūbhṛitām || [71\*] Sv-āchārah Pedapūni-śrī-  
 Nārāyaṇa-bu-  
 114 dh-ōttamah | Yajur-vāda-vid-agranyō Bhāradvājō mahā-matīh || [72\*] Maddār-  
 Aubhala sūrim-

- 115 diō Yajuh-sāstra visāradaḥ | Śrīvatsa-gōtra[s\*] sv-āchāiō gunavān=unnat-ūśayaḥ || [73\*] Sarvajña-
- 116 lōka-vikhyāta-Lakshmanārya-sutō guni | Boddapalli-Dēvayūjō Haritō vēda-sāstra-vit || [74\*]
- 117 Sūi ādhyayana-vikhyāta Peddanārya-sutah śuchih | Peyyala-śrī-Prōlanārya-
- 118 h Kaumdiṇyō vēda-vittamah || [75\*] Vjābhāir=apī ch=āchāran=Vjāsa-tulyō=rdha bhāgavā-
- 119 n | Maddūi-Rāmaya-sudhi[h\*] Śrīvatsō guna-vat-alah || [76\*] Śūmdilyō=rdh āmsavān Pōtri-Mādhavā-
- 120 ryō mah ōnnataḥ | vēda-sāstr ādi-vidyānām vyākhyāt=āchāra-bhūshitaḥ || [77\*] Śrī-Boddapalli
- 121 Rāmāryō Rāma-mamtra-prasiddhimān | ardha-vṛttir=vēda-sūtra-vaktā Harita-gōtra-jah || [78\*] Anna-dā-
- 122 tui=guni sūnur=Anna-Sōmaya-yajvanah | Anna-dātū Lakshmanārya[h\*] śrīmān=Ātrēya-gō-
- 123 tra-jah || [79\*] Śrī-Kappagantu-Śimgārya-tanayō vinay ōnnataḥ | Kāśyapō Yajur adhyētā Sūi-
- 124 ryah putra-bhāgyavān || [80\*] Kaumdiṇya-gōtrō gunavān śrī-Bomt-Āppīya-san-mānīh | Ya-
- 125 jurvēdi gunai ramya[h\*] śrīmān=rājanya-mūnya-dhih || [81\*] Bālu-jyōsy-ānvaya[h\*] śrīmān Prō

*Fifth plate first side*

- 126 layāryō gun-ārnavah | Kaumdiṇyō vinay-āvāsō Yajushī pratibh-ānvitaḥ || [82\*] Ā-
- 127 tiēva[h\*] śrī-Komdamimdi-Mallanō mamtri-śēkharah | Āpastambas=sad-āchārah Siva-
- 128 bhaktō=tidhārmikah || [83\*] Boggara-śrī-Vira-mamtri rāja-kāya-vichakshanah | Āpastamba[s\*] sad-ā-
- 129 chārah Kaumdiṇyah Śamkar-ārchakah || [84\*] Appay-āmātya-tanayō mamtri Ganapati=su-
- 130 dhih | Śrīvatsō rāja-mānyas=sad-upakāra-parō guni || [85\*] Vallūr-Ayyalu-mamti iśō Nā-
- 131 garājasya namdanah | Kaumdiṇya-gōtrō gunavān=Īśvar-ārchana-tatparah || [86\*] Chamdalūri-
- 132 Bhāskarārya-tanayō=Llana-mamtripah | Kaumdiṇya-gōtra-samjātō vidyā-lakshmi-vibhū-
- 133 shitaḥ || [87\*] Vāranāśi-Dōcha-mamtri Sālamkāyana-gōtra-jah | rāja-mānyō ba-
- 134 mdhu-putra-bhāgyavān=Āśvalāyanah || [88\*] Śrīvatsō Rājanampāti-Trivikrama-sudhi[i\*] guni | Nara-
- 135 simhāya-tanayō Yajuh-krama vichitra-dhih || [89\*] Śrī-sādhu-Tēlamg[ā\*]ry-ākhyō Harit ānvaya-
- 136 sambhavah | śrī-Vallabhārya-tanayō Yajui-vēda-kram ānvitaḥ || [90\*] Penumballiy-Anamta-
- 137 rya-varyō Harita-gōtra-jah | Narabary-ōjijha tanayō Yajur-vēda-krama sphutaḥ || [91\*] Śrī-
- 138 y-Ātukūri-Śimgāryō Haritō=Ppayā-namdanah | vidyāvān=vinay-āvāsō mānyō

- 139 vidvaj-janais=sadā || [92\*] Poramky-Annaya-viprēmdra-tanayō Yajur-uj[\*]valah |  
Kaumdinya gōtra-sa-  
140 mājātō Vissayāryō guna-priyah || [93\*] Rāmpalli-Naraharyārya-tanayah Śimgan-  
-āhva-

*Fifth plate second side*

- 141 yah | Bhāradvājō Yajur vēda-vikhyātō vinay-ānvitah || [94\*] Talletātā-kul-  
āgranyah Prō  
142 lanāryō manōharah | Kaumdinya-gōtra-samjātō gunavān=vēda-vittamah || [95\*]  
Orum-  
143 gamti-Śimgayārya vamsā-kartā gun-ōnnatah | vēda-śāstra-patū[h\*] śrimān  
Jnārdana-bu-  
144 dh-ōttamah || [96\*] Chaumdāya-sōmayāji-śrī-Naraharyārya-sambhavaḥ | Yajur-  
vēda-kram-ā-  
145 vrittih Kaumdinyō Limgayas=sudhih || [97\*] Naraharyārya-tanayō  
Yajur-āvritti-rā-  
146 jatah | Chadapalli-Vallabhāryah Kaumdinyō vamsā-vardhanah || [98\*]  
Śrī-Kṛṣṇāryasya suto Dharmā-  
147 y-ōjyhas=sa-dharma-dhih | Kaumdinya-gōtra-tīlakō Yajuh-krama-viśāradah ||  
[99\*] Suśrīr=Ann-  
148 makomda śrīy-Aubhala-jyōsya-sambhavaḥ | Ellayāryō Yajur-vēda ti-  
149 vrō Harita-gōtra-jah || [100\*] Sudhīr=Anumakomdi-śrī-Pedaddanārya-namdanah[?]\*  
150 Bhāradvājah Pōchanāryō Yajur-vēda-viśāradah || [101\*] Dāmāya-bhatta-tanayah  
Kauśi-  
151 kō guna-vatsalah | Yajuh-kram-āvritti-ramyah Kṛṣṇāryas=sukūtamān || [102\*]  
Narasimbā  
152 rya-tanayō Bhāradvāja-kul-ōttamah | Ākunūr-Aubhala-sudhīr=bhāgyavān=  
Yajushī  
153 śrutah || [103\*] Śrī-Korungamti-Māchārya tanayō naya-bhūshitah | śrī-  
Chittayāryah Śā-  
154 mdilyō Yajur-vēda-dhuramdharah || [104\*] Naṭluvād-āgrahāra-śrī-Vallabhā-  
chārya-san-maṇih | Śrī-  
155 vatsa gōtrō vidyāvāu Hari-pād-ābja-sēvakah || [105\*] Ardha-vṛttir=Bhās-  
karārya[h\*] Śrīvatsō

*Sixth plate first side*

- 156 ramya-vartanah | rāja-mānyō mahā-bhāgyō viśv-ānamdita-kīrti-mān || [106\*]  
Śrī-Bhīmāy-Ā-  
157 bbay-Annaya-nāmānah Kāśyapā ōtō | Kauśika-gōtrā Rāmāya-Gōpaya-Śimgās=cha  
Kasa-  
158 va-Saumitri || [107\*] <sup>3</sup>Limgana-Yellana-sachivan Śrīvatsau Rāmāyas=tu  
Kaumdinyah | Bhāradvā-  
159 jō Yerraya-nām=ānyō Yerrayas=tu Śāmdilyah || [108\*] <sup>4</sup>Vritti-trayam s-āshṭa-  
bhā(bhō)gam kham-  
160 dikā-parivṛttitah<sup>5</sup> | labdham=ōtam=vibhājyam syāt sva-sva-kshētr-ānusāratah ||  
[109\*] Chemjela-Nara-

<sup>1</sup> [The metre is faulty To rectify it we have perhaps to read *Pedda Dānārya namdanah* —H K S]

<sup>2</sup> Metre Udgīti

<sup>3</sup> Metre Gīti.

<sup>4</sup> Metre Ślōka (Anuṣṭubh), the same in verses 110-115.

<sup>5</sup> This seems to mean "by the conversion of their estate"



- 161 haryāryō Bhāradvājas=tu Nāgayah | Hāitah Kāśyapah Śungō Vasishthas-  
Tippayas=sudbhā  
162 || [110\*] Gīama-giās[ē\*]=stī tan=ētaiḥ khamdikā-paivartanāt | labdhā  
vrittr=vibhāyy=nikā sva-sva-kshēti ānusā-  
163 ratah || [111\*] Datt=Ānna Vōta-bhūpēna khūiy=ēkā khamdikī mahi |  
Śivamallana-vaiya-  
164 sya Śivatsasy=ātra vidyatō || [112\*] Mūla-giāmō ta'hā giāma-grāsa-grāmō  
cha tishtha-  
165 tōh | dvayōr=Īśvayōr=ēkā vrittiḥ kshētr-ānusāratah || [113\*] Īvam=ētaḍ=  
giāma-yugm[ē\*] śrī-Jauā-  
166 rdana Gōpayōh | Śī-Vishvōr=ubhāyōr=vrittiḥ<sup>1</sup>=Māhārya tu pādikā || [114\*]  
Asya grāmasya si-  
167 mānō dakṣha sarvāsu cha kramāt | saivūshām suṣrabōdhāya likhyamte  
dēśa-bhāṣayā  
168 || [115\*] Ōm<sup>2</sup> Allād-Reddī-Vēmaṣānānakunnu Vēmaṣānakka-Doddavarapumkunnu  
pola-mēia-sī(sī)ma samddula |  
169 Talabhāga-dakṣinapu dha(da)ri mōpu koni remd=ulla polāla naduma  
Pūva-mamddula piā  
170 mtr pumtta dha(da)kṣinapu mukham=ai vachchimddi ā pu[m\*]tta tūrppu  
Vēmaṣāna(na)kka-Doddavarapu-  
171 m bolamu ā pumtta padumata Allād-Reddī-Vēmaṣarapum bolamu ā pumtta  
da-

*Sixth plate second side*

- 172 ksh[i\*]napu mukham=ai iām-gānu amttatanu chimtta vummadhi(di) ā  
chimttanumddi tūrppu mu-  
173 kham=ai vachchina pumtta ā pumtta sarasa pumtta vuttaram Vēmaṣānakka-  
Doddavarapum hu-  
174 mtr dha(da)kṣinam ā pumtta tūrppu mukham=ai vachchi Vēmaṣānakka-  
Doddavarapum po(bo)lam-lōpala-  
175 nu Channu-pāde anam-gānu oka cheruv=ummadī ā cheruvu sarasan-umddi ā  
pumtta tū-  
176 rppu Vēmaṣānakka-Doddavarapum bolam pumtta padumata Allād-Reddī-  
Vēmaṣarapum bo'a-  
177 mu yā pumtta Tollimtti prāmta pumtte(tta) daksh[i\*]napu mukham=ai  
vachchi ā pumtta Allād-Reddī-Vē-  
178 mvarapum bolam-lōpalanu Yiruvavāri-pāde anam-gān=oka pāde ā pāde-  
mōchenu  
179 yidhi(di) Ā(A)llād-Reddī-Vēmaṣarapu vuttarapum bola mēia-sī(sī)ma[i\*] ā  
Yiruva-  
180 vāri-pāde dakṣinapu pārśvānan-umddi ā tirānānō oka gattu podalunnu  
181 ā [ga\*]ttu tūrppu mukham=ai vachchenu ā sarasanu gattu vuttaram  
Vēmaṣānakka-Doddavarapum  
182 bolam daksh[i\*]nam | a(ā) gattu lakha<sup>4</sup> tūippu mukham=ai iām-  
gānu Vēmaṣānakka-Doddavarapum ho-

<sup>1</sup> Read *vritti* =

<sup>2</sup> This *danda* is followed by the rosette symbol and another *danda*

<sup>3</sup> Denoted by a symbol

<sup>4</sup> Apparently corrupt, [gaffulaka] would mean 'in the direction of or towards the embankment'—H K S ]

- 183 lamu-lōpalanu Nīmma-gumṭṭa-pāde nam-gān=oka pallam=unnadi ā pal[l\*]am  
sarusan-umddi ā ga-  
184 ttu viśanakarṇa-vamp=ai ā(a)yidhu(du) bāralu mēr=amitta vuttarapu mukham=ai  
vach[ch\*]enu amittatan=ā  
185 gattu appatinnu tūrppu mukham=ai vachchenu ā sarusa gattu tūppu  
mukham=ai vachchi am-  
186 ttatan=ā gattu Vēmvarapum bolamu yiśānya-bhāgamamddu poda vatṭina  
mrōmdhu(du)-  
187 g=unnadi amttanumddi ā [ga\*]ttu dha(da)kshina mukham=ai iām-gānu  
amittatakunai(ne) icmddu

*Seventh plate first side*

- 188 bāralu nīdapunanu tūrpu mukham=ai vachchenu amtata Dom(Do)ddavarapu  
polamu-  
189 lōnu Pāmula-pāde nam-gān=oka pāde daggar=unnadi ā pāde padumati  
gōva va-  
190 ttu koni Pārva-mamdula prāmta pumta Vēmvarapu Doddavarapu nadumam-  
gānu da-  
191 kshinam mukham=ai vachchenu vachchi Vēlchūṇi Tallavarapu piāmta pumta  
mōchenu | ā  
192 pumta Vēmvarapu Vēlchūṇi remd=ūlla polamu nadumam-gānu dakshinam  
mukha-  
193 m=ai vachchenu dakshinam=ai avuṇum-gōṭi mimdam-gānu vachchenu amtata  
Vēmvara-  
194 pu polamu-lōnu pumta daggarenu oka kapa-chettu unnadi dakshinam  
muttina padu-  
195 maṇa mukham=ai pumta vachchenu amtanumdi dakshinam mukham=ai va-  
196 chchenu ā pumta daggarenu Tallavarapu polamu-lōnu chimta unnadi  
197 ā chimta padumatanumdi dakshinam mutai<sup>1</sup> padumati mukham=ai vachchi  
Vēmvarapum  
198 bolamu-lōnu pumta daggarenu chimta vunnadi amta dha(da)kshinam=ai  
Vēmvarapu ājñē(gnē)-  
199 yam dāmkā vachchenu ājñē(gnē)yam mūlanumdi Tallavarapu Vēmvarapu  
remd=ū-  
200 lla polamu nadumam-gānu padumaṇa mukham=ai vachchimdi imta-vattu  
Vēmvara-  
201 pu tū[r\*]pu siṃa | ā pumta padumaṇa mukham=ai vachchi Pasulapūṇi  
Vēmvarapu na-  
202 dimi prāmta pumta mōchenu | kalaśi remd=ūlla nadumam-gān badumati  
mu-  
203 kham=ai vachchi Sōmēśvarapum bola-mēra pumtam gala sēnu |  
Sōmēśvarapum bola-

*Seventh plate second side*

- 204 mu nadumanumdi Vēmvarapum bolamu nadumam-gānu nālgū bāralu  
nīdapu-

<sup>1</sup> Read *muttina*.

- 205 n=uttaram mukham=ai vachchi amtatanumdi padumatī mukham=ai remd=ūlla nadumam-gā-
- 206 nu Nolla prāmta pumtam gala śēnu | Vēmvarapum bolamu nairuti māla | idi Vēm[va\*]-
- 207 rapu dakshina sīma | amtanumdi uttaram mukham=ai vachchi kadamula kōtam gala śēnu
- 208 | ā pumta kadamula kōtanumdi uttara mukham=ai vachchi Vēmvarapu grāma-grāsa pū-
- 209 ri prāmtam gala śēnu[\*] prāmta pumta padumaṛa mukham=ai grāma-grāsa-p-ūri No
- 210 lla pola-mēia nadumam-gēnu padumaṛa mukham=ai vachchenu amta remdu rāvu-
- 211 l=unnavi amtanumdi pumta padumaṛa mukham=ai vachchi Ana-Prōlā-
- 212 Reddi-Komaragiriapurapu grāma-grāsa-pūri prāmta pumtam gala śē-
- 213 nu remd=ūlla nairuti māla | amtanumdi ā pumta ut[t\*]aiam mukham=ai vachchenu |
- 214 uttaram mukham=ai rām-gānu kanam=unnadi attō rām-gānu Komaragiri-purapu
- 215 polamu-lōnu pumta daggarenu māmidunni rāvinn=unnadi ā sarasanumdi pumta
- 216 māni podalu vattina gatt=unnadi uttaram mukham=ai vachchenu amtatanu viśanakarṇa vam-
- 217 puna tūrpu mukham=ai em-dumu śēni vedalapuna vachchenu amtanumdi uttarim
- 218 mukham=ai rām-gānu oka prāmta pumta unnadi ā pumta uttarani mukham=ai remdu
- 219 bāralu vachchi am[t\*]ta tūrpu mukham=ai vachchi Tulyabhāga mōchenu | amtaṭa

*Eighth plate first side*

- 220 poda-mrōdugunnu mūmdu kadamulunn=unnavi | iśānyam pola-mēra sīma | amta-
- 221 numdi Tulyabhāga padumatī dha(da)ri vattu koni dakshinam mukham=ai vachchumdi Tulyabhā-
- 222 ga ā-vali-vāriki sagamunn=i-vali-vāriki sagamunnu | amtata dakshinam mukham=ai grā-
- 223 ma-grāsa-pūri sarusa gumdāmu dāmka vachchenu | ā Tulyabhāga-lōni gumdāmu
- 224 Vēmvarānakē chellun=ani Pemdalapāka ūlla kāmpulu cheppu [\*] amtanumdi tūrpu mu-
- 225 kham=ai Tulyabhāga vachchenu Vēmvarapum bola-mēra sīmanu Tulyabhāga dakshinapu
- 226 dha(da)ri vattu koni tūrpu mukham=ai vachchi Doddavarapu Vēmvarapu remd=ūlla nadumam gā-

- 227 nu vachohi Tulyabhāgam galaśina prāmta pumtam gala śōnu [,\*]  
 Vīmvarānaku-  
 228 nnu Pemdalapākakunnu Tulyabhāgi(ga) śima ||<sup>1</sup> Pālana-sukritē hara-  
 229 na-dōshē cha kāni chit=purāna-vachanāni likhyamte || <sup>2</sup>Sva-dattu[d\*]<sup>3</sup> dvigunam  
 punyam pa-  
 230 1a-datt-ānupālanaṁ | para-datt āpahāiḥna sva dattam nishpa(śhpha)lam bhavēt ||  
 Dāna-pāla-  
 231 lanayōr<sup>4</sup>=madhyē dānā[ch\*] chhrēyō=nupālanaṁ | dānāt svargam=avāpnōti  
 pālana  
 232 d=achyutam padam || Gām=chām ratnikām=chām bhūmīr=apy=chām=amgulam |  
 haian-na-  
 233 rakam=āpnōti jāvād=ū-bhūta-samplavam || Na viśham viśham=ity=āhur=brahma-  
 svam  
 234 viśham=uchyatē | viśham=chākinam hanti brahma svam putia-pautrakam ||  
 Śīkatsah ka-  
 235 vitā-brahmā pada vākya-pramāna-vit | Sarasvatī-bhatta-budhah śāsanam kṛitā-

*Eighth plate second side*

- 236 n=īdam || <sup>4</sup>Ity=ādaiād=Allaya-Vēma-bhūpō bhaviśhyatah viā(prā)itthayatō  
 nrupilū | mam=ai-  
 237 śna dhṛimah paripūlanīyas=saujanīyatō vā sukrit i[ch\*]chhayā vā || Śī ||<sup>5</sup>  
 238 Śī Mārkandē[yō\*]svaya Vēma-Reddī viālū<sup>6</sup>

TRANSLATION.

(Verse 1.) Abounding fortune may Fortune's Lord constantly create for you—he who, bearing in sport the Boar-form and skilful in salvation of all worlds, as he affectionately uplifted the love moist Earth to make her his peculiar mistress, became horripilant, his hair standing erect because of his delight in embracing her.

(V 2) May that light Elephant faced, the cause of all birth, bring you welfare—(the face), the festoon of murmuring bees on the cheeks whereof appears with a splendour like that of a string of sapphires

(V 3) I perceive the young moon-digit of the Digits' Lord [the Moon], the form of which is variegated by spots, his diadem moist with the nectar oozing from the hollow whereof, Śiva though drinking the poison became the Conqueror of Death

(V 4) There was an Ancient of Days, renowned in greatness, from his mouth, arms, thighs, and feet in order arose the castes, beginning with the Brāhmans. Among the races of his lotus-feet the Panta tribe became renowned in the world

(V 5) In it there was an illustrious ornament of monarchs, honoured by the good, exalted, bountiful, king Doddā, a doer of good works, pre-eminent in the Polvōla Gōtra, outdone by whose judicious largesses, the Kalpa-tree, keeping a vow of silence and wearing robes of bark, devoutly (and) reverently worships the company of the gods, in order to become equal (to him)

<sup>1</sup> This *danda* is followed on the plate by a star like symbol and another *danda*

<sup>2</sup> Metre Ślōka (Anushtubh), the same in the next four verses

<sup>3</sup> Delete the second *la*

<sup>4</sup> Metre Trishtubh Upajīti, *padas* 1 and 4 being Indrajā and 2 3 Upēndravajrā

<sup>5</sup> After the first *danda* is a star like symbol, with another *danda*, after *śrī* is a rosette

<sup>6</sup> This line is in large characters

(V 6) The fortunate prince Anna-Vrōla, Kōtaya, and Alla, lords of earth, were the sons born to him, who were in truthfulness, noble spirit, and victory equal of character to Dharma's son [Yudhisṭhira], Bhīma, and Arjuna

(V 7) The youngest of them by birth but the senior in virtues, king Alla, though a very moon, did not become *dōshākara* [a moon, or a mine of faults], though *saumya* [gracious, or a Buddha], he became a *bhū-nandana* [a gladdener of earth, or a Bhauma]

(V 8) Conquering in battle Alpakhāna, whose hosts were disposed in manifold divisions, and making friendship with the Gajapati, the lord of the Karnāta, who came to meet him, defeating again Kōmatī Vēma's host of warriors at Rāmēśvaram, king Allāda ruled the country of Rājamahēndra

(V 9) As Śachi was the wife of Śakra Śivā [Pārvatī] of Śambhu, Padmā of the Lotus-eyed [Vishnu], so Vēmāmbikā, daughter of king Bhīma, moon of the Chōdē race, was the honoured wife of this [Allāda]

(V 10) The fortunate king Vēma, the monarch Virabhadra, the sovereign Dodda, and the king Anna, princes like Panktiratha's sons, were born of her to Allāda, who was a very Vishnu

(V 11) The monarch Vēma and king Vira became far the most eminent of these, as the two famous sons of Panktiratha, Rāghava and Lakshmana, excelled in virtues

(V. 12) These two, whose faces were as fresh lotuses, were renowned, excelling all kings protectors of the good, pleasant as sun and moon, peer to Rāma and Saumitri, victorious in the forefront of battle, gallants to the mistresses of kings

(V 13) For these two kings arose a capital city named Rājamahēndra, delightful with damsels, filled with many elephants and horses, having palaces bright with a radiance equal to that of the moon

(V 14) Exalting holy laws, humbling foes, increasing the fortune of the realm, suppressing sin, gratifying the population, supporting the learned, making his glory travel through the regions of space, a refuge for all monarchs, the lord Vēma dwells in state as king in the city of Rājamahēndram

(V 15) Bestowing great Brāhmanic settlements (*measured by*) many *gō-chamas*, prudent, worshipping Pārvatī's Lord six times (*a day*), Allaya's (*son*) king Vēma is always performing the largesses of Hēmādri<sup>2</sup>

(V 16) A *kul-āchala*,<sup>3</sup> a most excellent *bhōga*, a husband of Earth, unfailing, an abode of the goddess of bounty, forming a foundation of the universe, with his arm Allaya's (*son*) king Vēma holds the earth,

(V 17) Who remitted tax-money, which is hard to surrender, in the demesnes of gods and Brāhmans, who performed in the lands of Dāksharāma *gō-sahasra* rites of abundant wealth, who, conquering the valiant kings of Sapta-mādiya, and marching over the land of Kalinga, in magnificent fashion set up at Simhādri (*and*) Purushōttama pillars of his valiant conquest

(V 18) By the flames of the intense heat [*or*, majesty] of king Allāda's (*son*) king Vēma whole rocks are broken to powder, the hogs bellow, the tender sprouts wither, the

<sup>1</sup> Panktiratha is another name for Dasaratha

<sup>2</sup> That is, he bestows largesses in accordance with the rules of Hēmādri's *Dāna chintāmani*. On Hēmādri see above, vol. XIII, p. 199

<sup>3</sup> This and the following epithets are double edged in order to compare Vēma to Vishnu. *Kul āchala* means both "a central mountain" (in firmness) and "motionless in his home" (as Vishnu is during the *yōga nidrā*), *bhōga vara* is "an excellent enjoyer of pleasure" and "encompassed by the snake" (Śeṣha), *dharatṛ dāra* and *dāna-ramā nirāsa* are titles applicable both to a king and to Vishnu, and *Āchryata* is a common name for Vishnu

fish-tribe hide in the water, the snakes enter their holes, the cobras lurk in covert, the cattle go with grass in their mouths, the lord of elephants enters the river<sup>1</sup>

(V 19) Allaya's (son) Vēma gave to (the god) Mārkaṇḍēyēśvara a choice bell without peer, made of good bell-metal, containing twelve thousand *palikkā*

(V 20) "Viḡhntśa [Ganapati] is affected with *mada* [rutting ichor, or passion], Skanda again is *bahu-mukha* [many-faced, or deceitful], this Bhairava forsooth is unclothed, shameless" thus reflecting upon his sons' condition, Mārkaṇḍēya-Mahēśvara appoints as monarch of the earth the lord Vēma, who is faultless, a votary of his, lofty of mind, heroic, devoted to the worship of Śiva

(V 21) King Vira, the younger brother of this [Vēma], as Dhanamjaya [Arjuna] was the younger brother of Dharma's son [Yudhishtira], is a magnificent monarch, bountiful, enjoying (the world's delights), brilliant in majesty, a Bhīma in battle, a warrior unique in the world

(V 22) Alla got king Vēma wedded to the daughter of a son of Kātaya's (son) king Vēmaya, the daughter of prince Kāṭa, the daughter's daughter of king Harihara who ruled the four oceans,—the fair lady bearing the latter's name, Hariharāmbā, together with the Fortune of his kingdom

(V 23) King Alla's (son) lord Vira wedded a daughter of Kātaya's (son) king Vēma, renowned under the name of Anitallī, as the Lotus eyed [Viṣṇu] wedded Kamalā

(V 24) King Vēma deigned to grant to Brāhmins an excellent fief, fully supplied with food, on the bank of the Tulyabhāgā

(V 25) Making the two villages of Vedurupāka and Pinamahēndrāda into one, and calling it after his own name Allāda-Reddi-Vēmavaram, king Vēma—

(V 26) In the fortunate Śaka (year) measured by "flavours" [six], "elements" [five] and "Viśvas" [thirteen], in the cyclic year Ānanda, on the lunar day when the new moon of Jyāishtha was first seen, a Monday, during a holy eclipse of the sun, Allaya's (son) king Vēma joyfully bestowed on the excellent Brāhmins this village on the bank of the Tulyabhāgā, abounding in crops, most brilliant,

(V 27) Having groves of coconut-palms, areca-trees, jack-trees, mangoes, and plantain, laden with fruit, full of all crops, such as white rice, sugar cane, paddy, sesam, chick-pea, and kidney-bean,

(V 28) Together with the cultivators, with the (rights of) enjoyment, with the eight powers,<sup>2</sup> with pleasant fruit-trees, enduring for as long as the moon and sun, associated with abundant money, grain, and fees,

(V 29) Which like the ocean is maintained by great sages with voices like cuckoos, who recite in one part logic, in another part Tantra, in one place Vēdānta, in another grammar

(V 30) May the Brāhmin village (*agrahāra*) between the blest Sapta-Gōḍāvara and the Tulyabhāgā, the pious foundation of king Vēma, prosper with its splendid crops for as long as the moon, as the stars, as the sun

(V 31) The Brāhmins brilliant in virtues who hold shares (*in it*) are here enumerated; all those in whose case the number of their shares is not mentioned are holders of one share each

<sup>1</sup> Under the figure of a forest-fire is described the effect of Vēma's *pratāpa* (heat, or majesty) upon neighbouring peoples. The "hogs" are perhaps the dynasty of Vijayanagar, who maintained the Chālukyas' device of a bear; the "tender sprouts" are the Pallavas; the "fish tribe" are the Pāṇḍyas, whose device was a pair of fishes, or perhaps the Matsya dynasty (see above, vol V, p 107). The "lord of elephants" (*gaṇānām patih*) is of course the Gaṇapati of Orissā. The other "topical allusions" are obscure to me. On the custom of taking grass into the mouth as a token of submission see R. Pischel, *Ins Gras beißen* (*Sitzungsberichte d. kgl. preuss. Akad. d. Wissenschaften*, 1908, XXIII, p 445 ff.).

<sup>2</sup> See above, vol XIII, p 19, note

## List of Donees (verses 82-112).

Line	Donee's personal Name	Tribe, place of Origin, or Title	Father's Name.	Gōtra	Śākhā	Shares
63	Vallabha	Potnūri	..	Śāndilya	Yajus	1
65	Mañchi bhaṭṭārya	"	"	"	..	1
66	Pina vallabha	"	"	"	..	1
68	Nādhū bhatta	..	..	Kapī	Yajus	1
69	Vennayārya	Anna dāta	.. .	Kauśika	..	4
70	Kāśayārya	Charakūri	Śankaranārāyaṇārya	..	Rik	1
72	Kommaṇḍa	Pannāla	.. .	Kaundinya	..	1
73	Peddi-yajva Sōmayāji	..	..	Bhāradvāja	Yajus	1
74	Rāmabhadra	..	Rāmāyārya	Harita	..	1
76	Nārāyaṇa makhin	Prēkōṭi	..	Ātrēya	Sāman	1
77	Perumādi makhin	..	..	Gautama	..	1
78	Harī bhatta	..	..	Lōhita	Rik	2
79	Nṛisimbhārya	Sarvajña	Rāmākṛishnārya	Vādhūla	..	1½
81	Śingayārya	..	Appaya, son of Nṛi-simbhājña	Harita	Sāman	1
82	Mādhava	Malrāva	Appayasūri	Kaundinya	Yajus	1
83	Śingārya	Gannavara	..	Pārāsara	..	1½
84	Prōlanārya	Sarasvati	..	Kaundinya	..	1
86	Nāgayārya	Śingarēni	..	Harita	Yajus	1½
87	Mallu-bhaṭṭārya	..	..	Śaunaka	"	1
88	Dēvarē-bhaṭṭa	Peñchōṭi	..	Bhāradvāja	..	1
90	Perumādi	Kandāla	..	Vādhūla	..	1
91	Kāśīśvara	Rāli	..	Kaundinya	..	1
92	Rāmachandra	Manḍapāka	..	Pārāsara	Yajus	1
93	Rāmārya	Konḍamīndi	..	Kaundinya	..	1
94	Allāda bhaṭṭa	Dvādasi	..	Harita	..	1
96	Bhadravārya	Pedapūni	..	"	..	1
97	Tallanārya	"	..	"	Yajus	1
98	Yellu bhaṭṭa	"	..	"	"	1
99	Vīśvāśvara	Vaṭṭi	..	Śāndilya	..	1
100	Appayārya	Mīrtipāṭi	..	"	..	1
101	Lingāya bhaṭṭa	Anna dāta	..	Śrīvatsa	..	1

## List of Donees—contd.

Line	Donee's personal Name	Tribe, place of Origin, or Title	Father's Name.	Gōtra	Śākha	Shares
103	Harihara brahman	...	.	Kṛuśika	..	1
104	Śankara	...	.	Kāśyapa	Rik	1
105	Vissaya	"Chief of Srīgiri"	...	Harita	..	2
106	Nārāyanārya	Sarvajña	..	Viśvāmitra	..	2
107	Mallana	Dvēdi	... "	Kaundinya	Yajus Sāman	1
109	Allāḍa bhaṭṭa	.	Īśvara	Bhāradvāja	...	1
"	Viṭṭhālē bhaṭṭa	Kondūri	.....	"	Rik	1
111	Brahmārya	Korumballi	.....	"	Yajus	1
112	Sudhākara	Parahita		Ātrēya	..	1
113	Nārāyaṇa	Pedapūni		Bhāradvāja	Yajus	1
114	Aubhaja	Maddūri		Śrīvatsa	"	1
116	Dōvayārya	Boddapalli	Lakshmanārya	Harita	...	1
117	Prōlanārya	Peyyala	Peddānārya	Kaundinya	...	1
119	Rāmaya	Maddūri	.....	Śrīvatsa	...	1
"	Mādhavārya	Pōṭṭi	..	Śāṇḍilya	...	"
121	Rāmārya	Boddapalli	..	Harita	...	"
122	Lakshmanārya	Anna-dāta	Anna Sōmāya yajva	Ātrēya	...	1
123	Sūrārya	Kappagantu	Singārya	Kāśyapa	Yajus	1
124	Appaya	Bonta	... "	Kaundinya	"	1
125	Prōlayārya	Bāla-jyōśya	...	"	"	1
127	Mallana	Kondamindi	..	Ātrēya	...	1
128	Vira mantrin	Boggara		Kaundinya	...	1
130	Ganapati mantrin	... "	Appayānātya	Śrīvatsa	..	1
"	Ayyalu mantrin	Vallūri	Nāgarāja	Kaundinya	.	1
132	Allana mantrin	Chandalūri	Bhāskaraārya	"	...	1
133	Dōcha-mantrin	Vāranāsi	..	Sāṅkāyana	...	1
134	Trivikrama	Rājanampūti	Narasimbārya	Śrīvatsa	Yajus	1
135	Tōlangārya	Sādhu	Vallabhārya	Harita	"	1
136	Anantārya	Penumballi	Narahari ōjhja	"	"	1
138	Śingārya	Ātukūri	Appaya	"	...	1
140	Vissayārya	Poranki	Annaya	Kaundinya	Yajus	1



## List of Donees—concl'd

Line	Donee's personal Name.	Tribe, place of Origin, or Title	Father's Name	Gōtra	Śākhā	Shares
140	Śingana	Rāmpalli	Naraharyārya	Bhāradvāja	Yajus	1
141	Prōlanārya	Talletāta	.	Kaundinya		1
143	Janārdana	Ōrunganṭi	Singayārya	"		1
145	Lingaya	"	Chaundāya-sōmayāji Naraharyārya.	Kaundinya	Yajus	1
146	Vallabhārya	Chadapalli	Naraharyārya	"	"	1
"	Dharmāya-ōjḥḥa	"	Kēśavārya	"	"	1
148	Ellayārya	Anumakonda	Aubhala-jyōśya	Harita	"	1
150	Pōchanārya	"	Pedaddanārya	Bhāradvāja	"	1
151	Kēśavārya	"	Dāmāya bhaṭṭa	Kauśika	"	1
152	Aubhala	Ākunūri	Narasimbārya	Bhāradvāja	"	1
153	Chittayārya	Koronganti	Māchārya	Śāndilya	"	1
154	Vallabhāchārya	Naṭṭuvāda	"	Śrīvatsa		1
155	Bhāskarārya	"	"	"		1
156	Bhimaya	"	"	Kāśyapa		
"	Abbaya	"	"	"		
157	Annaya	"	"	"		
"	Rāmaya	"	"	Kauśika		
"	Gōpayā	"	"	"		
"	Śinga	"	"	"		
"	Kasava	"	"	"		3
158	Saumitri	"	"	"		
"	Lingana mantrin	"	"	Śrīvatsa		
"	Yellana-mantrin	"	"	"		
"	Rāmaya	"	"	Kaundinya		
159	Yerraya	"	"	Bhāradvāja		
"	Yerraya	"	"	Śāndilya		
160	Naraharyārya	Chenṭjēṭṭa	"	Bhāradvāja		
161	Nāgaya	"	"	Harita		
"	Śinga	"	"	Kāśyapa		1
"	Tippaya	"	"	Vasishṭha		
163	Sivamallana	"	"	Śrīvatsa		1 kh.

(V. 113) The pair of Īśvara (Śiva) (deities) residing in the main village and in the village attached to it for supplies<sup>1</sup> shall have one share, according to the order of the fields.

(V 114) Likewise in these two villages the blessed Janārdana and Gōṇī, the two glorious Viṣṇu (deities), shall have one share, and Maṭlāra<sup>2</sup> shall have a quarter (of a share)

(V 115) The bounds of this village in all directions are written down in order in the vernacular tongue, for the proper information of all men

(Lines 168-179) Ōm<sup>3</sup> The meeting-points of the terminal bounds of the lands of Allād-Reddī-Vēṃavaram and Vēmasānakka-Doddavaram—starting at the southern bank of the Tulyabhāga, the path of the field of the Pūrva-mamdulu between the lands of the two villages goes towards the south. East of this path is the land of Vēmasānakka-Doddavaram, west of this path is the land of Allād-Reddī-Vēṃavaram. As this path proceeds towards the south, there is then a tamarind-tree, a path going to the east of this tamarind-tree, north of a path near this path, south of the path of Vēmasānakka-Doddavaram—this path going towards the east, there is within the land of Vēmasānakka-Doddavaram a tank named Channu-pāde<sup>4</sup>. From the neighbourhood of this tank, east of this path, west of the path of the land of Vēmasānakka-Doddavaram, is the land of Allād-Reddī-Vēṃavaram. This path is the path of the field of Tollimti<sup>5</sup>. This path going southwards, within the land of Allād-Reddī-Vēṃavaram (there is) a waste land called Iṇuvāri-pāde<sup>6</sup>, this waste land begins. This is the northern terminal bound of the land of Allād-Reddī-Vēṃavaram.

(Lines 179-201) From the southern side of this Iṇuvāri-pāde, on that bank, is an embankment with brushwood<sup>7</sup>. This embankment goes towards the east. In this neighbourhood, north of the embankment, south of the land of Vēmasānakka-Doddavaram, as one comes to the east of the . of this embankment, within the land of Vēmasānakka-Doddavaram, there is a dale called Nīmma-gumta-pāde<sup>8</sup>. From the neighbourhood of this dale this embankment, making a curve, goes northward for the length of five *bāralu*<sup>9</sup>, then the embankment again goes eastward. When the embankment in this neighbourhood has gone eastward, there is then on this embankment, in the north-east part of the land of Vēṃavaram, a *mrōḍugu*<sup>10</sup> with withered branches. Thereupon the embankment, after coming towards the south, next goes towards the east for the length of two *bāralu*. Then there is in the land of Doddavaram a waste ground called Pāmula-pāde<sup>11</sup> close by. The path of the field of the Pūrva-mamdulu, taking as its boundary the *gōva* on the west of this waste ground, and coming between (the lands) of Vēṃavaram and Doddavaram, goes towards the south. As it goes on, there begins the path of the fields of Vēlchūru and Tallavaram. This path, on coming between the lands of the two villages of Vēṃavaram and Vēlchūru, goes towards the south. On the

<sup>1</sup> *Grāma-grāsa grāma* see above, vol V, p 69, and note

<sup>2</sup> Maṭlāra is a local deity, of the male sex, Brown's Dictionary (new ed., 1903) states that Maṭlāra is "the name of a petty goddess". The cult is probably different from that mentioned in *Epig Carn*, vol 12, Tumkur Pāṇṇagada Taluq, no 18.

<sup>3</sup> Denoted by a symbol. The translation which now follows is often crude and hardly grammatical English, but I have thought it best to make it so, as an attempt to give a faithful rendering of the loosely worded original.

<sup>4</sup> Meaning "Fair Waste"?

<sup>5</sup> Literally, *tollimti* means "ancient"

<sup>6</sup> Meaning "The Waste of the Neighbours"

<sup>7</sup> Or brushwood. Mr B W Frazer, to whom I am indebted for several suggestions in the translation of this Telugu section, reminds me that "*poḍa* is used for weeds, shrubs, etc., and generally, with reference to waste land, bunds, and embankments, to the long coarse croton plant, which is a terrible nuisance."

<sup>8</sup> Meaning "Lime tree Pond Waste"

<sup>9</sup> A *bāra* is now reckoned as the distance from one hand to the other when the arms are stretched out.

<sup>10</sup> The *Butia frondosa*

<sup>11</sup> Meaning, "Waste ground of the Snakes"

south it comes to the top of a bed of rushes, then close by the path in the land of Vēmavaram there is a *kapa*-tree. The path goes towards the south-west; then it goes towards the south. Close by this path, in the land of Tallavaram, there is a tamarind-tree, going from the west of this tamarind-tree towards the south-west, there is in the land of Vēmavaram, close by the path, a tamarind-tree. Then it goes south along the south-east (*side*) of Vēmavaram. On coming from the south-east side to (*a region*) between the lands of the two villages of Tallavaram and Vēmavaram, it goes towards the west. All this is the eastern bound of Vēmavaram.

(Lines 201-207.) This path going towards the west, there begins the path of the field between Pasulapāni and Vēmavaram, (*this path*) running along (?), passing between the two villages, (*and*) going towards the west, (*there is*) a meadow containing the terminal path of the land of Sōmēśvaram. (*The path*) having passed from the midst of the land of Sōmēśvaram to the midst of the land of Vēmavaram, (*and*) having gone for the length of four *bāṛalu* northwards, and having thereupon passed westward between the two villages, (*there is*) a meadow containing the path of the field of Nolla, on the south-west side of the land of Vēmavaram. This is the southern bound of Vēmavaram.

(Lines 207-213.) After this, going northwards, (*there is*) a meadow containing a clump of *kadamulu*<sup>1</sup>. The path going northward from the clump of *kadamulu*, (*there is*) a meadow containing the field of the village attached for furnishing supplies<sup>2</sup> to Vēmavaram. The field-path, passing westward between the boundaries of the land of the village attached for furnishing supplies and of Nolla, goes westward. Then there are two poplar-leaved fig-trees<sup>3</sup>. After this, the path going westward, (*there is*) a meadow containing the path of the field of the village attached for furnishing supplies to Ana-Prōṣa-Reddi-Komaraguripuram, on the south-west side of the two villages. After this the path goes northward.

(Lines 214-220.) As it comes northward, there is a *lanam*<sup>4</sup>. As it proceeds in the same way, there is within the land of Komaraguripuram, close by the path, a mango-tree and a poplar-leaved fig tree. From this neighbourhood the path stopping, there is an embankment (*covered*) with withered brushwood, it goes northward. Then (*passing*) in a curve eastward, it goes through the width of a meadow (*needing for its sowing*) five bushels. After this, as it comes northward, there is a field-path. This path, after going northward for two *bāṛalu*, (*and*) thereupon going eastward, the Tulyabhāga begins. Then there are a bush of *mōḍugu* and three *kadamulu*<sup>5</sup>. (*This is*) the terminal bound of the land on the north-east.

(Lines 220-228.) After this, taking for its limit the western bank of the Tulyabhāga, it goes southward, half belonging to the residents on the further side of the Tulyabhāga and half to those on the hither side. Then it goes southward, along a *gundāmu* near the village attached for furnishing supplies. This *gundāmu* on the Tulyabhāga belongs to Vēmavaram, the residents of the villages of Pemdalapāka say. After this it goes eastward along the Tulyabhāga. Taking as its limit the southern bank of the Tulyabhāga in the terminal bound of the land of Vēmavaram (*and*) going eastward, (*and*) coming between the two villages of Doddavaram and Vēmavaram, (*there is*) a meadow containing a field-path running along the Tulyabhāga. Between Vēmavaram and Pemdalapāka the Tulyabhāga is the bound.

(Lines 228-229.) Regarding the merit of maintaining and the guilt of taking away (*grants*) some Purāṇic sayings are written.

(Lines 229-234. four well-known commonitory verses.)

<sup>1</sup> Apparently this means "kadamba trees," *Nauclea cadamba*, in modern Telugu *kadamba*.

<sup>2</sup> *Grāma grāsap ūri*.

<sup>3</sup> *Rāvi*, the *Ficus religiosa*.

<sup>4</sup> Apparently this means "a threshing floor," as in Kanarese.

<sup>5</sup> See note 1 of this page.

(Lines 234-237) The sage Sarasvatī-bhatta, of the Śrīvatsa (*Gōtra*), a Brahmin in poetry, learned in grammar, metaphysics, and logic, composed this decree Thus respectfully Allaya's (son) king Vēma entreats future monarchs may this my pious foundation be guarded with honour and with zeal for righteousness ! Fortune !

(Line 238) The blessed Mārkaṇḍēyēśvara<sup>1</sup> · the writing of Vēma Redḍi.

## No 24 —AKKALAPUNDI GRANT OF SINGAYA-NAYAKA SAKA-SAMVAT 1290.

By K RAMA SASTRI, B A., BANGALORE.

The copper-plates which record the subjoined grant were forwarded to the Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, by the Collector of Godavari in the year 1913 and have been registered by him as No 2 of Appendix A in the Epigraphical Report for 1912-13, p 13 They are four in number and bear writing on both sides, the last being engraved on its inner side only The plates measure  $10\frac{5}{8}$ " by  $5\frac{1}{2}$ ", and on the proper right side of each is bored a hole  $\frac{1}{2}$ " in diameter, through which is passed a plain ring, which had been cut before the plates were received in the Epigraphist's office The first three of them are numbered with the Telugu numerals 1, 2, 3, on their second sides, just above the ring-hole The diameter of the ring is nearly 4" and its thickness about  $\frac{2}{6}$ ". The weight of the plates with ring is approximately 228 *tolas*

The inscription, written in the Telugu alphabet, is in a state of perfect preservation with the exception of a few syllables in the beginning of line 48 The language is Sanskrit (verses 1 to 72 numbered with the Telugu numerals throughout excepting the last two), in which we see much of the artificial imagery and word-painting of the later-day Sanskrit authors with little consideration for the depth of meaning and the correct use of words Among orthographical and palæographical peculiarities may be noted first that the initial vowel *ri* is written in ll 79 and 99 as *ru*, that initial *au* in l 2 is written as *jau* and that the superadded *au* in the case of the consonants *yau* (ll 22 and 92) and *mau* (ll 27, 40, 53) is represented by the signs for *ē* and *au*, both affixed to the letter Consonants are doubled, in the majority of cases, after the secondary form of *r*, and after the *anusvāra*, the rough *r* called *śakata-rēpha* in Telugu has been used in the words *Ohengara*, *Kuravāta*, *Kōrukonda* and *Kāṅkaravāda* and has an almost vertical top-stroke attached to it The letter *tha* is distinguished from *dha* by an additional dot made in the centre of the former (ll 8, 10 and 65) The distinction, however, is not kept up throughout, for *dh* is written for *th* in ll 23, 29, 32, 37, 42, etc, where it occurs as a subscript letter, and in ll 45, 49, 50, 53, 68, 73, 76, 79, 96, where it occurs as the chief letter; and *dhdh* appears for *thth* (correctly *tth*), in ll 19, 22, 92 and 93 The aspiration of *bh* is represented by the usual *talakattu*, and where the latter cannot occur, it is marked by a symbol like an inverted cup, inserted at the right bottom of the letter (ll 3, 4, 5, 20, 21, etc) This same form of aspiration is also adopted in the case of *ḍha* in ll 22, 49, and *pha* in ll 28, 34, 38 It might be noted that, when *bha* is lengthened out into *bhā*, its aspiration is not marked by the inverted cup, but is indicated by the angle which the *ā* sign makes with the left prong of the *talakattu* In the case of the unaspirated *bā* we do not find this angle<sup>2</sup> The conjunct consonant *ddh* is always written as *dhdh*, though the letters *d* and *dh* themselves are

<sup>1</sup> This means that the deed of gift was drawn up in the temple of the god Mārkaṇḍēyēśvara (see above, vv 9 20) [As Śrī Parūpākṣa, Śrī Venkaṭēśa and Śrī Rāma was in the case of the Vijayanagara kings, the sign-manual of Vēma Redḍi was perhaps Śrī Mārkaṇḍēyēśvara, the name of the tutelary deity of his family — H K S.]

<sup>2</sup> Compare remarks on orthography in *Ep Ind.*, Vol. III, p 21, *ibid.* p 59, *ibid.* Vol V, p 265 f

distinguished, the first having an opening on the right side, which the second has not. To avoid a large number of foot-notes I have throughout adopted the correct form *ddh Ohhchha* as written for *chchha* in ll 30 and 50. Double lingual *na* is written as *naa* in l 23. Peculiarities due to pronunciation may be noted in the words *Nṛsimhaya* and *Dēvayāmhvaya* which occur in ll 86 and 68 respectively.

After invocations addressed to the boar-incarnation of Viṣṇu, Vināyaka and the moon, we are informed in vv 5-7 that the fourth (i.e., Śūdra) caste, born from the feet of the Supreme Being along with the river Ganges, is purer on that very account than the first three twice-born castes, and that the members born in it are highly virtuous, pure minded and greatly helpful to the ruling classes. This prosperous condition and the willing co-operation of the Śūdras reflect a state of society when caste disputes, as those of the present day, had not assumed such dimensions as to disintegrate the constituent parts of the Hindu community. In the cycle of ages came Kali-yuga in which, according to v 9, there were hopeful signs of progress, inasmuch as the different castes and stages (of men) did not deviate from the prescribed law, the Vēdas were widely read with their component parts, and religious sacrifices were not performed in vain. In the Trilinga country was a Śūdra ruler by name Kēśava nāyaka, who was born of the Mañchikonda family (vv 10 to 12). His son was Ganapati-nāyaka (v 13), and his son Kūna-bhūpāla (v 15). Kūna's eldest son was Mummadindra (v 18), also called Kūnaya-Mummadī-nāyaka (v 19) and Mummadī-nāyaka (v. 20), who was evidently a powerful chief. He ruled over the fertile (v 24) districts of Chengara, Kuravāta, Kōna and Vānāra included between the two well-known branches of the river Gōdāvara (Gōdāvari) (v 22). Mummadī-nāyaka married a niece of Kāpaya-nāyaka, the celebrated 'Sultan of the Āndhra country' (v 25), and ruled at Kōrukonda (v 27), which is now a flourishing village ten miles north of Rajahmundry. His two younger brothers, Śingaya-nāyaka and Gannaya-nāyaka, (v 29), as subordinates of their elder brother Mummadindra, ruled at Kōtipurī and Tādipāka respectively (v 31). The former of the two brothers, also called king Śinga and Kūnaya-Śinga, is the donor of the present grant and is highly eulogised in vv 32 to 39. His capital Kōtipurī, also called Mummadī-vidu, evidently after his elder brother Mummadī-nāyaka, was situated on the bank of the river Pampā and contained within it the temple of Rāmanāthēśvara (v 33). Vv 40-51 describe a family of physicians—of whom three generations are given. Parahitāchārya, the donee of the present grant, was a great favourite of king Kūnaya-Śinga, who, it is stated, lavishly bestowed presents on him (v 52). In the Śaka year 1200 (expressed by numerical words), in the month Śrāvana, on the occasion of an auspicious solar eclipse, Śingaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of god Rānamukti-nātha, the village of Akkalapūndī, changing its name into Mummadī-Śingavaram. Parahitāchārya, retaining half of the village for himself, bestowed the other half upon ten Brāhmanas of the Yajur-vēda (vv 53 and 54). Then follows a description of the boundary line of the village of Akkalapūndī, in which, as usual, thickets of shrubs, ant-hills, ditches, trees and ponds are mentioned (vv 62-70). The composer of the record was Kama dēva (v 71). At the end of the inscription are added the signatures, in their own hand, of Śingā nāyadu and Mummadī-nāyadu, followed by the conventional figure of a lion, which represents perhaps the crest adopted by this Nāyaka family.

The period to which these copper-plates belong is one in which little is known about the history of the Telugu country. The fact that there existed, at this time, an independent family of chiefs quite close to Rajahmundry, with their power extending over the whole of the Gōdāvari delta, is of extreme importance. At Kōrukonda, the capital of these chiefs, has been discovered a long pillar-inscription, whose contents have been noted in the *Annual Report on Epigraphy for 1911-12*. From this, as also from the subjoined record, we learn that Mummadī-nāyaka was practically the first chief of the family who rose to importance, perhaps

by virtue of his close connection with Kāpayā-nāyaka, the Sultān of the Āndhra country Mr H Krishna Sastri has shown that this Kāpayā-nāyaka is identical with Kāpayā, the son of Prōlaya, referred to in a copper-plate grant recently published by Mr J Ramayya Pantulu in the *Journal of the Telugu Academy*<sup>1</sup> In this latter it is stated of Kāpayā-nāyaka that he 'rescued the Āndhra country from the ravages of the Muhammadans, immediately after the death of the Kākatiya king Pratāparudra'

Mummadi was a staunch Śrī-Vaiṣṇava, as we have to infer from the contents of the Kōru-konda pillar-inscription This fact is also established by a set of copper-plates<sup>2</sup> discovered some years ago at Śrīrangam, in which Parāśara-Bhatta, one of the Śrī-Vaiṣṇava teachers, is stated to have extended his influence into the Telugu country, to have made Mummadi-nāyaka his pupil, to have settled down at Kōrukonda and to have, by his highly religious life, influenced the people to believe that even after his death, he would appear on the hill of that village as the god Nṛsiṃha The brother of Mummadi-nāyaka, who is the donor of our present grant, was evidently a patron of learning and fine arts, for in v 39 he is stated to have been enjoying life in company of women accomplished in singing, dancing and playing on the lute On Parahitāchārya—who was a master of the Yajur vēda and Āyur vēda (medical science) and taught these to his students,<sup>3</sup> Śingaya conferred numerous gifts This aspect of patronising learning was quite characteristic of the times, and much of the existing valuable Telugu literature owes its origin to such encouragement offered by the aristocratic families ruling over small estates It is suggested that this Śingaya nāyaka may be the same as Sarvajña Śinga for whom some fine religious poems were composed by the celebrated Śrī-Vaiṣṇava reformer Vēdānta dēśika

Of the places mentioned in the inscription Kōna is still the name of the fertile country enclosed between the two chief branches of the Gōdāvarī Kōtupurī is Kōtupalli, a place of pilgrimage on the bank of the river Vṛiddha-Gautamī Akkalapūndi, surnamed Mummadi-Singavaram, is perhaps represented by the modern Śingavaram in the Rajahmundry taluk Tādīpāka, in which was settled another brother of Mummadi-nāyaka, has perhaps to be looked for in the northern part of Mummadi's dominions Perhaps it is the present Tādīpāka, included in the Pōlavaram Zamindārī I am unable to identify the two villages Kāṅkaṇavāda and Bōdalāva, incidentally mentioned in the description of the boundary line of Akkalapūndi The river Pampā, which passed by the side of Kōtupurī, must have been a stream of only local importance, flowing into the Vṛiddha-Gautamī

#### TEXT<sup>4</sup>

##### *First Plate, First Side*

1 'अविघ्नमस्तु ॥ 'श्वेतशुभं दिशतु शश्वदसौ वराहः पाताकसङ्गनि तमोगहने  
रही

2 यः । 'जीतुक्यनुवृत्तिरुहहनोत्सवात्प्राग्दंतेन किञ्चिदुनोदधर धराया-

<sup>1</sup> Madras Epigraphical Report for 1912 13, p 129

<sup>2</sup> No 21 of Appendix A of the Madras Epigraphical Report for 1906

<sup>3</sup> The Kaluvachēru grant of Anitalli (*Journal of the Telugu Academy*, Vol II, Part 1, pp 93 ff), which is dated in Śaka 1345, i.e., 55 years later than the date of our grant, mentions another Parahitāchārya, the donee of that grant, as the brother's son of Parahitāchārya of our grant

<sup>4</sup> From the original plates and a set of ink impressions

<sup>5</sup> This plate begins with a floral device

<sup>6</sup> Metre Vasantatilakā

<sup>7</sup> Read जीतुक्य°.

- 3 : 1 १ । 'तत्तेजो नौमि षट्चचतुरास्यादिभिर्[र्जु]तं [1\*] हिरदाननमप्युच्चैर्य-  
त्त[द]हिरदानन<sup>२</sup> । २ ।
- 4 <sup>३</sup>किसलयमृदुलाभिः क्रीडनाम्नेडनांते गगनचरवधूभिर्गाढमादाय हर्षात् ।  
श्रवसि च कर-
- 5 मूले शशदावेष्ट्य वद्धा (1) विलसति हिममानोर्व्विप्युरंती<sup>४</sup> कळा सा  
। ३ । <sup>५</sup>भानुः पश्चिमदिग्वधूसुख-
- 6 सरोजा[ति]नुरागात्मना<sup>६</sup> काश्मीरेण विशेषकश्चियमिषाधातुं कृताभ्युद्यमः ।  
रुच्याकारमु-
- 7 पेषुषा मलयजेनायन्निशानायकः पूर्वाशावरवर्णिनीतनुलतां लिप्यन्निवीजृभते<sup>७</sup> । ४ ।
- 8 <sup>८</sup>ईश्वरवदनभुजीरुप्रभवा ब्रह्मादिजातयस्त्रिस्तः । तासामाधारार्थं चतुर्थजातिश्च तत्प-  
9 दाज्जाता<sup>९</sup> । ५ । <sup>९</sup>अस्या जातेस्ताव्यो<sup>१०</sup> जातिभ्यश्चुद्धिरिति वचस्त्रिदं । यदियं  
सहजा जाता भागी-
- 10 रथ्यास्त्रिलोकपावन्याः । ६ । <sup>११</sup>तज्जातीय्याः कर्मठास्यक्तशाव्याश्चुद्धस्वांताश्चांत-  
रागादिदोषाः । राजन्या-
- 11 नामेत्य साहाय्यमुर्व्यास्त्र्यं भारन्निर्व्वहंत्येव सम्यक् । ७ । <sup>१२</sup>चक्रनेमिक्रमेणैव  
कृतादियुगसंहतिः । श-
- 12 श्रुत्परिभ्रमत्येव भूपाश्चापि तथाविधाः । ८ । <sup>१३</sup>कल्पे श्वेतवराहनाम्नि विदिते  
मन्वन्तरे सप्तमे वर्षे<sup>१४</sup> भारतसन्निहिते च
- 13 भरतोपन्ने च खंडे कलौ । खान् धर्मान्न विलघयन्ति नितरां वर्ण[1\*]-  
असाणां मिदास्सांगाश्च शृ-<sup>१५</sup>
- 14 तयो विभांति चरितस्त्वार्थ<sup>१६</sup> क्रतूनां शतं । ९ । <sup>१७</sup>देशास्सहस्रं भरतस्य  
खंडे दीव्यं त्यखंडाखिक्व-
- 15 स्तुशस्ताः । तेषां शिरोभूषणमेव देशस्त्रिलिंगनामा सुकृतैकसीमा ॥ १० ॥  
<sup>१८</sup>त्रिलिंगदेशाधिपति[:\*] श्रीमा-

<sup>१</sup> Metre Anushtubh.

<sup>२</sup> The syllable 'त' was written twice by mistake, the first has subsequently been cancelled in the original

<sup>३</sup> Metre Mālinī

<sup>४</sup> Metre Sārdūlavakrīḍita

<sup>५</sup> Read 'वीजृभते.

<sup>६</sup> The subscript of 'जा' is not completely written, cf तज्जा in l 10, below

<sup>७</sup> Metre Śālinī, read 'तीया.

<sup>८</sup> Metre Sārdūlavakrīḍita

<sup>९</sup> Read 'त'

<sup>१०</sup> Metre Upajāti

<sup>४</sup> Read 'स्फुरन्ती'

<sup>९</sup> The letter 'ते' has been corrected from 'ती'

<sup>८</sup> Metre Giti

<sup>११</sup> Metre Anushtubh

<sup>१२</sup> Read वर्षे

<sup>१३</sup> Read 'तस्त्वार्थ'

<sup>१४</sup> Metre Anushtubh.

<sup>१०</sup> Read 'स्ताव्यो.

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- 16 ऋश्वनायकः । येन भूपा दिलोपाद्या[\*] स्मयाद्विस्मारिता इव । ११ ।  
<sup>1</sup>दुर्विनीतमदगर्वखडने कल्पि-

*First Plate, Second Side.*

- 17 तारिनृपवीरमुडने । मंचिकींङुघनगोचमडने भूरजंभत नृपे सदंडुने । १२ ।  
<sup>1</sup>तस्य केशव-
- 18 नृपस्य नंदनो नायको गणपतिर्गुणाकरः । स्वर्गते पितरि पश्चिमे  
 वयस्याससज वसुधा भुजे
- 19 निजे । १३ । <sup>2</sup>लक्ष्मीर्वसुधा कीर्त्तिर्गणपतिनृपतेः परं प्रियास्तिस्त्रः<sup>3</sup> ।  
 ताभ्यामधिका कीर्त्तिर्येनासी ते तदध्वं<sup>4</sup>
- 20 मर्षितवान् । १४ । <sup>5</sup>पुत्रश्रीकूनभूपालस्तस्मादुदभवद्विभोः । प्रद्युम्न इव  
 लक्ष्मीशाकृकरादिव<sup>6</sup> श-
- 21 क्षिमान् । १५ । <sup>7</sup>नृपो गणपतिः पुत्रं पात्रं दृष्ट्वा नृपश्रियः । त्यक्त्वा  
 सिंहासन भौमं दिव्यं सिंहास-
- 22 नं ययौ । १६ । <sup>8</sup>विष्णूर्जहुणरजरोहणगिरिर्विख्यातदोर्विक्रमो निर्व्यूढावनि-  
 पालताध्वविभ-<sup>9</sup>
- 23 वो निर्व्याजविश्राणनः । <sup>10</sup>गंभीरस्थिरधीरुदात्तचरितः कारुण्यपूर्णाश्रय[\*]  
 श्रीमत्कूनय-
- 24 नायको निजकुलचीरोददेशंद्रमाः<sup>11</sup> । १७ । <sup>12</sup>तदोयनिजनंदनस्तरणिजिह्वाता-  
 पोन्नतिः क-
- 25 ऋकलनकोविदः कविजनांतरंगप्रियः । मनोहरगुणाकरो महितवैरिवंशानलो
- 26 जनावनविशारदो जयति मुमडीद्रो नृपः । १८ । <sup>13</sup>कूनयमुंमडिनायक-  
 करवाळः खडि-
- 27 तारिनरपालः । विलसति सितो रक्तेः कंदळ इव तद्यतापलतिकायाः । १९ ।  
<sup>14</sup>महितनृपतिवंशमीक्षिके-

<sup>1</sup> Metre Bathōddhatā

<sup>2</sup> Read °ल्लिख्

<sup>3</sup> Metre Anushtubh, read पुत्रश्री°.

<sup>4</sup> Metre: Anushtubh

<sup>5</sup> Read °पालताय°.

<sup>6</sup> Read °दधे°.

Metre Gīti.

<sup>7</sup> Metre Gīti

<sup>8</sup> Read तदर्थ°

<sup>9</sup> Read °शाच्छक°.

<sup>10</sup> Metre Śārdūlavikrīḍita, read विस्फूर्ज°.

<sup>11</sup> Read °स्थिर°

<sup>12</sup> Metre Prithvī

<sup>13</sup> Metre Pushpitāgrā.

- 28 न स्फुटसरसोज्ज्वलवृत्तभासुरेण<sup>1</sup> । पितुरभिमतकारिणा समेता विलसति  
मुमडिनायकेन भू-  
29 मिः । २० । <sup>2</sup>लक्ष्मीरच्युतवक्षसि प्रणयिनी भोगीश्वरे सुस्थिरा<sup>3</sup> भूरेपा  
चतुराननाखिलसुखक्रीडावती भा-  
30 रती । श्रीमत्कूनयमुमडीद्रमसमं दीव्यंति संप्राप्य तास्तिस्रः प्राप्य 'सत[स्व]-  
कीर्तिरधिकस्वक्ता'<sup>4</sup> च  
31 चित्र पर । २१ । <sup>5</sup>प्रधितोभयगोदावरमध्यप्रांतेषु महितसौभाग्यान् ।  
पालयति मुमडीं-<sup>7</sup>  
32 द्रष्टुं गच्छ कुल्लवाटकोनवानारान् । २२ । <sup>6</sup>स्थलजलगिरिवनदुर्गानाक्रम्योपेत-  
साधनो देशान् । उडु-

*Second Plate, First Side*

- 33 त्य <sup>8</sup>शतसंघान्मुमडिनृपतिः प्रशास्ति भुवमखिला । २३ । <sup>10</sup>पाकव्याकीर्न-  
मोचालिकुचपनसकाम्ना-  
34 दिसंवीतपार्थैरंतस्तत्तानकांतक्रमुकफणिलताशृंगिवैरैकपूर्ने<sup>11</sup> । प्रांतीद्यन्नाक्किरेवकु-  
35 ळकुरवकाशोकपुन्नागरम्यैरारामैः कस्य हर्षेन विदधति पर मुमडीद्रस्य देशः  
। २४ । <sup>12</sup>प्रख्या-  
36 तांभ्रसुरचरण[ः\*] स्वय कापयनायकः । तस्मै<sup>13</sup> स्वसुसुता प्रादान्मुमडीद्राय भू-  
37 भुजे । २५ । <sup>14</sup>दत्तास्तेनाग्रहारास्सकळसुखभुवद्याग्रहारा इवोर्व्यास्तवस्थाशुद्धि-<sup>15</sup>  
मंतो द्विजव-  
38 रनिवहास्सद्गुणा वृत्तरम्याः । अत्रात भांति सुक्ताफलघनविभवास्सर्वलोकैक-  
हृद्यास्सर्वा-<sup>16</sup>  
39 स्तान्वीक्षमाणश्चिरमवनितलं मुमडींद्र प्रशास्ति । २६ । <sup>17</sup>रम्योदारे रति-  
सहचरोद्दामरा-  
40 माभिरामे सीमाभूमौ <sup>18</sup>धनिकविततेसर्वसंपन्निधाने । विद्याहृद्ये विपणिमुभगे  
कोल्लु-

<sup>1</sup> Read °ज्वल°

<sup>2</sup> Read सुस्थिरा

<sup>3</sup> Read °स्वच्छा

<sup>4</sup> The *anusvāra* stands at the beginning of the next line

<sup>5</sup> Read शत्रु°

<sup>6</sup> Read °पूर्ण°

<sup>7</sup> Read तस्मै

<sup>8</sup> Read °स्तवस्या°

<sup>9</sup> The *anusvāra* stands at the beginning of the next line

<sup>10</sup> Metre *Mandālāntā*

<sup>2</sup> Metre *Śārdūlavakṛīḍita*

<sup>3</sup> Read सित°

<sup>4</sup> Metre *Giti*, read प्रधि°

<sup>5</sup> Metre *Giti*, read स्थल°

<sup>6</sup> Metre *Sragdharā*, read °कीर्ण°

<sup>7</sup> Metre *Anushtubh*

<sup>8</sup> Metre *Sragdharā*, read दत्तास्तेना°

<sup>18</sup> Read °विततेस्सर्वसंपन्नि°

- 41 कौडामिधाने हर्षेणास्ते महति नगरे मुंमडिचोणिपालः । २७ । <sup>1</sup>किमु-  
च्यते पुरस्यास्य
- 42 सौभाग्य परमः पुमान् । दिव्यस्थानानि सत्यञ्च यदत्रास्ते श्रिया सह  
। २८ । <sup>2</sup>एकोनुजशिङ्गय-
- 43 नायकेद्रस्माद्रश्रिया सर्व्वगुणैरुदारः । अन्योनोजो गनयनायकोपि नृपावळीनायक
- 44 एव भाति । २९ । <sup>3</sup>अनुजो शिङ्गभूपालगनभूपालनामकौ । मुंमडोद्रेण  
तेनैव तौ तुल्यावेव दी-
- 45 व्यतः । ३० । <sup>4</sup>कोट्या पुरि श्रीसुभगोरुकोट्यां स ताडिपाके [सु]कृतैक-  
पाके । <sup>5</sup>यथाक्रमं तावनुजौ नि-
- 46 धाय ताभ्यां समेतो वसुधा प्रशास्ते । ३१ । <sup>6</sup>हरिरग्रजमिव शक्रं  
सौमित्रिरिवाग्रजं रघूत्त-<sup>7</sup>
- 47 स । मुंमडिनृपमन्वेति ज्येष्ठं स तु शिङ्गभूपालः । ३२ । <sup>8</sup>नाम्ना  
मुंमडिनायकस्य घटिता स-
- 48 — उ — — रिणी लक्ष्म्या विभ्रमभूर्विंलासनिलयो वाण्या चित्तेर्मी-  
डन । पंपासंपदुपाश्रि-

*Second Plate, Second Side*

- 49 ता सविधगश्रीरामनाथेश्वरा<sup>8</sup> ख्याता मुंमडिवोडुनामनगरी शिङ्गक्षमाभृद्धिभोः<sup>9</sup>  
। ३३ । <sup>10</sup>प्रगाढव-
- 50 न्यावृतपार्श्वदेशे पपानदीपाधसि<sup>11</sup> पावनेच्छे<sup>12</sup> । स्वाराजधानी प्रतिबिंबितेव  
विराजते सा नगरी विशाला । ३४ ।
- 51 <sup>13</sup>गरीयसि पुरे तस्मिन् सर्व्वेश्वर्य्यसमन्वितः । निवसन् शिङ्गभूपालः पालय-  
त्य[खि]लां भुव । ३५ । <sup>14</sup>जय-
- 52 ति स शिङ्गनृपालो रिपुपुङ्गवभगगङ्गुगोपालः । यत्कीर्त्तिकन्यकाया, कमल-  
भवाङ्गानि कटुकाय-
- 53 ते । ३६ । <sup>15</sup>प्रधयन् शिङ्गनृपालस्तत्त्व<sup>16</sup> धर्म्मं च मदनमौढ्यं । जनसु-  
जनयुवतिशत्यु<sup>17</sup> धीरीदात्तादिने-

<sup>1</sup> Metre Anushtubh

<sup>2</sup> Metre Upajāti

<sup>3</sup> Metre Āryā

<sup>4</sup> Metre Śārdūlavikṛīḍita

<sup>5</sup> Read °भृद्धिभो

<sup>6</sup> Read °पायसि

<sup>7</sup> Metre Anushtubh

<sup>8</sup> Metre Giti, read प्रथयन्

<sup>9</sup> Read शत्रुघ्न.

<sup>2</sup> Metre Upajāti

<sup>4</sup> Read यथाक्रम

<sup>5</sup> The anusvāra stands at the beginning of next line

<sup>6</sup> Read °रामनाथेश्वरा

<sup>10</sup> Metre Upajāti

<sup>12</sup> Read पावनेच्छे.

<sup>14</sup> Metre Giti

<sup>16</sup> Read °स्तत्त्व

- 54 वृतामयते । ३७ । <sup>1</sup>लक्ष्मीं पद्मलितां भुजं विजयिन शत्रून् वित्रासिनः  
कीर्त्तिं मूर्त्तिमतीं म-
- 55 दं विदक्तितं बंधून् प्रबंधश्रियः । दानं मानयुतं कृपां निरुपमां <sup>2</sup>सत्त्व  
रूपत्वास्पदं कृत्वा
- 56 भाग्यमशेषभोग्यमयते श्रीशिंगभूपालकः । ३८ । <sup>1</sup>वीणावादनकोविदेन विल  
सत्तास्यप्रशस्यन्त्रि-
- 57 या सारस्यास्पदगानमानविधिना सौजन्यमान्यात्मना । नित्यैश्वर्यविकासिना  
निरुपमाकारे-
- 58 ए कांतताजनेनाय कूनयशिंगभूपतिलकः क्रीडन् सदा मोदते । ३९ ।  
<sup>3</sup>जयति सुकृतमूर्त्तिर्जा-
- 59 अद्दुहामकीर्त्तिस्सकलसुगुणधामा सर्वसौभाग्यसीमा । विहितशिवसपथ्यो <sup>4</sup>विश्व  
ताचारधुर्यः प-
- 60 रहित इति वैद्यः पावनस्सर्वहृद्यः । ४० । <sup>5</sup>आत्रेयगोत्रकलशांबुधिपूर्णचद्रश्च-  
द्रावतसनिजम्-<sup>6</sup>
- 61 हिरमानसाजः । अजाविलासमुकुरश्चयतां जनानां नानाविधं परहितो  
हितमाततान । ४१ [I]
- 62 <sup>7</sup>अथ परहितो वैद्यस्सोद्यं परहितशिवः । अस्य पत्नी च तस्यैव न  
नास्तीमा गुणैरपि । ४२ । <sup>8</sup>सुतस्तदी-
- 63 यस्सुगुणाभिरामः कल्याणशीलः करुणालवाल । वैद्याग्रगण्यो वशिनामुदार[\*]  
श्रीरामना-
- 64 यश्शिवपादभक्तः । ४३ । <sup>9</sup>दैत्यदैवनरसश्रयां परिज्ञातवानखिलरुक्प्रतिक्रिया ।  
रामनाथभिष-

*Third Plate, First Side*

- 65 गोश्वरः क्रियास्त्रिमेव तुलयेन्मुनीश्वर । ४४ । <sup>10</sup>सश्रीकास्तनयास्त्रयोपि जनि  
ता[\*] श्रीरामनाथेन ते
- 66 जायायामयितांविकाह्यजुषि<sup>11</sup> स्थातप्रभावोद्वताः । लोकानां हितकारिणस्सु-  
मनसामि-

<sup>1</sup> Metre Sardūlavakṛīḍita

<sup>2</sup> Metre Mālīnī This verse begins with a floral device

<sup>3</sup> Read °सपथ्यो विश्वत°

<sup>4</sup> Read °पूर्ण°. The anusvara stands at the beginning of the next line.

<sup>5</sup> Metre Upajāti

<sup>10</sup> Metre Sardūlavakṛīḍita

<sup>2</sup> Read सत्त्व

<sup>5</sup> Metre Vasantatilakā.

<sup>7</sup> Metre Anuśtubh.

<sup>9</sup> Metre Raṭṭīcāh

<sup>11</sup> Read °हय°

- 67 <sup>1</sup>ष्टादर्थसंपादकाः कामादध्यनसूयमन्त्रिमुनिना ब्रह्माच्युतेशा इव । ४५ । <sup>2</sup>ज्येष्ठः  
परहितस्मृनुर्विती-
- 68 यो <sup>3</sup>देवयां ह्वयः । काळनाधस्तृतीयोऽयं<sup>4</sup> रामनाथस्य धीमतः । ४६ । <sup>5</sup>सुत-  
सुहृदनुजानुच-
- 69 रप्रभृतिलभुपेत्य विहितशिष्यूपी<sup>6</sup> । अयजमनुजन्मानावुपचरतस्ततमवहित-  
स्वांती । ४७ । <sup>7</sup>य-
- 70 जुष्यध्ययन वेदे वेदे चायुषि भूपयन् । अध्यापनं च शिष्येभ्यः कृत्वा  
परहितः कृती । ४८ । <sup>8</sup>आचा-
- 71 रो दुरितापचारचतुर[\*] स्तुत्यानि कृत्यानि च स्वांतं शान्तिनिकेतनं  
प्रसदनोदारं गिरां <sup>9</sup>गंभन [I]
- 72 पूजा राजकळावतंसपदयो[\*] श्रीराश्रीतोपाश्रिता<sup>10</sup> संततस्मृति गुणाः परं पर-  
हिताचार्ये<sup>11</sup> विचार्ये-
- 73 व तत्<sup>12</sup> । ४९ । <sup>13</sup>आयुर्वेदविशारदेन सुधिया श्रीदेवयार्येण कस्तुल्यो  
रामयवेद्यनाधतनये-<sup>13</sup>
- 74 नोश्चेर्यशोराशिना । सिधोरभुदितो भिषङ्ग सदृशो हस्ते दधानोऽमृत येना-  
स्यामृतमस्ति हस्त-
- 75 कमले वाक्ये दृशोऽथेतसि । ५० । <sup>14</sup>विद्याविशुद्धिविनयार्कवसत्यधर्मशर्वाच्च-  
नाचरणभूतदया[दि] सर्वं । ए-
- 76 कत्र कर्तुमभिलाषवतेव धात्रा श्रीकाळनाधभिषगीश्वर<sup>15</sup> एष सृष्टः । ५१ ।  
<sup>16</sup>सद्विद्याहृदयंगम सुहृ-
- 77 तिनामग्रण्यमर्हं गुणैः प्राणाचार्यमवाश्रित<sup>16</sup> परहिताचार्यं हितं कर्मसु ।  
श्रीमत्कू-
- 78 नयशिंगभूमिरमणस्संभावयंनजसा<sup>17</sup> सर्व्वस्तुभिरुत्तमैर्न गतवान् पर्याप्तिमेतावता
- 79 । ५२ । <sup>18</sup>शाकाब्दे गगनग्रहाक्षिशशिना संख्यान्विते श्रावणे मासि <sup>19</sup>श्रीरु-  
णसुक्तिनाधसविधे<sup>20</sup> सू-

<sup>1</sup> Read °ष्टात्य°.<sup>2</sup> Read °याह्वय<sup>3</sup> Metre, Giti<sup>4</sup> Metre Anushtubh<sup>5</sup> Read गुफन<sup>6</sup> The syllables चार्येवि are inserted below the line<sup>7</sup> Read °नाय°<sup>8</sup> Read श्रीकाळनाथ°<sup>9</sup> Read °यन्नजसा<sup>10</sup> Metre Śārdūlavikrīḍita, this verse is preceded by two floral devices and a vertical stroke<sup>11</sup> Read श्रीसूक्ति°.<sup>2</sup> Metre Anushtubh<sup>4</sup> Read काळनाथ°<sup>6</sup> Read °ग्रयु°<sup>8</sup> Metre Śārdūlavikrīḍita.<sup>10</sup> Read °श्रितो°.<sup>12</sup> Read ते.<sup>14</sup> Metre, Vasantatilakā<sup>16</sup> Read °मया°<sup>20</sup> Read °नाथ°.

- 80 व्योपरागे सति । श्रीमान् शिगयनायकः परहिताचार्याय पुण्यात्मने प्रा-  
दादकल-
- 81 पूंडिनाममहित ग्रामं समग्र गुणैः । ५३ । 'मुंमडिशिंगवराख्यं विंशत्यंशं  
वि-
- Thrd Plate, Second Side*
- 82 धाय तं ग्रामं । परहितनामाचार्यः प्रादादधं हिजातिभ्यः । ५४ ।  
१यन्नेश्वरार्य[.\*] स्थिर-
- 83 धीरार्क्षिशिंगद्विजोत्तमः । मारप्पनार्यो मतिमानेते तुल्यगुणश्रियः । ५५ ।  
२यजुर्वेदविद-
- 84 ग्रण्यो भारद्वाजकुलोद्भवाः । याजुषः पेद्दिभट्टाख्यो विद्वान् गौतमगोत्रजः  
। ५६ । ३श्रीवत्स-
- 85 गोत्रक्षीरोदचट्टो यजुषि कोविदः । प्रोलयार्यसुतो धीमान् सर्वदेवद्विजोत्तमः  
। ५७ । ४दास-
- 86 लनमविप्रेद्रः कौडिन्यो<sup>४</sup> यजुषि स्थिरः<sup>५</sup> । ६चेलिपेद्दिट्टसिंह [.\*] श्रीवत्सगोत्रो  
१यजुश्शृतः । ५८ । ६का-
- 87 श्यपगोत्रविभूषा यजुषि च सांगे चतुर्मुखख्यातिः । पुलुपाकट्टहरिवनो  
विधिवदनुष्ठाननिष्ठ-
- 88 या युक्तः । ५९ । ७चिटिसोमयभट्टार्यो हारीतो याजुषो बुधः । गंग-  
प्रोलयविप्रेद्रो हारी-
- 89 तो याजुषायणीः । ६० । ८ग्रामार्क्षस्यास्य भागानां दशसंख्यामुपेयुषां ।  
कृताः पर-
- 90 हिताय्येण ते विप्रास्त्रमभागिनः । ६१ । ९प्रतीच्यां गौतमो सोमा प्रवाह-  
धौवधिस्र-<sup>१०</sup>
- 91 ता । वायव्यसीमा गौतम्यास्तटे शाकोटगुल्मगा । ६२ । १०सैशान्योभिमुखी  
गत्वा सांकोलं <sup>१२</sup>नाकुमाश्रीता
- 92 (:)। ततोश्च<sup>१३</sup> समासाय पश्चात्किंशुकमाययी । ६३ । ११तस्माद्यांती सशाकोटं  
वल्लीकं प्राप्य सा ततः ।

<sup>१</sup> Metro Aryā<sup>२</sup> Metro Anushtubh<sup>३</sup> Read स्थिर<sup>४</sup> Read यजुश्शृत<sup>५</sup> Metro Anushtubh, this verse is preceded by two floral devices and a vertical stroke<sup>१०</sup> Read ०धित्रिता [The text may be explained as it is without any emendation—आपवाहार्धौवधि being taken as an adverb meaning "right up to the half (i.e. middle) of the river"—H. K. S.]<sup>११</sup> Metro Anushtubh, read ०न्यानि०<sup>२</sup> Metro Anushtubh<sup>४</sup> Read कौडिन्यो.<sup>५</sup> Read ०ट्टसिंहश्री०<sup>६</sup> Metro Giti<sup>१२</sup> Read ०यिता<sup>१३</sup> Read ०श्रुत्य.

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[illegible]

- 93 तिन्त्रिणीद्वयमश्वधं<sup>1</sup> सप्रचं सा समाश्रिता । ६४ । <sup>2</sup>उदङ्मुखी ततो भूत्वा  
सा सीमा मध्यसंश्रिता ।
- 94 भूमिं कांक<sup>3</sup>वाडादिगर्त्तपाशाल्यकिंशुकां । ६५ । आश्रित्य पस्वलं याता  
कुंजपुंजसमन्विता ।
- 95 सा तस्मात्प्राङ्मुखी गत्वैशान्ये सिकतिलां भुवं । ६६ । समुन्नतां<sup>4</sup> समासाद्य  
शृंगं शैलस्य संश्रिता । शैल-
- 96 मूलाङ्गवां मार्गो वीदलावं समाश्रितः । ६७ । अथ<sup>5</sup> पर्वतशृंगात्सा  
दक्षिणाभिमुखी गता । प्रच-
- 97 वृक्षं<sup>6</sup> समासाद्य तिन्त्रिणीपस्वलं गता । ६८ । सा सीमा गुल्म-  
वल्लीकचिंचाकिंशुकसंकुला । तटाकमध्य-

## Fourth Plate

- 98 मासाद्य निर्यायाग्नेयकोणगा । ६९ । पश्चिमाभिमुखी गत्वा शाकोटादि-  
समन्विता । [व]ल्ली-
- 99 कांकीलसंकीर्त्ता<sup>7</sup> ख[र्ज]हृच्चानुपाश्रिता । नैर्ऋत्यां<sup>8</sup> दिशि गौतम्याः प्रवाहं  
मध्यतश्रिता<sup>9</sup> । ७० । [I]
- 100 <sup>10</sup>शासनमुक्तं कविना <sup>10</sup>कौडिन्यवरेण कामदेवेन । मुंमडिशिंगवराख्यग्रामस्या-  
चद्रतारकं ज-
- 101 यति । [७१\*] <sup>11</sup>सामान्योयं धर्मसेतुं<sup>12</sup> नृपाणां काले काले पालनीयो  
भवद्भिः । सर्वानितान् भाविनः पार्थि-
- 102 वेद्रान् भूयो भूयो याचते रामचंद्रः । [७२\*] शिंगानायिनि ब्रालु  
मुम्मडिनायि-
- 103 नि ब्रालु<sup>13</sup> [II\*]

## TRANSLATION

(Line 1) May there be no obstacles<sup>1</sup>

(Verse 1) May the White Boar grant (us) perpetual prosperity, who in the dark home of the nether world gently shook in secret with his tusk the lip of the (goddess) Earth, being unnerved by excitement at the coming pleasure of carrying (her)

<sup>1</sup> Read °मयल्य

<sup>2</sup> Read समुन्नत

<sup>3</sup> The syllables वृच are inserted below the line

<sup>4</sup> Read नैर्ऋत्यां

<sup>5</sup> Metre Giti, this verse is preceded by a floral device

<sup>6</sup> Read कौडिन्य°

<sup>7</sup> Metre of vv 65 to 70 Anushtubh

<sup>8</sup> Read अथ

<sup>9</sup> Read °सकीर्त्ता

<sup>10</sup> Read °तश्रिता

<sup>11</sup> Metre Śālini

<sup>12</sup> Read धर्मसेतुं°

<sup>13</sup> The figure of a conventional lion with a raised trunk (Tamil *yāl*?) is engraved at the end of the plates. It was perhaps the crest of the donors

(V 2) I praise that lustre which, though elephant-faced (*dviradānana*), has still only one tusk on its face (*a-dvinad-ānana*)<sup>1</sup> (and) is highly praised by the six headed (*Subrahmanya*), the five-headed (*Śiva*), the four-faced (*Brahmā*) and other (*gods*)

(V 3) Resplendent is that bright digit of the cool-rayed (*moon*), which the celestial nymphs as tender as the sprouts (*of a young plant*) eagerly grasp at the close of (*their*) repeated amorous sports, and delightfully wrap it round (*their*) cars (*and*) wrists

(V 4) The (*setting*) sun (*in his evening glory*) appears as if (*he is*) attempting to make a beautiful (*forehead-mark of red*) saffron (*kāsmīra*), (*consisting*) of (*his*) deep love (*or redness*) on the lotus face of the lady (*viz*) the region of the west, and this rising moon is besmearing, as it were, the creeper-like body of the noble damsel, the region of the east, with saudal in the form of (*white*) moonlight<sup>2</sup>

(V 5) The three castes, (*viz*) the Brāhmanas and the next (*Kṣatriyas* and *Vaiśyas*), were produced from the face, the arms and the thighs of the Lord (*Īśvara*), and for their support was born the fourth caste from His (*i e*, *Īśvara's*) feet<sup>3</sup>

(V 6) That this caste is more pure than those (*other three*) is self-evident, for (*verily*) this caste was born along with the (*river*) Bhāgīrathī, (*i e* the *Ganges* [*which springs from Vishnu's foot*—F W T.]), the purifier of the three worlds

(V 7) The members of this caste are eagerly attentive to their duties, not wicked, pure-minded, and are devoid of passion and other such blemishes, (*they*) ably bear all the burden of (*protecting*) the earth by helping those born in the kingly caste

(V 8) The cycle of the Kṛta and other ages is always rolling, like the circumference of a wheel, the protectors of the earth are so likewise.

(V 9) In the well-known Śveta-varāha kalpa, in the seventh Manvantara, in Bharata-varsha and in this Bharata-khanda in (*this*) Kali (*age*), the different castes and stages (*of men*) do not deviate from the prescribed law (*dharma*), the Vēdas shine (*i e* are honoured) with their component parts and the hundred (*i e* numerous) religious sacrifices are not without their fruit<sup>4</sup>

(V 10) In Bharata-khanda there are thousand (*i e* innumerable) countries which are famous for the many and rich articles (*which they contain*). The crest jewel of these is certainly the country called Trilinga,<sup>5</sup> in which virtue is confined

(V. 11) The lord of the Trilinga country (*was*) the illustrious Kēśava-nāyaka, who by his dignity eclipsed, as it were, Dīlipa and other kings (*of old*)

(V 12) The earth flourished while this king who adorned the noble Mañchikonda family, inflicted due punishment (*on offenders*), crushed the infatuated pride of the wicked and shaved (*the heads of*, *i e* disgraced) heroic enemy-kings

<sup>1</sup> Vināyaka, the god with the elephant face, is known to have only one tusk and is hence called *Ekadanta*

<sup>2</sup> This is evidently a description of the natural scenery as one would see it on the evening of a full moon day in any month. It is difficult to understand why the poet should have introduced it here

<sup>3</sup> The origin of the four recognised castes from the head, shoulders, thighs and feet of the Supreme Being is described in the well-known *Paṇḍurāsakṛta* of the Rg-Vēda (x 90 12 *brāhmanō 'śya mūkham āsīd bāhū rājanyāś kṛtāś ūrū tad aśya yad aśyaś padbhyām sūdrō ājāyata* ||

<sup>4</sup> The specification of the present age described in this verse is always repeated at every religious ceremonial performed in India under Brahman supervision. The statement made in the second half of the verse is, however, quite contrary to what is generally believed of the Kali or Iron age

<sup>5</sup> The origin of the name Trilinga is explained in the *Pratāparudriya*. *Vide Ind Ant*, Vol VI, p 333 and p 130, n. The terms Telugu, Telughānya and Tilinghāna must be traced to Trilinga

(V. 13) The son of that king Kēśava and a mine of (good) qualities (*viz*) Ganapati-nāyaka took upon his shoulders (*the burden of*) the earth, after his father had gone to heaven by old age.

(V. 14) Wealth, Land and Fame were (all) three very dear to king Ganapati. Dearer than the (*first*) two must have been Fame, for he gave up these two on her account<sup>1</sup>

(V. 15) From that king (Ganapati) was born a son, the illustrious Kūna bhūpāla, (*even*) as Pradyumna (*was born*) from the lord of Lakshmi (*i.e.* Vishnu) and the bearer of the *śakti* (*i.e.* Kumāra) from Śankara (*i.e.* Śiva)

(V. 16) The king Ganapati, seeing that (*his*) son (*was*) fit for kingly dignity, left his throne on (*this*) earth to take his seat in Heaven<sup>2</sup>

(V. 17) The prosperous Kūnaya nāyaka, (*who was*) a Rōhapa<sup>3</sup> mountain containing brilliant gems (*viz*) good qualities, the prowess of whose arms was well-known, who enjoyed the greatness of monarchy, who made gifts without show, whose wisdom was firm and far-reaching, whose behaviour was generous and whose feelings were saturated with mercy, was a moon to the milk-ocean (*of*) his race

(V. 18) Victorious is his son king Mummadi-ndra, whose great prowess surpasses the sun (*in glory*), who is skilled in all arts, dear to the heart of poets, a mine of pleasing qualities, a fire to the bamboos (*i.e.* families of powerful enemies and capable in protecting (*his*) subjects

(V. 19) The sword of Kūnaya-Mummadi-nāyaka besmeared with the blood of enemy-kings, whom it splits, shines like the sprout of the creeper (*viz*) his valour

(V. 20) The earth shines on being united (*in marriage*) with Mummadi-nāyaka, who (*always*) acts according to the wishes of his father, who is a pearl in the bamboo<sup>4</sup> (*viz*) the family of famous kings and who is resplendent in (*his*) plain, sympathetic and noble conduct<sup>5</sup>

(V. 21) (*The goddess of*) Wealth who (*dwells*) with love in the breast of Achyuta (Vishnu), the (*goddess*) Earth, who has firmly established herself on the lord of serpents, and (*the goddess of*) Learning, who sports in all the (*four*) faces of Brahmā, shine (*together*) in the company of the matchless and glorious Kūnaya-Mummadi-ndra. The great wonder (*however*) is that in the company of these three (*ladies*), the (*already*) pure (*goddess of*) his (*own*) fame, has become still more so<sup>6</sup>

(V. 22) Mummadi-ndra protects the districts Chengara, Kuravāta, Kōna and Vānāra included in the region between the two well-known (*branches of the*) Gōdāvara-~~river~~, and renowned for (*their*) richness

(V. 23) Occupying with his military equipments the inaccessible strongholds on land, sea, hill and forest (*in these*) countries, and uprooting hordes of (*his*) enemies, king Mummadi protects the whole earth

<sup>1</sup> The sense conveyed is that Ganapati nāyaka gave away land and wealth in order to acquire fame.

<sup>2</sup> *i.e.* died.

<sup>3</sup> [On Rōhapa see above, p. 205, note 5 — H K S]

<sup>4</sup> It is a belief obtaining with Sanskrit poets that old bamboos and the heads of elephants contain valuable pearls.

<sup>5</sup> [In the case of the pearl one, which is bright, splendid, shining, round and radiant — V S]

<sup>6</sup> Here is a pointed reference to the scandalous quarrels and misunderstandings among co wives in Hindu families where polygamy is resorted to. The poet wants to say that the fourth wife of Singaya-nāyaka, (*viz*) Fame, did not suffer (though, as a co wife, she ought to have done so) in the company of the three others.

(V 24) Who is not highly pleased with the territories of Mummadindra, whose gardens are flourishing with long stretches of ripe plantains, limes, jack and mango trees bordering on all sides, enclosing in the interior everywhere groups of beautiful areca-palms, betel-creepers and ginger plants, with avenues of tall cocoanut palms and the sweet-flowered *vakula*, *kuravaka*, *asōka*, and *punnāga* trees ?

(V 25) Kāpaya-nāyaka, the famous *Suratrāna* (i.e. Sultān) of the Āndhra country gave (in marriage) his sister's daughter to king Mummadindra

(V 26) Mummadindra ever rules the earth, looking after (*the interests of*) groups of the twice-born (Brāhmanas), who, like the highly brilliant pearls, please the whole world and shed continuous lustre by their upright conduct (*or roundness*), good qualities (*or strong thread*) and purity, decorating by their residence the (*many*) (*agrahāra*) villages given by the king, provided with all comforts and shining as if they were valuable necklaces of the (*goddess*) earth

(V 27) King Mummadī resides joyfully in the big, beautiful and advanced city named Kōṭukonda, in which shine fair ladies who stand on a par with Ratī, in which dwell the utmost number of wealthy men, which is the abode of all prosperity, which is attractive on account of (*its men of*) learning and which is beautiful with its bazars

(V 28) What to say of the fortune of this city ! For here dwells the Supreme Being (Viṣṇu) with (*the goddess*) Śrī (Lakshmi), giving up (*his*) heavenly abode

(V 29) One younger brother (of Mummadī-nāyaka) is Śingaya-nāyaka, who ranks high on account of all good qualities (*and*) great fortune, and another younger brother is Gannaya-nāyaka who shines verily like the principal gem in the necklace (*or group*) of kings

(V 30) These two prosperous brothers named king Śinga and king Ganna are comparable only with that Mummadindra

(V 31) Having appointed these brothers respectively at Kōṭi-purī in which are crores of prosperous and beautiful ladies, and at Tādīpāka which is the very fruit of the meritorious acts (*of its residents*), (Mummadindra) rules the earth along with them

(V 32) King Śinga follows in the footsteps of (*his*) elder brother king Mummadī, just as Hari (*followed*) his elder brother Śakra (Indra), and Saumitrī (i.e. Lakshmana) (*followed*) his elder brother Rāma

(V 33) King Śinga's capital is known as the famous city (of) Mummadīvidu (*Thus*) associated with the name of Mummadī-nāyaka, it . . . , (*is*) the play-ground for the (*goddess of*) wealth, the sporting-house for (*the goddess of*) learning, and the ornament of the earth, near which flows the prosperous (*river*) Pampā and close to which is (*the temple of*) the glorious (*god*) Rāmanāthēśvara

(V 34) That spacious city shines like the capital of heaven reflected in the holy (*and*) placid waters of the (*river*) Pampā, the country on either side of which is hemmed in with thick forests

(V 35) King Śinga residing in that famous city protects the entire earth, being possessed of all (*kinds of*) wealth

(V 36) Victorious is the king Śinga, who is a *Ganda-gōpāla* in discomfiting his powerful enemies and to whose lady-fame (*this mundane*) egg of Brahmā is (*only*) a ball <sup>1</sup>

<sup>1</sup> His fame was evidently of such extraordinary dimensions that the universe comparatively looked like a handy ball. In other words, his fame easily occupied the whole universe [played with the earth as with a ball.—F. W. T.]

(V. 37) King Śinga, displaying his innate good nature, sense of duty, (deep) love and pride, towards (his) subjects, good men, women and enemies (*respectively*), assumes (*the four recognised forms of*) the rôle of heroes,<sup>1</sup> such as *dhīrōdāṭṭa*, (*dhīraśīnta*, *dhīralalita* and *dhīrōddhata*)

(V 38) The illustrious king Singa fully enjoys (*his*) fortune by distributing (*his*) wealth, by (*seeking*) success for his arm, by causing fear in (*his*) enemies, by giving a material form to (*his*) fame, by crushing conceit, by making his kinsmen uninterruptedly rich, by bestowing gifts with dignity, by showing unparalleled kindness (*towards his subjects*) and by acquiring strength compatible with his royalty

(V 39) Kūnaya-śinga, the forehead-ornament of kings, always delights in sporting with women who are proficient in playing on the *vinā*, who are illustrious for their charming and attractive dances, who follow the rules (*of conduct regulating*) the noble songsters of culture, who are respected for their amiability, who are prosperous with never-failing wealth and who possess matchless beauty

(V 40) Victorious is the holy and popular doctor Parahita, who is virtue incarnate, whose fame is known everywhere, the abode of all good qualities, the limit of all prosperity, the worshipper of Śiva and the foremost of men noted for (*their*) conduct

(V 41.) Parahita, the full-moon to the milk-ocean (*of the family, viz*) Ātrēya *gōtra*, in whose lotus-like mind Śiva makes his abode and the mirror (*in which are reflected*) the sports (*of the goddess*) Prosperity (*Śrī*), rendered assistance in many ways to persons who sought (*his*) protection

(V 42) This doctor is (*called*) Parahita (*So is*) that Śiva who is kind to others (*para-hita*). Again, his (*i.e.* Parahita's) wife, like (*the wife*) of (*that*) Śiva, was Umā not only in name, but also in (*her*) good qualities

(V 43) His son was the illustrious Rāmanātha, a devout worshipper of Śiva, of pleasing virtues and noble character, the receptacle of mercy, the foremost among physicians and the best of those that have conquered their passions

(V 44) The great physician Rāmanātha knew how to treat all diseases pertaining to demons, gods and men. Regarding his cures (*i.e.* *medical skill*), he has to be compared only with Atri, the lord of sages

(V 45) Just as Brahmā, Viṣṇu and Śiva (*were begotten*) for sport on Anasūyā by the sage Atri, so were born of the illustrious Rāmanātha, from (*his*) wife named Ayitūmbikā, even three equally glorious sons, who are exalted through their well-known greatness, who are (*ever bent*) upon doing good to the people, and who bestow upon wise men (*their*) desired objects

(Vv 46 and 47) The eldest son of this wise Rāmanātha is Parahita, the second is named Dēvaya, and the third Kālanātha. The two younger brothers (Dēvaya and Kālanātha) serve constantly (*their*) elder brother (Parahita) with a cheerful mind, attending to his wants, in the capacity of sons, friends, brothers, servants and the like

(V 48) (*Himself*) an ornament among the students of the Yajur-vēda and the Āyur-vēda (*i.e.* *the medical science*), Parahita taught these to his students and thus accomplished the object (*of his life*)

<sup>1</sup> There are four kinds of *nāyakas*, or heroes, the development of whose character, in one capacity or other, is the object of almost every poem in Sanskrit literature

(V 49) The best of virtues having consulted together, as it were, abide in Parahitāchārya, whose conduct is capable of chastising sins, whose actions are praiseworthy, whose mind is the abode of peace, whose speech is pleasing and noble, whose worship is offered at the feet of the moon-crested (Śiva) and whose wealth is at the disposal of his dependents

(V. 50) Who can equal the son of Rāmaya-vaidyanātha, the wise, illustrious and highly famous Dēvayārya who is proficient in Āyur-vēda? The physician (of the gods, i.e. Dhanvantari), born in the ocean with nectar in his hands,<sup>1</sup> cannot equal him, for there is nectar (not only) in the lotus-like hand (of this Dēvayārya but also in his) speech, eyes (and) heart

(V 51) The illustrious Kālanātha, the chief of physicians, was created by Brahmā with a desire, as it were, of bringing together in one place all (good qualities) like learning, purity, modesty, uprightness, truth, virtue, worship of Śiva, pious life and compassion towards (all) beings

(Vv 52-54) The glorious king Kūnaya-Śinga, justly rewarding with many valuable gifts his dependent and life-physician,<sup>2</sup> Parahitāchārya, (his) friend in (all) actions, who captivates the heart by (his) sound learning, is the foremost among virtuous men, and respectable on account of (his) good qualities, was not still satisfied (with the presents that he had given) (Therefore) in the Śaka year counted by the sky (0), the planets (9), the eyes (2) and the moon (1),<sup>3</sup> in the month Śrāvana, on the occasion of an auspicious solar eclipse the illustrious Śingaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of the glorious (god) Ru(Ri)ṇamuktinātha, the excellent village famed by name Akkalapūṇḍi (And) Parahitāchārya, having divided that village called Mummadi-Śingavara into twenty shares, gave one half of it to the Brāhmanas

(Vv 55-60) [Contains the names of the Brāhmana recipients with their gōtras and śakhās. See the annexed Appendix.]

(V. 61) These Brāhmaṇas were made the recipients of equal shares by Parahitārya in the half village which was divided into ten parts

(Vv 62-70) The boundary line of Akkalapūṇḍi on the west is recognised as the (river) Gautamī (i.e. Gōḍāvarī), right up to the middle of the stream. The boundary line due north-west reaches the thicket of śākōta (shrubs) on the bank of the Gautamī, the same, going in a north-easterly direction, reaches the ant-hill with the ankōla tree, then reaching the fig tree passes on to the kimsuka tree, thence proceeding, the same boundary line reaches next the ant-hill with the śākōta (shrubs) and then touches the two tamarind trees and the pipal tree united with the plaksha. Then turning northwards, the boundary line touches (its) middle point with the kimsuka tree to the west of the main trench of Kāṅkaravāḍa and then passes close by a pool with thick shrubs in it. From there it proceeds eastwards to the sandy tract in the north-east corner, and then reaches the high peak of the hill along the cows' path which proceeds from the foot of the same hill, touching Bōḍalāva (on the way). Then the same (boundary line), proceeding southwards from the top of the hill and reaching the plaksha tree, joins the pool with the tamarind tree, and eventually this boundary line, winding through thickets and ant-hills crowded with chimchā and kimsuka trees and reaching the middle of a tank, joins the south-east corner. Now, turning towards the west and joining the śākōta and other trees, it passes through ant-hills and ankōla trees and reaches the kharya trees on the south-west corner and then joins the river Gautamī in the middle of its stream

(V 71) May this (copper-plate) charter (recording the grant of) the village called Mummadi-Śingavara, composed by the poet Kāmadēva, the best of the Kaundinyas, run on as long as the moon and stars (endure).

<sup>1</sup> [See Krishna Sastri's *Images of Gods and Goddesses*, pp 254 and 259.—H. K. S.]

<sup>2</sup> [Prāhachārya is a recognised title among Indian physicians, *Charaka, Chikitsāsthāna*, Ch. I, v. 212 says श्रीवद्वत् प्रतिमानं युक्तो विनाति, आस्त्रपारगः । प्राक्षिभिर्गुणैश्चतुर्षु, प्राक्षाचार्यस्य हि ख त. ॥—H. K. S.]

<sup>3</sup> i.e. 1290

(V 72) 'This causeway of charity is common to (all) kings (Therefore O ! kings) it is always to be protected by you' (Thus) does Rāmachandra again and again request all the future rulers of the earth

(LI 102-103) (This is) the writing of Śingā-nāyadu, (and this) the writing of Mummadi-nāyadu.

Appendix — Names of the recipients, their *gōtras* and *śākhās*

No	Name of recipient	<i>gōtra</i>	<i>śākhā</i> ( <i>rēda</i> )
1	Yajñeśvarārya . . .	Bhāradvāja . . .	Yajus
2	Ārīśinga . . .	Do . . .	Do
3	Māreppanārya . . .	Do . . .	Do
4	Peddi-bhatṭa . . .	Gautama . . .	Do
5	Sarvadīva, son of Prōlayārya . . .	Śrīvatsa . . .	Do
6	Dāsul-Annama . . .	Kauṇḍinya . . .	Do
7	Cheḷipeddi Nṛsimha . . .	Śrīvatsa . . .	Do
8	Poluṣka Nṛikari . . .	Kāśyapa . . .	Do
9	Chitṣōmaya bhatta . . .	Hārīta . . .	Do
10	Ganga Prōlaya . . .	Do . . .	Do

No 25.—TALEGAON COPPER-PLATES OF KRISHNA-RAJA I, SAKA 690

By STEN KONOW

The first notice of this inscription was given by Mr D R Bhandarkar,<sup>1</sup> who states that the plates were sent to him for decipherment by Sirdar K O Mehendale, Secretary of the Bhārat-īthās samśōdhak-mandal, and that they have been found at Talēgāon Dhamdhērē, a village of the Sirūr tāluka in the Poona District, situated at 18° 40' N and 74° 9' E, twenty miles north-east of Poona city

There are altogether three plates, 13½" long and 6½–7½" broad. The first and the third plate have no writing on their outer sides, the second one carries writing on both sides. The first plate contains eight, the obverse and the reverse of the second, and the obverse of the third each ten lines of writing. At the bottom of the reverses of the first two plates there are moreover some illegible scribbles in a later handwriting. At the end of the inscription are two double circles, each surrounding a floral design. There are circular ring holes on the left sides of the plates, but we have no information about the existence of a ring or a seal. The writing has in some places become rather effaced. This is especially the case in the beginning and at the end of the inscription and at the bottom of the obverse of the second plate. Fortunately, however, everything which is of importance can be made out with certainty.

The alphabet belongs to the southern group and is of the same kind as in other southern plates of the same date. The shape of individual letters varies in a few places. Thus, the *kr*

<sup>1</sup> *Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March 1913*, p 54



in =*kṛita-*, l 12, is different from the *kṛi* in =*kṛitam*, l 1, the *ga* in *Gōvinda-*, l 22, is misshapen, and the *ā-mātrā* in *jā* is usually almost unrecognizable. On the whole, however, the letters are well cut. The figure 1 occurs at the end of the first stanza after the initial blessing, l 9.

With regard to orthography it should be noted that *ri* and *ṛi* are not correctly distinguished. Thus we find *ri* for *ṛi* in =*ādrir=*, l 6, and *ri* for *ṛi* in *bhṛityaḥ*, l 10, =*krishna-*, l 13, and *krimih*, l 35. *Va* is used throughout also to denote *ba*, and this writing has not been corrected in my transcript. After *r* consonants are doubled in the usual way. Thus, =*durgga-*, l 7, =*kirtti-*, l 3, =*varnājvalā*, l 19, =*darppa-*, l 15, =*paraśur=mmahātmā*, l 17, =*śarvaśiṣṭu*, l 2, etc. The writing is not, however, quite consistent, and we also find =*tanur=viṣṭambharā*, l 20, =*sarvān=*, l 23, =*sarva-*, l 31, and aspirates are never doubled after *r*, compare =*dirgha*, l 3, =*ārtha-*, l 28, =*bhāvair=bhṛiṣam*, l 20, =*nirbhara-*, l 15. The letter *ta* is regularly doubled before *ra*, thus, =*gōttra-*, l 4, =*śattrur=*, l 6, =*uttrastā*, l 8, =*pāltra-*, l 18, =*ttrayah*, l 35. The treatment of nasals before consonants is not consistent. Usually the class *naṣal* is employed, but we also find the *anusvāra* used instead, thus, =*Prabhutunga-*, l 18, but =*Śubhatunga-*, l 14, =*Gōvinda-*, l 22, but =*Ēndrarājah*, l 6, =*stambhēna*, l 18, but =*stambham=*, l 8. Instead of *mh* we find *ngh* and *mgh*, thus, =*singha*, l 3, but =*simghasya*, l 8. There are several other instances of carelessness. Thus, a double consonant has been simplified in =*abhūtanūjah* for =*abhūt=tanūjah*, l 6, =*ajvalā* for =*ajjvalā*, l 19, =*narakāna* for =*narakān=na*, l 35, =*nisēsh-* for =*niṣēsh-*, l 13, =*ētai sahitaḥ* for =*ētaiḥ sahitaḥ*, l 31. Final consonants have been omitted in =*grāmā*, ll 28, 29, =*ēva*, l 30, =*nirviśēsha*, l 32, =*paradattā*, l 34. The dropping of a final *visarga* is especially of frequent occurrence, not only before *sr*, as in =*kṛitajña śrī-*, l 4; =*prajāv[ā]dha śrī-*, l 12, but also before *pra* in =*tilaka Pra-*, l 18, =*punya pra-*, l 22, and before *kṛi* in =*patḥ Krishna-*, l 12. There are also other cases of miswriting. Thus we find *rnn* instead of *rnn* in =*Kārnātāham*, l 9, *tt* instead of *nt* in =*jāyattē*, ll 8 f, *nt* for *tt* in =*untarē*, l 25, *ts* for *ss* in =*yat=sahasā*, l 10, compare also =*vāranātstal-* for =*vāranās=tal-*, l 8, =*ādīmitsam-* for =*ādīn sam-*, l 23. The rules of Sandhi are occasionally neglected in the grant portion. Thus, =*vrahmanēbhyah Vasiṣṭha-*, l 26, =*pūjītāya aśēsha-*, l 28, =*uttarataḥ Ala-*, l 29, =*daśhinataḥ ēva chaturāghātaḥ sūddhaḥ Bhamarōparā-Araluva-Sindigrāma* | =*Taḍaṭālē ētai*, ll 30 f. On the other hand we find Sandhi between the two halves of a verse in ll 7 and 17, and, against the metre, between the two first padas, in l 33. A semi-Prakrit form occurs in =*arishati*, l 17. We may finally note that the signs of half and full stops are rather irregularly employed.

The grant registered in the plates was issued by the Rāshtrakūta king Krishnarāja I, and it is the first inscription of this king which has hitherto come to light. His genealogy is given in the same way and in the same words as in other plates so far as Dantidurga. We are first introduced to Gōvindarāja I, and his son Kakkarāja I, whose son Indrarāja II was the father of Dantidurga. He is, in the usual way, stated to have defeated the Kārnātaka power, which was skilled in conquering the lord of Kāñchī, the Kērala king, the Chōla, the Pāndya, Śrīharsha [of Kanauj] and Vajrata, to have vanquished Vallabha, i.e. the Western Chulukya Kirtivarman II, and then to have assumed the title of a paramount sovereign *rājādhirāja paramēśvara*, his predecessors being simply styled *rājan*. Dr Fleet<sup>1</sup> is perhaps right in assigning to Dantidurga the *biruda* Rājasimha, which occurs in l 8, and which is perhaps similarly used about Dantidurga's great-grandfather Gōvindarāja I. Dr Fleet has also<sup>2</sup> mentioned that Dantidurga's epithet Vallabharāja, which occurs in l 12, is of interest "because, through its Prakrit forms, it explains the name," the Balharās, "by which the contemporaneous Arab travellers and geographers of the ninth and tenth centuries A.D. used to speak of those kings." Dantidurga's successor was his paternal uncle Krishnarāja I, the son of Kakkarāja, and the present grant was issued by him. According to the Barōda plates of the Rāshtrakūta king

<sup>1</sup> *Ep Ind.*, Vol VI, p 163

<sup>2</sup> *Lac et.*, p 169

Karkarāja Suyarnavarsha of Gujarāt,<sup>1</sup> Krishnarāja ascended the throne after uprooting a relative of his, cf

yō vanśyam=unmūlya vimārggā(rgga)-bhājam  
rājyam svayam gōtrahitāya chakrē

Dr Fleet<sup>2</sup> was inclined to infer from this statement that Krishnarāja forcibly replaced his nephew Dantidurga. The wording of v 9 in Krishnarāja's own grant, however, would lead us to believe that the relative whom he had to fight was somebody else, who claimed the throne after Dantidurga's death.<sup>3</sup> Krishnarāja gives himself the *virūdas* Śubhatunga, Akālavarsha and Prithvivallabha. The only stanza devoted to his praises which presents any difficulty is v 16. We are here told that he for a long time enjoyed the Earth as if it were his one mistress, and the earth is said to be *Kāñchi-gun-ālamkritā*. The literal meaning of this epithet is 'embellished with a girdle string,' and it is of course meant to be used in this sense about the king's mistress. It can, however, also mean 'embellished with the excellence of Kāñchi,' and this is certainly the meaning of the compound as applied to the earth. Now we have no information to the effect that Krishnarāja conquered Kāñchi (Conjeeveram), and it is, on the basis of the available information, difficult to understand what is exactly meant with the compound. It is, however, possible to make a suggestion. In the Barōda plates of Karkarāja which I have just quoted, we read about Krishnarāja,

Ēlāpur-āchala-gat-ādbhuta-sannivēśam yad=vikshya vismita-vimānachar-āmarēndrāh |  
ēt[ī] svayambhu Śiva-dhāma na kritrimō śrīr=drisht-ōdris=Iti satatam bahu  
charchayanti ||  
bhūyas=tathāvidha-kṛtāu vyavasāya-hānōr-ētan=mayā katham=ahō kṛtam=ity=  
akasmāt |  
kartt=āpi yasya khalu vismayam=āpa śilpi tan=nēma kīrttanam=ā(m=a)kāryyata  
yēna rājñā ||  
Gangā-pravāha-himadidhuti-kālakūtair=atyadbhut-ābharanakaiḥ=kṛitamandanō=pi |  
māṅkya-kāñchana-purassara-sarvvabhūtyā tatra sthitah punar=abhūshyata yēna  
Sambhuh ||

"That king (Krishnarāja) by whom was caused to be made a temple<sup>4</sup> of wonderful structure situated in the hills at Ēlāpura, on seeing which the wonderstruck lords of the gods driving in their aerial cars constantly reflect (saying), 'This abode of Śiva is self-existent, in an artificial (building) such a beauty was never seen,' and even the artist who made it was automatically struck with wonder in consequence of the failure of his energy as regards (the construction of) another work of the same kind, saying, 'how can this have been made by me?' and by whom (Krishnarāja) Śambhu (Śiva), standing there, was further embellished with all sorts of riches, rubies, gold, and so on, though he is decorated with wonderful ornaments, the stream of the Gangā, the moon and the *kālakūṭa* "

As pointed out by Sir R. G. Bhandarkar,<sup>5</sup> this description no doubt refers to the famous Kailāsa temple at Ellora. Now it is a common belief that this temple is an imitation of the Kailāsanātha temple at Conjeeveram, and several common features in the two structures have been pointed out,<sup>6</sup> although it is hardly possible to talk of a general imitation of the Conjeeveram temple. Our inscription, however, seems to show that Krishnarāja meant to create a structure which could emulate the splendour of the Kailāsanātha temple, and, if my interpretation of v 16 of the present grant is correct, it gives an authentic corroboration of the belief that a

<sup>1</sup> *Ind. Ant.*, Vol. XII, pp. 156 ff.

<sup>2</sup> *Gazetteer of the Bombay Presidency*, Vol. I, Part II, pp. 390 f.

<sup>3</sup> Cf. Bhandarkar, *Ep. Ind.* Vol. VI, p. 209.

<sup>4</sup> Or perhaps "as a proclamation of his name that wonderful structure."

<sup>5</sup> *Ind. Ant.*, Vol. XII, p. 228.

<sup>6</sup> See Rea, *Pallava Architecture*, p. 14, and the references there quoted.

connexion exists between the two structures and it becomes of importance for the history of the Ellora temple

V 14 informs us that Krishnarāja had a son Prabhutunga Gōvindarāja. He is of course the same person as the Yuvarāja Gōvindarāja Prabhūtavarsha Vikramāvalōka of the Alās plates<sup>1</sup>. The designation Prabhutunga of this prince is not known from other sources

We learn from I 22 that the grant was issued at the request (*vyñāpanā*) of Gōvindarāja, while I 26 mentions Vāsishthaśrīkumāra and Jaiyanti Pānaiya as having made the *vyñāpanā*. It is tempting to infer that Vāsishthaśrīkumāra was another designation of Gōvinda. That would imply that this prince had adopted the *gōtra* designation of the Vāsishthas. We have not, however, any information that any Rāstrakūta prince claimed to belong to the Vāsishtha *gōtra*. We know that it was Krishnarāja who completed the overthrow of the Chalukyas, and it would be conceivable that he made an attempt at imitating those princes, who claimed to belong to the Mānavya *gōtra*, and that he tried to make his son Gōvinda assume the designation Vāsishthaśrīkumāra. It is, however, safer to assume that Vāsishthaśrīkumāra is a different person from Gōvindarāja, to whom he and Jaiyanti Pānaiya made their request which the prince then made his own

At all events there is no indication in the grant that Gōvinda had become installed as Yuvarāja. In the Alās plates of Saka 692, on the other hand, he is designated as such. His installation must accordingly have taken place some time between March 768 A.D., the date of the Talēgāon plates, and June 770 A.D., when the Alās grant was issued

The Talēgāon plates are dated Śaka Samvat 690 (expired), in the *Plavanga-tarsha*, on the new moon day of the month Vaisākha, on the occasion of an eclipse of the sun. The corresponding Christian date is Wednesday, the 23rd March 768 A.D. Krishnarāja states that he was then engaged on an expedition against the Gangas and that his camp had been pitched at Mannanagara (I 26). This place is no doubt identical with Manṇai or Mānyapura, the capital of the Western Gangas, which has been identified by Mr. Rice<sup>2</sup> with Manne in the Nelamangala *tāluka* of the Bangalore District, 13° 15' N and 77° 18' E. We learn from this statement that Krishnarāja, like his son Dhruva, went to fight the Gangas. The Ganga king who ruled in A.D. 768 was according to Dr. Fleet<sup>3</sup> the Mahārāja Prithvikongam Śrīpurusha

The grant itself was issued to the Brāhmanas living in the Karahāta ten-thousand, and two shares were especially reserved for a certain Bhatta-Vāsudēva. Karahāta is the present Karhād in the Sātārā District. It is here said to be a ten-thousand district. It is elsewhere<sup>4</sup> said to consist of four thousand villages and towns. The object of the grant was the village Kumāragrāma, together with Bhamarōparā, Araluva, Sindigrāma and Tadavalē, all in the Pūnaka-*ishaya* lying to the west of Khambhagrāma, Vōrimagrāma, and Dādīmagrāma, to the north of the Khadiravēna hill, to the east of Alandiyagrāma and Thiruragrāma and to the south of the river Mūla. As has been pointed out by Mr. Bhandarkar, who has identified these places on the Survey of India Atlas sheet No. 39, the chief importance of the inscriptions for the geography of Western India rests with the fact that it establishes the existence of a Poona District under that name as early as the eighth century, for there can be no doubt that Pūnaka is the same name as the modern Poona, i.e. Pūnā. The modern form shows that Pūnaka is a Prakrit form derived from an older *Punnaka* or *Punnaka*, because the dental *n* of Pūnā cannot represent an originally single *n*. The etymology of the name is accordingly uncertain. It can just as well be *punyaka*, as usually supposed by Pandits, as *pūrnaka*.

<sup>1</sup> *Ep. Ind.*, Vol. VI, pp. 208 ff.

<sup>2</sup> *Ep. Carn.*, Vol. III, Introduction, p. 10.

<sup>3</sup> *Ep. Ind.*, Vol. VI, p. 64.

<sup>4</sup> *Pali, Sanskr. and old Can. Inscr.* No. 19, *Mysore Inscriptions*, p. 60.

Of the villages included in the grant Kumārigāma is the present Karehgāon, Bhamarōparā is Bhowrapur; Aralava Urul; Sindigrāma Seendowneh, and Tadavalē Turudē. Of the surrounding villages Khambhagrāma is Khamgāon; Vōrimagrāma Boree, and Dādimagrāma Daleemb, Alandiya is Ālandī, or more commonly Chōrā-chī Ālandī, a station on the Madras and Southern Marāthā Railway, 15 miles south-east of Poona, and Thiuragrāma is Theur. The river Mūla is the present Mūlā, or more properly that river after its confluence with the Muthā at Poona, whence it winds east till it reaches the Bhīma. Mr Bhandarkar states that it passes to the north of the villages contained in the grant. The Khadiravēṇa hills, finally, have not retained their old name. I am unable to add anything to this information, which is due to Mr Bhandarkar, as no large scale map is at my disposal.

The writer of the inscription was, so far as I can make out, Indra, the same person who wrote the Sāmāngad grant of Dantidurga.

### TEXT.

#### First Plate

- 1 Ōm<sup>1</sup> svastī [1\*] <sup>2</sup>Sa vō=vyād=Vēdhasā dhāma yan-nābhikamalam kṛitam [1\*]  
Haraś=cha ya[s]ya kānt-ē[ndu]-kalayā kam=alam[kṛitam] [|| 1\*] <sup>3</sup>[Āsid=dvishat-  
ti-
- 2 miram=udya]ta-maṇḍalāgrō dhvastin=nayann=abhim[u]khō rana-sarvvarishu [1\*]  
bhūpah (||) śuchir=vividh[u]r=iv=āpta-[diganta-kīrtti-
- 3 r=Ggōvīndarāja 1]ti rājasu rāja-singha[h 11\*] 1(2) <sup>3</sup>Tasy=ātmaṇō jagatī  
vīsruta-dīrgha-kīrtti[r=ārtt-ārtti-]hā[rī-Ha-]
- 4 ri-vikrama-dhāma-dhāri [1\*] bhūpas=trivishatapa-nrip ānukritih kṛitājña[h\*] śrī-  
Kakkarāja iti gōttra-manir=vabhūva [|| 3\*]
- 5 <sup>4</sup>Tasya prabhūna-karata chyuta-dāna-danti-danta-prabhāra ruchir olīkhit-āmsa-pithah  
[1\*] kshnāpah kshī-
- 6 tau kshapita-śattrur=abhū[t\*] tanūjah sad-Bāshtrakūta-kanakādri(dri)r=iv=Ēndrarājah  
[|| 4\*] <sup>5</sup>Tasy=ōpārj[j]ita-tapasa-
- 7 s=tanayaś=chatur-udadhi-valaya-mūlinyā[h 11\*] bhō[k]tā bhuvah Śatakratu-sadpīśah śrī-  
Dantidurgga-īājō=bbūt [|| 5\*]
- 8 <sup>6</sup>Tasy=ājan rāja-singhasya vitratatā vairi-vāranā<sup>7</sup>s=tal-laj[jā]-stambham=unmūlya  
jñ[ā]-

#### Second Plate, First Side

- 9 yattī(nē) kv=āpī nō gatāh [|| 6\*] <sup>4</sup>Kāñch-īśa Kērala-narādhipa-Chōla-Pāndya  
Śrīharsha-Vajrata-vibhēdha-vidhāna-daksham [1\*] Kārnnā(rnnā)-
- 10 takam valam=anantam=ajēyam=anyair=bhri(bhrī)tyah kyadbhur=apī yat(s)=sahasā  
jgāya[|| 7\*] <sup>4</sup>A-bhrūvibhamgam=agrihita-nīśa-
- 11 ta-śa[s]tram=ajñ[ā]tam=apranihitājñam=apētayatnam [1\*] yō Vallabham sapadī  
danda-valēna jī[v]ē rājādhnāja-paramē-
- 12 śvaratām=avāpa [|| 8\*] <sup>8</sup>Tasmīn=divam prayātō Vallabharājē=kṛita-praj[ā] vādha[h  
1\*] śrī-Kakkarāja sūnur=mmahīpati[h\*] Kṛishnarā-
- 13 jō=bbūt [|| 9\*] <sup>8</sup>Tasya sva-bhūja-parākrama-ni[h\*]śēsh-ōtsānt-ārī-dik-chakram [1\*]  
Kṛi(Kṛi)shnasy=ēv=ākṛi(kṛi)shnam charitam śrī-Kṛi(Kṛi)shnarā-

<sup>1</sup> Expressed by a symbol

<sup>2</sup> Metre Vasantatilaka

<sup>3</sup> Metre. Giti

<sup>7</sup> Read vāranāh | tal-lajjā .

<sup>2</sup> Metre Anushtubh.

<sup>4</sup> Metre Vasantatilaka

<sup>6</sup> Metre Anushtubh.

<sup>8</sup> Metre Āryā

- 14 [jasya] [|| 10\*] <sup>1</sup>[śu]bhatunga-tunga-turaga pravṛddha-rēn-ūddhva-raddha-ravi-  
kīranam [1\*] grīshmē=pi nabdhō nikhilam prāv[ri-]  
15 [tkālāyatō spastam] 1 (||) [11\*] <sup>1</sup>Uddāma-darppa-nubhara-mahāvāla-prachalitasya  
bhū-pristhō [1\*] śālnōti kō nīrōddh[u]m prasaram vara-nara[pat'r=a-  
16 sya] [|| 12\*] <sup>5</sup>[Din-ānātha-pranayishu yathō]shita chōshitam samihitam-ajasram  
[1\*] tatka<sup>1</sup> n=Akālavarshō var(1)shatī [sarvv-ār]tti-nirm[mathanē] [|| 13\*]  
<sup>2</sup>[Tasy=ā]  
17 bhavad=bhuvana-p<sup>1</sup> ma-vikāsa bhāsvān=samgīāma-sūgara-vimanthana - Mandar - ādrir(h)  
[1\*] dusht-āri sātati-latā-parasūi=mmal ā[tmā sūnu]h  
18 kshitiśa-tīlakā[h\*] Prabhutunga-nāmā || [14\*] <sup>3</sup>Sat-pātra-dāna varahōna dhvasta-  
st<sup>1</sup> hēna i mi [1\*] [hasti]n=ēva kshatā [yēna] p[urushō]-

*Second Plate, Second Side*

- 19 n=āri-santati[h\*] || [15\*] <sup>4</sup>Nityam sū prakriti-sthir-ātata-chalē varnq-  
ō[1\*]ivalē supi<sup>1</sup> [ā] ślāghyā sad-vishay-ōpabhōga-subha-  
20 gā bhāvur=bhṛisam bhūshitā [1\*] visravdham kataka [pra]sādhitā-tanur=  
viśvambhaiē bhōginā bhuktā [yēna chiram] ny=ēva vanilā  
21 Kāñchī-gun-ēlam<sup>1</sup> yitē [|| 16\*] <sup>1</sup>Tēn[=ēdam=ani]la-vidyu[ch-chañchala]m=avalōkya  
jivitam=asūlar [1\*] kshiti-dāna-p[ra]ma-pu-  
22 nya[h\*] piavartitō vrahmadāyō=yam [|| 17\*] [Gō]vimdarāja-vijñ[ā]panayā sa  
cha Prithivīvallabha-mahārāj-[ā]dhirāja-paramēśvara-paramabhattachaka-  
23 śrinad-Akālavarsha-dēvah sarvān=ēva rāshtrapati-vishayapati mahattarādimit=  
samāñhāpayaty=astu vō  
24 viditam yathā mātā-pitrōr=ātmanas=cha punya-yaśō bhuvṛddhayē Śaka-nripati-  
samvatsara-śata shatkē  
25 navaty-unta(tta)rē Plavanga-varshē Vaiśakh-āmavāsyāyām=śatya-grahē  
Gangānām=upari vijaya-skandhāvāiē  
26 Manna-nagarē Karahāta-dasasahasr-āntahpātibhyō vrāhmanēbhyah Vāsishtha-  
śrikumāra-vijñ[ā]panayā Jaiya-  
27 nti-Pānaya-vijñ[ā]panayā cha Kumārigrāmō nāma grāmō datta [iti]  
anēka-vipra-nripāgra-p[ū]j[ā]-pū-  
28 jītāya asēsha-vēda-śāstr-ārtha-viśaradāya Bhatta-Vāsudēvāya bhā<sup>6</sup> [tau]  
Khambhagrāmā[d\*] Vōrimagrā-

*Third Plate*

- 29 mād=Dādimagrāmāt=paśchimatah Khadiravēna-parvatād=uttaratah Ala[nḍiya]-  
grāmā[t\*] Thiura-grāmāch=cha pū[r]v[va]ta(tō)  
30 Mūla-nadyā dakshinatah ēva[m\*] chatur-āghātā-viśuddhah Bhamarōparā-  
Araluva-Sindigrāma-(1)Tadavalē  
31 ētai[h\*] sahita Pūnaka-vishay-āntahpāti sarva-vādhā-rahitah sa ch=āgāmi-  
nripatibhir=asmad-vamēyair=anyair=vvā svadā-  
32 ya-nirvisēsha[m\*] paripālaniyah || Uktam cha bhagavatā Vyāsēna [1\*]  
<sup>6</sup>Vahubhir=vvasudhā bhuktā rājabhih Sagar ādibhih ||  
33 yasya yasya yadā bhūmis=tasya tasya tadā phalam (||) [18\*] <sup>6</sup>Padākānām  
sabastrēnē(na a)śvamēdha-śatēna cha [1\*] gavām kōti-pradānē-

<sup>1</sup> Metre Āryā

<sup>2</sup> Metre : Anushtubh

<sup>3</sup> Read bhāgau dvau sampādītau.

<sup>4</sup> Metre Vasantatilaka

<sup>5</sup> Metre Sārdūlavikrīḍita.

<sup>6</sup> Metre Anushtubh

[illegible]

11 a  
 10  
 12  
 14  
 16  
 18



- 34 na bhūmi-hartā na śudhyati || [19\*] <sup>1</sup>Svad ttām paia dattā[m\*] vā yō  
harāta vasundharām | sha-htim varsha-sahasāni viśtā-  
35 [jām jā]yatī kri(kri)mih [ || 23\* ] <sup>1</sup>Rina-hartā bhūmi-hartā hārayitā cha tē  
ttayah | naitakā[n\*] na nivartantī jāvad-ābhū-  
36 [tr]sampa[la]vam || [21\*] <sup>2</sup>Ya[h sampadbhū=anu]ddhatah parahita-vyāsamgini  
yasya dhib yas=tam v=āpy=upakartum=ichchhati su-  
37 [hrid-vaiṣṇaya kāśhtnā dhanē [\*] t-n-Endīcna naitāndia-vrinda-sahita-śrī]-  
Krishnarāj-ājñayā [priti=īdam  
38 li[kh[ī]tam tīd-unnata-yaśah-[pīōdbhā]sa[nam sē]sanam' | [22\*]

## TRANSLATION

(V 1) May he protect you from whose navel the lotus grows that Vādhvas (Brahman) has made his abode, and Hara (Śiva) through the lovely digit of whose moon the sky is embellished

(V 2) There was a king Gōvīndarāja [I], who with his raised scimitar destroyed the darkness (in the shape of) his foes, facing them in the nights of battles, his fame reaching the ends of the quarters, brilliant like the moon (who dispels the darkness, after his disk has risen, shining against it at night), his lustre reaching to the ends of the quarters, Rajasīmha (king lion) among kings

(V 3) His son, whose great fame was renowned in the world, who possessed the valour and strength of Hanu, the remover of the sufferings of the distressed, a king resembling the lord of heaven (Indra), full of gratefulness, became a jewel of his race, the illustrious Kakkarāja

(V 4) He had a son, whose broad shoulders were bright through being scratched by the stroke of the tusks of elephants from whose opā temples ichon trickled down, a king who on earth destroyed his enemies, who was as it were a golden mountain (Mānu) in the (lineage of the) excellent Rāshtrakūtas (or, whose summit was the excellent kingdom), Indrarāja (II)

(V 5) He who had accumulated *tapas*, had a son who enjoyed the earth girt with the four oceans, who was like to Indra, the Rājan, the glorious Dantidurga,

(V 6) In the battle against whom his foes (as it they were) elephants became terrified of him, the lion amongst kings (Rajasīmha), eradicated the (sense of) shame before him (as elephants would their) posts, ran away and are not known anywhere,

(V 7) He who forcibly, with a few soldiers, conquered the endless forces of Karnātaka, which were invincible to others, and which were skilled in effecting defeats on the lord of Kāñchi, the king of Kērala, the Chōla, the Pāndya, Śrīharsha and Vajrata,

(V 8) He who, without knitting his brow, without seizing sharp weapons, without (letting anybody) know, without issuing orders, without effort suddenly conquered Vallabha with his assaulting force, and (thus) obtained the position of a king of kings, a supreme lord

(V 9) After he, the Vallabharāja, had gone to heaven, Krishnarāja [I], the son of Kakkarāja, who did not oppress his subjects, became the lord of the earth

(V 10) The career of that glorious Krishnarāja, who through the valour of his own arms expelled the whole enemy world, was resplendent (*akṛishna*) like that of Krishna

<sup>1</sup> Metre. Anushtubh

<sup>2</sup> Metre Sārdūlavikrīḍita

<sup>3</sup> Restored from the Sāmāngad plates of Dantidurga, *Ind. Ant.*, Vol. XI, pp 110 ff., with some corrections



(V 11) The whole sky even in summer manifestly looked like that of the rainy season, the rays of the sun above becoming obstructed by the abundant dust raised by the lofty steeds of Śubhatunga (Kṛṣṇarāja)

(V 12) Who is able to obstruct the assault of that excellent lord of men, when he moves on with his force, violent with exalted pride?

(V 13) In crushing down all affliction Akālavārsha (the untimely rainer), behaving as he likes, incessantly and instantaneously rains (i.e. fulfils) their wishes to the miserable and helpless ones and to his favourites

(V 14) He got a son, (who was) a sun in causing the lotus (which is) the world to expand, who was a Mandara mountain in churning the ocean of battle, who was an axe to the creepers (in the shape of) the collection of his wicked foes, who was high-minded, an ornament amongst kings, Prabhutunga by name,

(V 15) (Kṛṣṇarāja) by whom the collection of his foes was destroyed, while he was raining gifts on worthy people and did away with arrogance, as a lotus pond is by an elephant (who rains ichor and breaks down the post)

(V 16) That king who long securely enjoyed (the rule of) the earth, which is always immovable by nature; but over which earthquakes spread, which is resplendent with the (various) castes, with excellent subjects, worthy of praise, pleasant through the enjoyment of good objects, highly embellished with creatures, whose surface is adorned with (his) camp, adorned with the excellencies of Kāñchi, as a lover (would enjoy his own damsel, firm by nature, in whom agitation is expanded, who is resplendent with paint, who bears excellent children, who is worthy of praise, who is lucky in properly enjoying the pleasures of the senses, who is highly adorned with emotions, who embellishes her body with bracelets, and who is adorned by the string of a girdle)

(V 17) By him this donation, highly meritorious through the bestowal of land, was effected, looking on this life as worthless and as fickle like wind and lightning,

(Ll 22-32) at the request of Gōvindarāja He, Prithivīvallabha, the Mahārājādhirāja, the Paramēśvara, the Paramabhattachāraka, the illustrious Akālavārsha, issues (the following) order to all the heads of *rāshtras* and *vishayas* and to the *Mahattaras* - be it known to you that, at the request of Vāsisthaśrīkumāra and at the request of Jaiwantī Pānāya the village called Kumārigrāma has been given to the Brāhmanas residing in the Karahāta ten thousand, in order to increase the merit and fame of his mother and father and of himself, in the year six hundred increased by ninety of the Śaka king, in the year Plavanga, on the new-moon day of Vaiśākha, on the occasion of an eclipse of the sun, (while residing) in the victorious camp against the Gangas in the town Manna And two shares have been given to Bhatta-Vāsudēva, who is honoured with the highest honour by Brāhmanas and kings, and who is conversant with the sense of all the Vēdas and *Sāstras* (It is situated) to the west of Khambhagrāma, Vōrimagrāma and Dādimagrāma, to the north of the Khadiravēna hills, to the east of Alandiagrāma and Thuragrāma, and to the south of the river Mūla, in this way it is well defined with its four boundaries, and it has been combined with Bhamarōparā, Araluva and Sindigrāma, is situated within the Pūnaka-*vishaya* and has been made free of all oppression (through taxes) And this gift should be respected by future kings, of our lineage or others, in the same way as their own gifts And it has been said by the venerable Vyāsa (three of the customary verses follow).

(V 22) By the order of the glorious Kṛṣṇarāja, attended by a crowd of kings, this charter, which illuminates his noble fame, has been written by Indra, who is not elated by prosperity, whose mind is applied to the welfare of others, and who even desires to assist him (Kṛṣṇarāja), the foremost amongst his friends in wealth

## No 26.—SILIMPUR STONE-SLAB INSCRIPTION OF THE TIME OF JAYAPALA-DEVA

By RADHA GOVINDA BASAK, M A , RAJSHAHÍ.

The slab of black stone which bears this inscription was discovered in 1319 B S in Mauzā Silimpur, Police Station Khēthāl, in the Bogrā District of the Rājshāhī Division in the Presidency of Bengal. It was found by a peasant who was levelling ground for the purpose of cultivation in the Zamīndārī of Bābu Vijaya Gōvinda Basu Chowdhurī of the village Khalsī in the Mānikgañj Subdivision of the District of Dacca, two cubits under the surface of the earth. The place where it was unearthed and its surroundings are still full of ruins of temples, buildings, large tanks, etc., belonging to the mediæval ages. After its discovery the stone remained in the possession of the Muhammadan cultivator, but in the month of Māgh 1321 B S [January-February, 1915] some of Vijaya Bābu's officers went to Silimpur on business, and possessed themselves of the inscribed slab, although the illiterate cultivator was at first most unwilling to part with it. It was then removed to Khalsī in Mānikgañj, whence I received information of this discovery from my friends, Bābu Birēndra Kumār Sarkār, B A , and Bābu Sitānāth Ghōsh, B A , teachers of the Mānikgañj High School. I then went to Mānikgañj to have a sight of the inscribed slab. Vijaya Bābu's men then made a present of the stone to the Varēndra Research Society, and I accepted it on behalf of the Society. The slab is now deposited in the Museum of the Society at Rājshāhī. I edit the inscription, for the first time, from the original slab, which was placed at my disposal by the Society.

The inscription contains 25 lines of writing, which cover a space of 1' 4 $\frac{3}{4}$ " broad by 8 $\frac{3}{4}$ " high. The writing is very beautifully and carefully executed. The letters are incised very deep. With the exception of a few letters in lines 5-7, which have become slightly effaced, and of three letters only, two in line 1 and one in line 24, which have been partly broken, the whole inscription is in an excellent state of preservation. From the fact that the slab has a projection of about an inch on both sides like two wings, it seems probable that it had been built into a wall of the temple which is stated to have been erected by the person eulogised in the *prasasti*. A most interesting feature of this inscription is that it is almost free from spelling mistakes, due either to the ignorance of the scribe or the engraver, which are so common in other stones and copper-plates found in Bengal and other parts of India. The text itself contains a verse (v 29) which gives high praise to the scrupulous care of the engraver Sōmēśvara, a Māgadhan artist. The size of the letters is about  $\frac{1}{4}$ ".

The characters in which the inscription is written belong to a variety of the Northern alphabet which was used, especially in Bengal and Magadha, in the 11th century A D. On comparing each individual character of our inscription with that of the two stone-inscriptions<sup>1</sup> written in the 15th year of king Naya-pāla-dēva's reign, it has been found that the script is almost exactly the same everywhere. Some difficulty has occasionally been felt in deciphering the text on account of the close resemblance of the signs for some pairs of letters—e g the signs for *pa* and *ya*, *ta* and *bha*, and the subscript *u* and subscript *r*. The distinction between the forms

<sup>1</sup> In my examination of the script of these two inscriptions I have used the *facsimile* of the Krishnādvārikā temple inscription, which was presented to the Varēndra Research Society by Bābu Rākhāl Dās Banerjee, M A , and Mr Prabhāt Kumār Mukherjee, Barrister at Law, and the copy of the *facsimile* of the Narasinha dēva temple inscription, published opposite p 234 of the Bengali History of Bengal, by Rākhāl Bābu. I also got an opportunity, in this connection, to compare the letters of the Palm leaf MSS of the *Aṣṭa sāhasrikā Prajñāpāramitā* (Cambridge University collection) written in the 14th year of Naya-pāla, from the reprint of a page published in Rākhāl Bābu's book (opposite p 234). Much likeness is also observed between this script and that of the Sārānāth inscription of Kumāra dēvi—(*Ep Ind*, Vol IX, plate opposite p 324).

*cha* and *ra*, *va* and *dha*, *ma* and *sa* is also very slight. Professor Kielhorn, while editing the Assam Plates of Vallabha-dēva, felt such a difficulty of decipherment due to the great similarity of signs for some letters and remarked<sup>1</sup> that "where letters like these happen to occur in proper names it is impossible to vouch for the absolute correctness of the transcribed text". The same remark may hold good with regard to the reading of the proper name *Kalīparvva*, l 16 of our inscription, which looks like *Kalīyavdha*. Of initial vowels we have met with the signs for *i* (in *iti*, l 4 and 11, in *iha*, l 15, and in *ia*, l 16), *u* (in *upakārē*, l 20) and *ē* (in *ēva*, l 14 and 17). It may be noted that the initial *i* is denoted by two ringlets, placed side by side with a short horizontal line above. Attention may be drawn to the peculiar forms of the following conjunct letters amongst others — *lsha* e.g. in *sālshād*-, l 8, *stha* e.g. in *sthānam*, l 3, *ktya* e.g. in *śaktyā*, l 13, *nga* e.g. in *siānga*-, l 2, *shtha* e.g. in *nshthā*-, l 7, *chchha* e.g. in *-chchhanalā*-, l 4, *shna* e.g. in *Vishnum*, l 9, *shita* e.g. in *-ānvishta*-, l 24, *ñha* e.g. in *-lakshvañ=cha*, l 9, and *jña*, *nka*, *nghya*, *spha*, *jya*, *hs*, *jh*, *tta*, *ñja*, each occurring only once respectively in *jñāna*, l 17, *-varānkhvānām*, l 12-13, *=alanghyām*, l 8, *sphutam*-, l 17, *-jyōtsnā*-, l 8, *samyak=sādhvyā*, l 11, *ōjhitam*-, l 12, *Bhatta*-, l 12, and *-puñjē*, l 23. The forms of the individual consonants *hha* (e.g. in *=khila*-, l 2), *gha* (e.g. in *=aghō*-, l 12), *ta* (e.g. in *Sakatī*-, l 4), *tha* (e.g. *=tathava*, l 1), *pha* (used only once in *-phalan*-, l 17), and *ha* (e.g. in *Hiranya*-, l 2) are worthy of notice. The sign for *visarga* and that for *anusvāra*, of the variety which is represented by a circle and a *virāma*-stroke below it after the letter to which it belongs, have almost everywhere been marked with a *mātrā* above them.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*. Some of the other peculiarities of orthography which call for special notice are the following — (1) the letters *ka*, *ga* (except in *svan=gunarh*, l 9), *ta*, *pa*, *ma*, and *va* are doubled after *i*, whereas *ya* has been retained single in such position, and *dha* becomes *ddha* and *bha* once only *v(b)bha*, viz. in *-garv(b)bha*-, l 2, (2) *sa* has once been substituted for the *visarga* after *sa*, viz. in *ratis=satyē*, l 14 (but *visarga* has been retained in *tasyāh sūtō*, l 13), (3) nowhere (except in one place, viz. *tantrē spratigham*-, l 17) has the sign for *avagraha* been used, (4) the *anusvāra* is also indicated by a small circle placed above the line, (5) final *t* and *n* are used with the *virāma* stroke placed below them, the letters themselves being of a smaller size in such cases, e.g. in *=ābhut*, l 13, *karishyan*, l 13, but final *m* at the end of the second and the fourth *pādas* of a verse is throughout denoted by the sign for *anusvāra* which has a circle with *virāma*-stroke below it, (6) the superscript *r* is not employed in the conjunct *inna* (cf. e.g. *varn=nā*-, l 1), and this seems to be a special peculiarity in the script of the eleventh and the twelfth centuries. Only in a very few cases have the rules of *sandhi* been neglected, e.g. *-nāmnah tulā*-, l 19, *-śāsanaṁ cha*, l 20.

The language is Sanskrit, and, with the exception of the introductory *Om namō bhagavatē Vāsudēvāya*, the whole inscription is in verse. There are altogether twenty-nine verses. The only unusual form which is incorrect according to Pāṇini's grammar is the word *mumōḍa*, l 16, which ought to have been used in the *ātmanēpadiya* form in *laukika* Sanskrit, but this form is permissible in Vedic Sanskrit. So our poet may be excused by the dictum<sup>2</sup> of the *Mahābhāshya*, viz. *chhandōvat kavayāḥ kurvanti*.

The object of the inscription is to record the erection of a temple wherein a Bāhmana named Prahāsa set up an image of Amara-nātha. He is also credited with having dedicated an image of Trivikrama and excavated a tank for the spiritual benefit of his father and mother. This inscription, like the one in the Bhubanēśvara temple of Orissa eulogizing Bhatta-Bhavadēvi,<sup>3</sup> furnishes a *prasaṁsa* or eulogistic account of Prahāsa and his family. Here also we

<sup>1</sup> *Ep Ind*, Vol V, p 182

<sup>2</sup> Kielhorn's edition of the *Pyākarana-Mahābhāshya*, Vol I, 2nd ed, p 313, under Sūtra I 4 3

<sup>3</sup> *Ep Ind*, Vol VI, p 203

find an inscription treating, not of kings and ministers, but of a Brāhmana who was born in an orthodox family which was glorified by the birth of great scholars, accustomed to perform religious rites according to the injunctions of the *śāstras*. As a piece of material for the social history of Bengal in mediæval times, this inscription is very important. For the convenience of ready reference, an abstract of the contents of the inscription is given here.

After the words "Om! Adoration to Bhadravā Vālu' va" the author invokes (verse 1) the protection of Chaturbhujā (Viṣṇu). Verses 2 to 13 disclose the fact that the Brāhmanas who had their descent from Aṅgiras and v' belonged to the same *gōtra* with Bharadvāja had their home in a place called Tarkūrī situated within the limits of Śrāvastī, and that they observed all the sacrificial (*aitāna*) and domestic (*gārhya*) ceremonies in accordance with the rules of the Vēdas and the Smritis, in which they were all well-versed. A village of the name of Vā(Bā)lagrāma is stated in verse 4 to have been the ornament of the land of Varēndrī in the country of Pundra, and to have been an offshoot of Taikārī (verse 2), but parted therefrom by Sakatī (probably the name of a river or of a place). In this village of Bā'agrāma there lived many Brāhmana families, all proud of their "learning, lineage and practice of austerities" (v 5). Some of the Brāhmanas who were born of the Pandit families living in the eastern part of this village wanted to live apart and so moved to a neighbouring place called Śīyamva(ba) (v 6). Verse 7 states that two or three of the local Brāhmana families were not yet extinct, but continued their sacred learning, were competent enough to remove the doubts of people about the meaning of Śruti and Smṛiti and remained fixed in the time-honoured rules and precepts of their families. Next we have in v 8-18 a sketch of Prahāsa's descent. In Śīrambā was born a Brāhmana, Paśu-pati by name, who was "skilful in the performance of the six duties" (v 8). His son was Sāhila (v 9), who is stated (v 10) to have founded an image of Viṣṇu and excavated a tank in the name of his father and mother respectively. His son was Manōratha (v 11). Manōratha's son Sucharita begat on Nitulā (v 12), his devoted wife, sprung from a high family, a son named Tapō-nidhi (v 13), with whom began that glorious record of achievements which was continued by his successors. The most significant of his scholarly distinctions mentioned in v 14 is that he attained perfection in the doctrines of Kumārila-Bhatta. He begot a son Kūrttikēya (v 15), whose scholarship in the Mīmāṃsā philosophy is very highly spoken of in v 16, where he is also described as having been "famous as the remover of doubts about the meaning of the Smritis". The qualities of his heart are mentioned in v 17. He married a lady named Kaliparvā or Kalyavvā, who came of a very respectable family. She was the great granddaughter of a person named Viṣṇu, granddaughter of Aja mīśra, and daughter of Angada (v 18). Though having many virtuous sons, this lady felt most happy and blessed in getting for a son Prahāsa, whose future greatness was indicated by the conjunction of auspicious planets at the time of his birth (v 19). It is in honour of this Brāhmana that the *prasaśi* was composed. The next two verses (20-21) eulogise him, chiefly for his learning and sense of unflinching justice. His knowledge in the *taika-śāstras*, *tantras*, and *dharma-śāstras* was of a very high order, and he possessed such virtues as truthfulness, freedom from avarice, etc. For these reasons he was very highly esteemed by the people and kings of his time. Verse 22 records the most significant fact that Prahāsa, even though persistently pressed, refused to accept 900 gold coins in cash and a gift of landed property (*śāsana*) yielding an income of 1,000 coins, from a very powerful king of Kāmarūpa, named Jayapāla-dēva. Then an account is given in

<sup>1</sup> The land between the river Mahānadā on the west, and the Karatōyā on the east, now comprising the Districts of Rājshahi, Māldā, Dinājpur, Rangpur, Bogrā and part of Pabnā—in fact almost the whole of the Rājshahi Division of the Bengal Presidency.

verses 21-26 of the pious works which Prahāsa performed and which occasioned the writing of this *prasasti*. In order to be free from the debts which he owes to his parents (v 23), Prahāsa, after having repaired two temples in the village, dedicated an image of Trivikrama and excavated a tank for the religious merit of his father and mother (v 24). Then at the place where the stone inscription was set up he erected "a white temple of great height", surmounted by a most picturesque crest, and with all the customary divisions into compartments, in which he established according to rites the image of Amara-nātha (v 25). He is praised as having built an alms-house also, and having laid out in Śiyamba a garden for the deity, and having set apart, at a place named Śrīṣha-puñja, a tract of land measuring seven *drōnas* for the provision of the daily *pūjā*, etc of the god (v 26). After having completed his 50th year Prahāsa appointed his sons to succeed to all household affairs and himself retired to the edge of the river Ganges (v 27). The poet then eulogises his own composition on the score of spontaneity in verses which with great literary acuteness hit the mark of genuine as opposed to artificial poetry (v 28). Lastly, in v 29, the engraver Sōmēśvara, a Māgadhan artist, is mentioned in high terms as having bestowed great attention in incising the letters on the stone.

The inscription is not dated, nor does it contain the poet's name.

In connection with our inscription three questions may here be discussed at some length — (1) What is the locality of the Śrāvastī mentioned in verse 2? (2) Was there any necessity at all for the half-mythical king Ādi-śūra of Bengal to import learned Brāhmanas from Kanauj or any other part of the Madhyadēśa? (3) With whom is Jaya-pāla, the king of Kāmarūpa mentioned in verse 22, to be identified?

It is stated in verse 2 that the family of Brāhmanas to which Prahāsa traces his descent had its residence at a place called Tarkārī, which lay within the limits of Śrāvastī. Again, from verse 4 we find that the village Bāla-grāma, described as being *prasūta* (derived) from this Tarkārī of Śrāvastī, was also situated in the land of Varēndrī in Pundra (North Bengal). The poet, perhaps, means to say that this newly established village, as the name Bāla grāma also suggests, was colonised by people coming from Tarkārī of Śrāvastī, which seems to have been a neighbouring place. The locality intervening between these two places, viz Śrāvastī-Tarkārī and Varēndrī-Bālagrāma, is named Sakatī, which sounds like the name of a river. From the meaning appropriately to be assigned to verse 4 one feels inclined to presume the existence of a town of the name of Śrāvastī in North Bengal (Gauda). In support of this presumption passages from some of the Purānas, mentioning that there was such a town of the name of Śrāvastī in the country of Gauda, may be pointed out. The *Matsya Purāna* has the following line in verse 30, Chapter XII —

*nirmitā yēna Śrāvastī Gauda-dēśe dvijōttamāḥ*

The *Kūrma-Purāna* also has a line to the same effect, in Chapter XX (Bibl Ind, p 221)

*Nirmitā yēna Śrāvastī<sup>1</sup> Gauda-dēśe mahā-purī*

This Śrāvastī is said to have been built by a king, named Śrāvastī, the son of Yavanāśva of the Solar race. Its foundation reaches, therefore, to an age far anterior to Rāma and Lava. But in the last book of the *Rāmāyana*,<sup>2</sup> we find mentioned the name of another Śrāvastī, founded by Rāma, as the capital of his son Lava. The *Vāyu-Purāna* also states that Lava's capital was the city Śrāvastī in Uttara-Kōśala. So from Pauranic literature and the last book of the *Rāmāyana*, which is a later addition, we may infer the existence of two towns of the name of

<sup>1</sup> Śrāvastī = according to MS B

<sup>2</sup> *Uttara Kānda*, Chap 121 (103 in the edition of Bombay, 1838), v 5

Śrāvastī The late Sir A. Cunningham thought that these were only apparent discrepancies, and he tried to solve the difficulty in the following words<sup>1</sup> —“These apparent discrepancies are satisfactorily explained when we learn that *Gauḍa* is only a subdivision of *Uttara Kōśala* and that the ruins of Śrāvastī have actually been discovered in the district of *Gauḍa*, which is the *Gonda* of the maps.” Evidently he thinks that the Śrāvastī of the *Matsya-Purāṇa* and the *Kūrma-Purāṇa* was situated in *Uttara-Kōśala*, and tries to identify the *Gauḍa* mentioned in both these *Purāṇas* with the place named *Gonda* in *Kōśala*. But what seems to be really the case is that the Śrāvastī of *Uttara-Kōśala* which is mentioned in the *Rāmāyana* (last book) and the *Vāyu-Purāṇa* is quite a different city from that of the same name which is described in the *Matsya-Purāṇa* and the *Kūrma-Purāṇa* as situated in the *Gauḍa-dēśa*, which must be North Bengal. Our inscription also lends corroboration to this theory, inasmuch as we know of no country of the name of *Salati* as intervening between the countries *Kōśala* and *Puṇḍra*, so distant from each other. Moreover, had the Śrāvastī of *Kōśala* been very old, it would have been mentioned in the first five genuine books of the *Rāmāyana*, which must have been composed before the time of king *Prasājit* of *Kōśala*, who was Buddha's contemporary, and who is known to have reigned at Śrāvastī. There is no denying the fact, too, that the ruins of the city of Śrāvastī, so celebrated in the annals of Buddhism, were discovered in *Kōśala*. What we mean to say is that there were two separate Śrāvastīs—some of the *Purāṇa* writers making one of them the capital of *Lava* some taking the other as founded by king Śrāvastī, an ancestor of *Lava*. Therefore, Sir A. Cunningham does not seem to have been right in identifying *Gonda* of *Kōśala*, merely on the strength of identity of name, with the *Gauḍa* mentioned in the *Matsya* and the *Kūrma Purāṇas*. There is *Gonda*, and not *Gauḍa*, in *Kōśala*, even according to his own opinion. So we think that the Śrāvastī mentioned in verse 2 of our inscription was situated also in *Puṇḍra* and must be identified with the city of the same name mentioned in the *Matsya* and the *Kūrma Purāṇas*.

In the various genealogical histories (*Kula-pañjikā*) of the Brāhmanas and Kāyasthas of Bengal a tradition is found according to which king Ādi-śūra of Bengal imported from Kanaṇj five Brāhmanas belonging to five *gōtras* (of which one is the *Bharadvāja gōtra*), with whom also came five Kīyasthas. The cause assigned to this importation of Brāhmanas was that orthodox Hindu customs had fallen into disuse for want of Brāhmanas versed in the Vedic lore. The time of the rule of this half-mythical king is fixed differently by different writers of family-histories, but all such authorities are agreed in limiting it within the centuries 700 to 1100 A.D. No epigraphic record has as yet been discovered to prove the existence of a king of the name Ādi-śūra ruling at any time during these centuries, although we cannot overlook the fact that there was one Śūra dynasty from which the descent of queen *Vilāsa-dēvī*, mother of *Ballala-sēna*, is traced. The information about the existence of a Śūra family from which *Vilāsa-dēvī* is said to have descended has been gathered from an unpublished copper-plate grant of king *Vijaya-sēna* in the 37th year of his reign, issued from his victorious camp at *Vikrama-pura*. Even if any future discovery should prove the existence of a king named Ādi-śūra, the question still remains open whether that king did really feel the dearth of orthodox Brāhmanas in Bengal, and had, therefore, to import some from Kanaṇj or any other part of Āryāvarta. Our inscription will serve as evidence to throw doubts on the story of the importation of Brāhmanas by king Ādi-śūra. In this *prasasti* of the 11th century there is mention of seven generations from *Prabhāsa* upwards, so the seventh ancestor *Paśu-pati* might have belonged to the latter end of the 9th century. We have also seen from verses 2-7 that the ancestors of this family who were famous for their learning, austerities and lineage had been living in the village of *Bala-grāma* in *Vaṇḍī* (North Bengal) for a long time past, even anterior to *Paśu-pati*'s time.

<sup>1</sup> *Ancient Geography*, p. 403.

Again, when the Brāhmanas of the eastern part of that village removed to the neighbouring place, Śiyamba, they found that some of the old orthodox families of highly learned Brāhmanas of the locality had still been residing there. The forefathers of these Brāhmanas of the Bharadvāja *gōtra*, as we have seen in verses 2-4, came to colonise Bāla-grāma from Taikāri of Śrāvastī which, according to our opinion, was also situated in Vaiṣṇurī. So we see that Bengal, especially North Bengal, was from time immemorial a home of learned Brāhmanas, practising the Vedic customs and highly versed in Vedic lore, as also in *Mīmāṃsā* philosophy, in *tarka*, *tantras* and other *dharma-śāstras*. The *prasasti* of Bhatta Bhavadeva also does not mention any event which can corroborate the importation of Brāhmanas, at least of the Sāvarna *gōtra*, into Bengal by king Ādi-śūra. There, also, we find seven generations of Bhatta-Bhavadeva of the Sāvarna *gōtra* mentioned, but no reference to any story of Brāhmanas from Kanauj having been imported by any king of the name of Ādi-śūra. My learned countryman, Bābu Monmohan Chakravarti, has thus written in an article about Bhatta Bhavadeva<sup>1</sup> — “In fact the existence of the Sāvarnas and the Vandyaghatīyas in this inscription of the eleventh century throws doubts on the stories found in the accounts of the match-makers that the Rādhiya Brāhmanas were imported from Kanauj in the eleventh century.” I, however, demur to Monmohan Bābu's taking the inscription as belonging to the 11th century, inasmuch as I like to follow Professor Kielhorn, who has assigned this *prasasti*, on palaeographical grounds, to about 1200 A D.<sup>2</sup> We ought to mention another fact, that there are also instances of Brāhmanas of these *gōtras* coming to Bengal from the Madhyadēśa, e.g. we know from the Belaya copper-plate grant of Bhōjavarna-dēva that the donee was the great-grandson of Pitāmbara-dēva-saīman, who was an inhabitant of the village Siddhala in North Rādhā, and who came from the Madhyadēśa.<sup>3</sup> But such importation from the Madhyadēśa has always been going on, not only into Bengal, but into other parts of India too. We may accordingly conceive that these later immigrants of the Sāvarna *gōtra* might have mixed up with the local residents of the same *gōtra* in Bengal. Many passages from the epigraphic records of the mediæval ages may be cited to show the existence of orthodox Brāhmanas in Bengal during all the centuries beginning from the 7th to the 11th. A certain section of the scholars of Bengal still hold the tradition of king Ādi-śūra and his importation of Brāhmanas as authentic, and Mr Vincent Smith, who in the 2nd edition of his “*Early History of India*” (p 306) doubted the existence of Ādi-śūra, has since changed his opinion and has unfortunately believed in the existence of such a king as ruling “Gaur and the neighbourhood, -approximately in A D 700, or a little earlier.”<sup>4</sup> From some of the pre-Pāla records of Bengal hitherto discovered we can bring evidence to show the existence of Brāhmanas possessed of Vedic culture, e.g. from the copper-plate grant A, amongst the four discovered in the Faridpur District, we learn that the donee<sup>5</sup> Chandra-vāman belonged to the Bharadvāja *gōtra*, was a Vījasaṅcīyin and studied the six *Angas*, and in grant C of the same group we find Brāhmanas of the same *gōtra* mentioned therein.<sup>6</sup> We also hope to show from the Lippeeah copper plate of Lōka-nāthīa (to be later on published in the *Epigraphia Indica*) and from some other old records of the 5th century A D, now in our possession, that there were orthodox Brāhmanas in Bengal even in the pre-Pāla days. In support of our theory that Bengal was always a home of good Brāhmanas we may here refer to a most significant epithet (*Brahmakulōdbharā*) applied to the land of Varēndrī in Sandhyākara-nandin's *Rāma-charita*.<sup>7</sup> This epithet as applied to the land of Varēndrī means “the birth place of Brāhmana families.” So, whether before or during the Pāla period, we never find any scarcity of Brāhmanas versed in the Vēdas and performing

<sup>1</sup> *Journ Beng As Soc*, Vol VIII, No 9, 1912, p 340

<sup>2</sup> Above, Vol XII, p 43

<sup>3</sup> *Ind Ant*, 1910, p 196

<sup>4</sup> *Mem A S B*, Vol III, No 1, p 47 (canto III, v 9)

<sup>5</sup> Above, Vol VI, p 205

<sup>6</sup> *Early History of India*, 3rd edition, Oxford, 1914

<sup>7</sup> *Ibid*, p 204

Vedic customs, and we do not think it possible for Ādi-śūra, supposing he really existed, to have felt the necessity of importing Brūhmanas from Kanauj or any other place

The third question we intend to discuss here is—who was Jaya-pāla, king of Kāmarūpa (v 22)? The Bhāgalpur plate of king Nārāyana-pāla of Bengal<sup>1</sup> discloses the fact that Dēva-pāla's younger brother (not his cousin, as supposed by some scholars) was named Jaya-pāla and that he led an expedition against the king of Prāgyōtisha (Kāmarūpa). We also know that the Jaya-pāla mentioned in one of the stone inscriptions discovered in Sārnāth has been identified with Dēva-pāla's brother<sup>2</sup>. But this Jaya-pāla is not known to have ever been king of Kāmarūpa. Again, our inscription is at least a century later than Dēva-pāla's time. So the Jaya-pāla of our inscription cannot be identified with Dēva-pāla's brother. In the Introduction to the *Rāma-charita*,<sup>3</sup> Mrhāmahōpādhyāya Hara Prasad Sāstri, M A, C I E, has referred to a Jaya-pāla whom also he takes to be Dēva-pāla's cousin (?) and about whom he writes —“Though Buddhist, he performed his father's funeral ceremony according to Hindu rites, and Umā-pati, a very learned Brāhmana of Kanjivli, got the *mahādāna* in this ceremony”. Mr R. D. Banerji, M A, has followed the Sāstri and has said the same thing in his newly published paper<sup>4</sup> on “The Pālas of Bengal”. The source of their information is the following verse, which occurs in a commentary on the *Ohhandōga-parīśiṣṭa*, called the *Ohhandōga-parīśiṣṭa-prakāśa* (Eggeling, *Catalogue of Sanskrit Manuscripts in the India Office*, Vol I, pp 92-93) —

Tasmād bhūṣita-sādhā-bhūmi-valayah śiṣhyōpāśiṣhya-vrajair  
vidyan-maulir abhūd Umāpatir itī Piābhākara-grāmanih |  
kṣhmāpālāj Jayapālatah sa hi mahā-śrāddham prabhūtam mahā-  
dānam ch-ūrthiganūrthan-ūdra-hridayah pratyagrahitḥ punyavān ||

In this verse we find no reference to Jaya-pāla's being mentioned as Dēva-pāla's cousin (?) or his performing his father (?) Vāk-pāla's funeral ceremony according to Hindu rites. There is nothing in this verse to show that Jaya-pāla was a Buddhist at all or that, being Buddhist, he was ‘Hindu by inclination’. All that we get from this verse is that Jaya-pāla was a king (*kṣhmā-pāla*) who offered a *mahādāna* to Umā-pati, who accepted it. This Jaya-pāla mentioned here as a king cannot be Dēva-pāla's brother or cousin (?), who is never known to have been the king of any place. Who is then the Jaya-pāla of the verse quoted above? The answer to this question cannot be definitely given, as we have no data to fix the time of this king from any account in the book *Ohhandōga-parīśiṣṭa-prakāśa*. Our inscription, however, supplies us with the name of a king, Jaya-pāla, who ruled Kāmarūpa, and who is described (in v 22) as having offered a large gift, while making a *tulāpuruṣa-mahādāna*, to Prabhāsa, a learned Brāhmana of Varāndrī, who, however, (unlike Umā-pati referred to in the verse quoted above) refused to accept it. We may tentatively, but plausibly, connect our Jaya-pāla with the king (*kṣhmā-pāla*) of the same name in the *Ohhandōga-parīśiṣṭa-prakāśa*, but we cannot at present offer any more evidence so as to be absolutely certain of this identification. In which dynasty are we to place the Jaya-pāla of Kāmarūpa mentioned in this inscription? We know of a dynasty of rulers of Kāmarūpa having their names ending in *pāla*. They were, as far as they are described in their epigraphic records, descendants of Naraka and Bhāga-datta and were not Buddhist, as the Pāla kings of Bengal were. From the copper-plate grants of king Ratna-pāla<sup>5</sup> and from the Gauhati copper-plate grant of king Indra-pāla<sup>6</sup> a list of these Pāla kings of Assam

<sup>1</sup> *Gauda lēkha-mālā* (Varāndra Research Society's publication, pp 57-58)

<sup>2</sup> *Archæological Survey of India Annual Report*, 1907-08, p 75

<sup>3</sup> *Mem A S B*, Vol III, No 1, p 8

<sup>4</sup> *Mem A S B*, Vol V, No 3, p 58.

<sup>5</sup> *Journ. As Soc Beng.*, Vol, LXVII, pp 99 ff and pp 120 ff. <sup>6</sup> *Ibidem*, Vol LXVI, pp 113 ff.



can be obtained in the following order —(1) Brahma-pāla, (2) Ratna-pāla, (3) Purandara-pāla, and (4) Indra-pāla. Beyond Brahma-pāla the ancestry is carried through an undefined interval to Naraka. Dr Hoernle on palaeographical grounds thinks that the Gauhāṭī copper-plate grant may be referred to about the middle of the 11th century, but from an examination of the script in the plates published along with his paper<sup>1</sup> we think that the characters belong to the 10th century. However, as our inscription is one of the 11th century, we cannot possibly expect to get Jaya-pāla in the list of Assam kings mentioned above. It may be presumed that the Jaya-pāla of our inscription was also a king of this line in the 11th century, his place being somewhere after Indra-pāla. Towards the latter part of the 11th century, the Chālukya king Vikramāditya VI or Vikramānka, the hero of Bilhana's historical poem, the *Vikramānka-dēva-charita*, set out on a series of warlike expeditions with the permission of his father, and he is described as having carried his arms as far as Gauda and Kāmarūpa.<sup>2</sup> In a footnote (p. 31 of the Introduction to this historical poem) Dr Buhler doubted the assertion that Vikrama defeated the kings of Gauda and Kāmarūpa. He, however, states that it might have been a simple raid into those territories with Vikrama's cavalry. My esteemed friend Mr. Ramā Prasād Chanda, B.A., has tried to show<sup>3</sup> that this expedition of Vikrama to Gauda and Kāmarūpa, though not literally true, was not a fiction. We refer to this only to suggest that Jaya-pāla or some one of his successors, or, less likely, of his predecessors, might have been the king of Kāmarūpa against whom Vikrama led his expedition.

TEXT.<sup>4</sup>

- 1 Ōm<sup>5</sup> namō bhagavatē Vāsudēvāya || <sup>6</sup>Yam viśva-prabhavam chatur-yuga-chatur-bhūt-odbhavam yam vi[dur-yō] varnnā[m] = chaturas=tath=aiva chaturō yō=kālpayach=ch=āśramān | yasy=āhus=chaturānan-ōḍita-chatur-vvēdi-grah pau-
- 2 rusham pāyād=vah sa chatur-bhujo=kṣhila-chatur-vvargg-ārthi-kālpa-dramah || [1\*] <sup>6</sup>Yēshām tasya Hiranyagarv(b)ha-vapushah svānga-prasūt-Angirō-vamśe janma samāna-gōtra-vachan-ōtkarshō=Bharadvājatah | tēshām=ārjya-jan-ābhīpū-
- 3 pta-kulam Tarkkārur=ity=ākhyayā Śrāvasti-pratīva(ba)ddham=astī viditam sthānam punar-janmanām || [2\*] <sup>7</sup>Yasmin=vēda-smṛiti-parichay-ōdbhinna-vantāna-gāhrya-prāgy-āvritt-āhutishu charatām kirttabhir=vyvōmni śubhrē | vyabhiājant=ō-
- 4 pari-parisaraḍ-dhōma-dhūmā dvijānām dugdh-āmbhōdhi-prasrita-vilasach-chhaival-āli-chay-ābhāh || [3\*] <sup>8</sup>Tat-prasūtaś=cha Pundrēshu Sakatī-vyavadhānavān | Varēndri-mandanam grāmō Vā(Bā)lagrāma iti śrutah || [4\*] <sup>7</sup>Yasmin=vidy-ābhī-
- 5 jana-tapasām=āśrayatvēna nityam pratyēkam tēshv=ahamahamikā-darppavatsu dvijēshu | āśid=av(b)dhāv=iva va(ba)hu-gun-ānanta-ratn-aika-bhūmau tatraty-ānāu=na hi va(ba)humatah [ka]śchid=ēkō janānām || [5\*] <sup>9</sup>Tat-pūrvva-khaṇḍa-bha-
- 6 va-pandita-vamśajānām sthānam sva-karma-nirata-dviya-sattamānām | śānt-ātma-nām virala-vāsa-samīhay=aiva Śiyamva(mba)k-ākhyam=iha sannihī[ta]m=va(ba)bhūva || [6\*] <sup>10</sup>Ya[smin] prāyas=tapasī vinayē svāsu vidyāsu vi-

<sup>1</sup> *Ibidem*, opposite p. 132<sup>2</sup> *Gauda-rāja mālā* (Varēndra Research Society's publication, pp. 46-47)<sup>3</sup> From the stone<sup>4</sup> Metre Śārdūlavikrīḍita<sup>5</sup> Metre Anuṣṭubh<sup>6</sup> Metre Mandākrāntā<sup>7</sup> *Vikramānka-dēva charita*, III, 74.<sup>8</sup> Expressed by a symbol.<sup>9</sup> Metre Mandākrāntā.<sup>10</sup> Metre Vasantatilaka





- 7 prāh prāptā nishthām=aganīta-gunāh pūrvva-pūrvvō va(ba)bhūvuh | śrauta-smārtt-ārtha-vishaya-jagat-samsāya-chchhēdakās=cha dvitrā gōtra-sthiti-vidhi-bhritō=dy=ā[pi n=ōchchhēda]-bhājah || [7\*] <sup>1</sup>Asminn=ēkah Paśupatir=abhūt=pūjanī-
- 8 yō janānām dēvah sākshād=īva Paśupatir=bhūti-bhrit=kāma-jah=cha | yah shatkarm-ācharana-nipunah karmabhīh svair=udārah kirtti-jyōtsnām=upari vidadhō bhānu-bhānām=alanghyām || [8\*] <sup>2</sup>Putrō=tha tasy=ābhavad=a-
- 9 tra gōtram=u[d\*]dyōtayan Sāhila-nāmadhīyah | yah svair=gunah prāpad=api pratishthām kula-prava(ba)rhair=aparair=alabhyām || [9\*] <sup>3</sup>Sāhīlāditya-lakshyañ=cha Vaichund-ākhyam sa-śāsanam | chakrē Vishnum putir=mmātur=arthēnēha
- 10 jalāsāyam || [10\*] <sup>4</sup>Gun-ōttarēn=ādhiguṇo=tha sūnur=Mmanōrathah<sup>5</sup> pūrnna-manōrathēna | yath=Āndriyānām vinayō jayēna sva rūpa-sāmyād=udapādi tēna || [11\*] <sup>6</sup>Putras=tēn=ājam guṇa-nidhir=ddharmma-karm-aika-daksha-
- 11 h khyātō=lōkē Sucharita it=ih=ākhyay=ānvarthay=aiva | samyak=sādhvyā khaḷu Nitulayā bhāryayā charyamānō ninyē kēlam suvihita grihasth-āsramō yah sukhēna || [12\*] <sup>7</sup>Śuddh-ānvayā sūnum=asūta sādhyi Ta-
- 12 pōnidhim sē Nitulā kulasya | samunnatēh santati sad-guṇa-anghair=agh-ōjjhitam bhāvibhūir=ādī-hctum || [13\*] <sup>8</sup>Nishthān=gatō Bhatta-matē[h] pathēshu srashtā svayam sūkti-rasāyanānām | kandam sad āchāra-var-ānku-
- 13 rānām lō=nyō bhavēd=yō na tapōnidhih syāt || [14\*] <sup>9</sup>Tapōnidhēs=tasya tapōdhik=ābhūt Suggō<sup>9</sup> Bhavān=īva Bhavasya bhāiyā | śaktyā karishyan va(ba)hu-dēva-kāryam tasyāh sutō-jāyata Kārttikēyah || [15\*] <sup>10</sup>Gōpa(shpa)-
- 14 di-krita-Mimāmsā-sāgarah śrōtri-āgranih | lōkē smṛity-ārtha-sandēha-chchhūd=ēkah khyāta ēva yah || [16\*] <sup>11</sup>Ratis=satyō kirttis=tri-bhuvana-gatā vrittir=anaghā griha-sthityān=n=āhamkritu=api gunair=yasya guru-
- 15 bhūh | śrutu cha śraddh-āvasthīr=atha Harau bhaktir=achalā prithag=vaktu[m] śaktah ka iha nanu tasy=ākhyā-guṇau || [17\*] <sup>12</sup>Kavi-prava(ba)rh-āgrya-Kutumva(mba)palli-kuly-Ājamīr-angabhav-Āngadasya | putrīm pavitri-krita-
- 16 gōtra-yugmām patnīm sa lēbbō Kalipavva<sup>13</sup>-nāmnīm || [18\*] <sup>14</sup>Tasmād=Vish-nōh pia-pantri kshamam=akhila-vidhau putram=āmūtrikē sē sat-putr=api Prahāsam nidhim=adhana iva prapya dūgham mumōda | yah piag=eva graha-
- 17 rddhi-prabhava śubha-phalair=bhāvi-bhūyah-pratishthō nishthāvān=ēka ēva sphutam=avagamitō lakshanair=ddakshin-ātmā || [19\*] <sup>15</sup>Jñāna[m\*] tarkkē=tha tantrō pratigham=idam=athō dharmma-sāstrīshu ch=ānyat=saty-ālōbh-ādī tasya stuti-
- 18 vachana-padām n=aiva yāthātmya-vādat | prakhyātam lōka-pūjā-nripati-varā śirah-śrēṇi-pāt-ādibhis=tat vāchō=satyāh satām svuh sama-samaya-jana-smērat-ārthāh katham vā || [20\*] <sup>16</sup>Sandigdha-nirṇayam yuktyā

<sup>1</sup> Metre Mandākrantā<sup>2</sup> Metre Upajāti<sup>3</sup> Metre Anushtubh<sup>4</sup> Metre Upēndravajrā.<sup>5</sup> Originally t' is was engraved as *Mmanōrathah*, but the sign of a: seems to have been struck out.<sup>6</sup> Metre Mandākrantā<sup>7</sup> Metre Upajāti<sup>8</sup> Metre Indrivajrā<sup>9</sup> Read *Scarggā* The sign of the superscript *r* seems to have been wrongly engraved as the *ē* sign<sup>10</sup> Metre Anushtubh<sup>11</sup> Metre Śikharinī<sup>12</sup> Metre Upajāti<sup>13</sup> Read *Kalipavva*. The superscript *r* seems to have been omitted by the engraver. The third *akshara* of the name is, however, probably *ya*. In that case *Kalipavva* would contain the termination *avva*, which is used in Dravidian female names<sup>14</sup> Metre Sragdharā.<sup>15</sup> Metre Anushtubh

- 19 kurvatō=pi sahasraśah | yasya dharmma-tulā n=āsīd=anūlamvi(mbi)ta-  
chumva(mba)kā || [21\*] <sup>1</sup>Yah Kāmarūpa-nripatīr=J Jayapālādēva-nāmnah  
tulāpuruṣa-dātūr=achintya-dhāmnah | hēmnām śatāni nava nīrbharam=arthya-  
mānō n=aī-
- 20 v=ādādē daśa-śat-ōdaya śāsanam cha || [22\*] <sup>2</sup>Savidhī vivu(bu)dha-sindhan  
jīvitam svam vimuchya sva-sutaja upakārō prōtya pītōr=apēksbā | bhavati  
na khalu kin=tv=ātmiyam=ūnriyam=icchhann=akrita tad=anayō-
- 21 r=yat=kāryam=āmushmikam yah || [23\*] <sup>3</sup>Bhagnam punar=nūtanam=atra  
kritvā grāmē cha dōvāyatana-dvayam yah | pītus=tath=ārthēna chakāra  
mātus=Trivikramam pushkaripim=imāñ=cha || [24\*] <sup>2</sup>Satata=uchita-vṛttih  
kalpa-
- 22 yitv=ānna-sattram ruchira-śikhara-sāng-ōttunga-śubhr-ālayē=smin | vidhivad=Amara-  
nātham sthāpayitvā varēnyam śaranam=agamad=ēkam Vāsudēvam sa dōvam ||  
[25\*] <sup>4</sup>Dadāv=asmai cha Śīyamvē(mbē) dōvā-
- 23 y=ōdyānam=uttamam | Śrīshapuñjē pūjādī-siddhyai bhū-drōna-saptakam ||  
[26\*] <sup>3</sup>Parō śatārdhād=vayasi sthitō=tha putrān=avasthāpya grihō  
kritārthah | paśyan=jagat=svapna-samam vimuchya sangān=sī Gangā-ta-
- 24 [ta]m=adhyuvāsa || [27\*] <sup>4</sup>Kaviḥ kāvyā-gunair=ōva śōbhatī=nvīśhīṣaś=chiram |  
tan-mukh-ānvīṣhta-kāvyasya naśyanty=ēkapadē gunāh || [28\*] <sup>5</sup>Śilpavin=  
Māgadhaḥ kāmī tan-manū varṇa-bhaktibhūh | Sōmśvarō=likhad=imām  
prāśastim svā-
- 25 m=iva priyūm || [29\*]

## TRANSLATION

Om ! adoration to bhagavat Vāsudēva !

(Verse 1) May that Chaturbhuja (the four-armed Vishnu), the *kalpa-tree*<sup>6</sup> to all seekers of the four (human) ends, who is regarded as the source of the universe and as the author of the four *yugas* (ages) and the four *bhūtas*<sup>6</sup> (beings), who has ordained the four castes and the four *āśramas* (stages of life), and whose prowess the words of the four Vēdas uttered by the four faced god (Brahmā) proclaim, protect you

(V 2) Of those who had their birth in the family of Angiras,<sup>7</sup> sprung from the body of Him (Vishnu) in His Hiraṇya-garbha form, and who could excel in declaring a common lineage with Bharadvāja, the home in later births, dwelt in by families held in high esteem by Āryas, was a place by the name of Tarkārī, within the limits of Śrāvastī.

(V 3) Where the columns of smoke, rising up from the *hōma* of Brāhmanas practising oblations, frequently repeated in the sacrificial and domestic rites which had grown out of (their) acquaintance with the Vēdas and the *smritis*, glittered (dark) in the sky, white with their fame, like massed lines of moss playfully floating on an ocean of milk.

(V. 4) The village known as Bāla-grāma,<sup>8</sup> in the country of Pundra, the ornament of Varēndrī, was derived from that (place), being separated (from it) by Sakatī

<sup>1</sup> Metre Vasantatīlaka

<sup>2</sup> Metre Mālinī

<sup>3</sup> Metre Upajāth

<sup>4</sup> Metre Anushtubh

<sup>5</sup> The tree believed to fulfil all desires

<sup>6</sup> Probably refers to the four categories into which Manu has divided all living beings, viz. *jarāyuja* (viviparous), *anda ja* (egg born), *svēda-ja* (generated by warm vapour or steam), and *udbhij ja* (germinating, as a plant) Cf. *Manu*, I, 43-46

<sup>7</sup> One of the ten *Prajāpatīs* born from Brahmā Cf. *Manu*, I, 35. His family has three distinct branches—*Ācalāngīrasa*, *Gautamāngīrasa*, and *Bhāradvājāngīrasa*.

<sup>8</sup> The word *lat-prasūta* literally means "grown out of it" Bāla grāma, it seems, as a new (*bāla*) village (*grāma*), a colony of Tarkārī, Sakatī (a river or place?) intervening between them

(V 5) In that (village), as in the ocean, which is the sole repository of innumerable jewels, of manifold virtues, since each of those Brāhmanas was constantly full of conceit of superiority as being the resting-place of learning, (noble) descent, and austerities, no particular one (amongst them) ever came to be specially regarded by the local people

(V 6) The place called Śiyambaka, (situated) close to it, became (the home) of the eminent Brāhmanas devoted to their own duties, with tranquil minds, sprung from the family of the Panditas belonging to the eastern part of that (village, Bāla-grāma), only because they desired for sequestered residence

(V 7) There lived of yore in this (place Śiyambaka) Brāhmanas, possessed of innumerable virtues, who had generally attained perfection in austerities, discipline and in their own scriptures Two or three (of them), who were upholding the (prescribed) rules for the maintenance of their *gōtra* (line) and were competent to dispel the doubts of the people in matters concerning the meaning of *Śruti* and *Smṛiti*, have not even yet suffered extinction

(V 8) In that (place) there arose a person (named) Paśu-patī, revered by all men, who was, like Lord Paśu-patī (Śiva) himself, *bhūti-bhṛt*<sup>1</sup> as well as *kāma-jit*<sup>2</sup> This man, adept in performing the six<sup>3</sup> duties, carried aloft by his own noble deeds the moon-shine of his fame (to a height) which could not be transcended by the rays of the sun

(V 9) There was then born, throwing lustre upon the family, his son, of the name of Sāhila, who achieved by his own merits a position not even attainable by the other worthies<sup>4</sup> of the family

(V 10) To (the memory of) his father he made here (the image of) Viṣṇu, with the name Sāhilāditya and a tank of the name of Vaichunda to (the memory of) his mother, with a grant of land (to maintain them)

(V 11) Just as, by reason of identity of nature, *vinaya*<sup>5</sup> (discipline) is produced by the conquest of all the senses, so also was a son of excellent qualities, named Manōratha, begotten by him, who was (himself a man) of superior attainments, and who had (thus) his *manōratha* (desires) fulfilled

(V 12) By him was begotten a son, an abode of virtues, most expert (in performing) pious deeds, who was known amongst men by the name of Sucharita, a name which corresponded to the fact Properly tended by his faithful wife, Nitulā, he passed his time in happiness, his household affairs well-regulated

(V 13) This virtuous Nitulā, of pure extraction, gave birth to a son (named) Tapōndhu, (who was) sinless (lit forsaken by sins), the root (lit primary cause) of the glory of his family (to be enhanced) by future accretions of the good qualities of his descendants

<sup>1</sup> I.e. in the case of the Brāhmana, "possessing prosperity," and in the case of Śiva, "painting ashes" Cf Amara (III, 3, 69), "*Bhūti-bhṛt bhasman sampadī*."

<sup>2</sup> "Subduing all passions" and "defeating Kāma (the god of Love)" respectively

<sup>3</sup> Cf *Manu*, I, 88 A Brāhmana is also called a *śaṭkarma*—cf Amara (II, 7, 4), *Asau śaṭkarmā yāgādibhir yutah*

<sup>4</sup> The word *prabarka* is of rare use It is counted along with the words meaning "the best"—cf Halāyudha, *Ābhīdhāna ratnamālā*, IV, 5

<sup>5</sup> This is the same as to say that *vinaya* is identical with *indriya jaya* (cf *Kāmandakiya-Nāṭisāra*, I 22), just as a son is so to his father (Cf the well known *Śruti—ātmā ca putra-nām-āsi*) Malli-nātha also gives *indriya-jaya* as a synonym for *vinaya*, see his commentary on *Raghuvamśa*, X 71

(V 14) Who else could it possibly be, were it not Tapōndhi,<sup>1</sup> that attained perfection amongst all tenets, in those of (Kumārila-)Bhatta,<sup>2</sup> was himself the maker of the elixir of good maxims, and was (hence) the root to the sprouts of excellent practices

(V 15) Like unto Bhavānī<sup>3</sup> the consort of Bhava (Śiva), was Svargā, pre eminent in austerities, the consort of that Tapōndhi From her sprung a son Kārttikēya (by name), who was to use his energies in performing manifold acts (propitiatory) to the gods

(V 16) He the foremost of śrōtrīyas, by whom the ocean of the Mīmāṃsā (philosophy) was narrowed into "the impression of a cow's hoof," came to be famous amongst men as the only remover of the doubts about the meaning of the *Smṛitis*

(V 17) Love for truth, fame diffused over the three worlds single's course in house-keeping, absence of pride even in (the possession of) superior qualities, faithful reposing in the *Śruti*, and steady devotion towards Hari—who, indeed, on this earth, is able to describe separately the various qualities he possessed?

(V 18) He obtained for his wife a lady named Kaliparvā, who sanctified both lines (viz both of her parents and her husband), (who was) the daughter of Angada, the son of Aja-mīśra, the foremost of poets and sprung from the Kutumba-pallī family

(V 19) Like an indigent person coming by a treasure, she, the great-granddaughter of Viṣṇu though (blessed) with (other) worthy sons was long overjoyed in having through him (Kārttikēya), Prahāsa for a son, (a son) capable of performing all the ceremonies concerning the next world His marks (of body), the auspicious effects of which were occasioned by the ascendancy of the planets (at the time of his birth), indicated clearly from the beginning that he was to have a lofty position in future (to be) a man of faith (in the scriptures) and (to be) of generous disposition

(V 20) His unsurpassed knowledge in logic and in the *Tantras* and also in the *Dharma-śāstras*, his truthfulness, freedom from avarice and other (virtues) were no matter of (mere) eulogy for him because of their actual presence,—(all) this was known from the popular regard and the bending of the rows of heads of prominent kings (in obedience) and other such (causes) Or else, how could the statements of the good be false, (for would they not have thus) become the subjects of derision among contemporary people?

(V. 21) Though settling the dubious points (of law) by means of thousands of arguments, he had had his balance<sup>4</sup> of justice, with its upper-part<sup>5</sup> never un-supported (i.e. always ready to weigh justice)

<sup>1</sup> There is a pun in the word *tapōndhi* here. One not himself a *tapōndhi*, i.e. a receptacle of austerities, cannot possibly possess the other qualities mentioned in the verse

<sup>2</sup> The celebrated representative of the Mīmāṃsā doctrine, the author of the *Tantra-vārttika*, the *Śloka-vārttika* and other *Mīmāṃsā-tārikās*. Cf. verse 23 of the *prastāva* of Bhatta Bhavadēva (Above, Vol. VI, p. 203)

<sup>3</sup> Bhavānī (Pārvatī) may also be regarded as *tapōndhi* inasmuch as she performed very severe austerities for obtaining as her husband, Bhava (Śiva), who was himself a *tapōndhi*. Their issue was also named Kārttikēya (the god), who by his missile (*sakti*) did a good service to the gods (*dēva-kārya*) by vanquishing their enemy, the demon Tāraka

<sup>4</sup> Probably refers to the old system of ordeal by a balance. For the various kinds of ordeal used in deciding cases in the courts of law cf. *Yājñavalkya-smṛiti*, II, 95, and for the application of the balance ordeal vide *ibid.*, iv 100-102

<sup>5</sup> The word *chumbaka* is seldom found in literature in the sense in which it has been used here. The *Mēdinī-lōka* states one of the various meanings of this word as—*dhalasy-ōrddhāvalambanē*, 'the upper part of a balance', cf. Monier Williams' *Sanskrit English Dictionary*, p. 400. This word occurs in a verse quoted from Vyāsa by Apārarka the commentator on *Yājñavalkya*, cf. *mrinmayau sūtra sambaddhau dhāva mastaka chumbakan | śalya drayam samāsojya pārśvayōr-ubhayōr-ape* || p. 702, *Yājñavalkya-smṛiti*, Ānandāsrama series

(V 22) Though excessively solicited, he did not, by any means, accept nine hundred gold coins and a *vāsana* (a grant of land) yielding an income of a thousand (coins) from Jaya pāla dēva, the king of Kāmarūpa, of unimaginable glory, while (the latter was) making a *tulā-purusha*<sup>1</sup> gift

(V 23) There is indeed for parents after their death no need of the (funeral) service done by their own sons, if they could duly quit their life in the Ganges (lit the river of the gods) But, wishing to absolve himself from his own debts (to them), he performed for them what ceremonies, concerning the next world, were (enjoined)

(V 24) Making repairs of two temples (which were) in ruins in this village he founded in (memory of) his father an image of Trivikrama, and (excavated) this<sup>2</sup> tank in (memory of) his mother

(V 25) He, always fixed in righteous ways, erected an alms-house and, having dedicated with all proper rites a superb image of Amara-nātha in this white temple of great height (surmounted) by a picturesque crest and with all (customary division into) compartments, sought protection only with the god Vāsudēva

(V 26) He had out a beautiful garden in Śīyamba for this deity and (dedicated) a piece of land measuring seven *drōṇas* in Śīrisha-puñja for the celebration of *pūjā* (daily worship), etc

(V 27) Then, having passed the fiftieth year, he, with all his desires realised, placed his sons in charge of household affairs, and, beholding the world as a dream and having given up all attachments, resorted to the edge of the Ganges

(V 28) It is only when the poet is himself sought out by the embellishments of his art (poetry) that he shines abidingly, but the excellences of a poem sought by the poet himself (lit by his own mouth) perish all at once

(V 29) Just as a lover (paints) with rapt attention his own mistress by means of colour-decorations,<sup>3</sup> so also did Sōmēśvara, the Māgadha artist, incise (with rapt attention) this *prasasti* by means of a division of letters

## No 27—COPPER-PLATE INSCRIPTION OF GOVINDACHANDRA-DEVA; SAMVAT 1186

By PANDIT HIRANANDA SASTRI, M.A., M O L, LUCKNOW

The plate which bears this record is single and measures  $16\frac{1}{4}'' \times 13\frac{1}{4}''$ . A slightly raised rim goes all round it and there is a circular hole in the middle of the top end, which measures  $\frac{9}{16}''$  in diameter and is apparently meant for passing a ring of the seal now not forthcoming. Except at the proper right upper corner, which is slightly broken and has taken off a part of the initial letter—probably the symbol for *om*—the plate together with the record incised on it

<sup>1</sup> A gift of gold, etc equal to a man's weight. It is one of the sixteen famous kinds of *maṭṭāḍānas* mentioned in the *Matsya Purāṇa* and in Hēmadri's work. King Vijaya sēna's wife, Vilasa dēvi, performed a similar *tulā-purusha* ceremony, see *Mem A S B*, Vol V, No 3, p 105

<sup>2</sup> This tank seems to have been situated near the temple described in the following verse, wherein Prabhā dedicated, evidently for the increase of his own merits, the image of Amara nātha

<sup>3</sup> I.e. an artificial poem

<sup>4</sup> There is pun in the words *varṇa bhakti* and *alikhāt*. *Varṇa* is both 'pigment for painting' and 'letters'; *bhakti*, 'variegated decoration' and 'division.' The root *likh* means both 'to paint' and 'to inscribe.'



is very well preserved. It was in possession of the Rājā of Itaunja, a Taluqdar of the Lucknow district in the United Provinces, and was brought to my notice by my friend Pandit Ganesh Bihari Misra of Lucknow, who got it for loan exhibition in the Provincial Museum, where it has now been deposited along with other documents of the kind.

The inscription which this plate bears, I believe, has not been yet published. It is written in the Sanskrit language and the Dēvanāgarī alphabet. The grant which it records is similar to other grants issued by Gōvīndachandra-Dēva of the Gāhādwal dynasty which were published in this journal long ago. In all it has 24 lines of writing. Of these the first 11 give the genealogy of the donor and the usual introduction. This portion of the grant is the same as in other grants which have already been published and translated, and it will be superfluous to reproduce it here. It is the second part, which begins with the end of the 11th line, that concerns us, and I shall notice it below, giving a transcript of it, omitting, of course, the imprecatory stanzas that are too well known to need to be published or translated.

The peculiarities in writing which one will notice in this inscription are not many. Nor are they very extraordinary. The same is the case with grammatical inaccuracies to be met with in it. The sibilants and the symbols for *b* and *v* are, as is the case in other inscriptions of this king, used indiscriminately in several places. *Āmra* is written in line 14 as *-āmra-*, a form which gave rise to the Hindi noun *āmb* or *ām*, meaning 'mango'. Mistakes like *-Vānā-rasyāyām* for *Vārānasyām*, which we see in line 15, are common to the class of priests who live on the charity of others and let grammar take care of itself.

The object of the inscription is to record that Gōvīndachandra-Dēva, the ruler of Kananj, after bathing in the Ganges at Benares and performing various religious rites and ceremonies, on Friday, the 2nd *tithi* of the bright half of Mārgga(śirsha) of the year 1186 granted the village of Kapāsī in the Mangalajathī *pattalā* to Nānē Sarman, the son of Thakkura Śrī-chandra and grandson of Jayanta, a Brāhmana of the Sāndilya *gōtra*, whose three *pravara*s were Śāndilya, Asta and Daivala.

Along with the taxes *bhāga*, *bhōga*, *kara* and *pravanīlāra* it specifies (line 19) a *turushka-danda*. This term has been explained in different ways. Dr Konow<sup>1</sup> thinks that it was a tax imposed on Muhammadans and says that Musalmān settlers remained in the country about the Jamna from the days of Mahmūd and down to the end of the 12th century A.D. In other words he takes it to be a *Jizya* which was levied by a Hindū ruler, like a Moslem bigot, from the "infidels". Hindūs as a rule seldom showed a prosecuting spirit such as was evinced by Aurangzeb or other zealots of the Moslem faith, who imposed *Jizya* on the Hindūs, and it is not very likely that Muhammadan settlers penetrated the villages like the one which forms the object of this grant, so as to justify the mention of this tax in this epigraph. I am of opinion that *turushka-danda* was probably the tax levied for the purpose of checking the imminent danger to the ancient civilization and religion threatened by the *Turushkas*, or the Turks who poured down like an irresistible torrent from the North Western Frontier. The amount collected through this tax was perhaps utilized for paying the invaders off, whenever necessary, or for meeting military expenditure incurred in fighting Muhammadans. That Gōvīndachandra should levy such a tax is significant, for in the Sārnāth *prasaśti*<sup>2</sup> he is eulogized as "a heavenly champion deputed by Śiva to protect Benares from the wicked *Turushka* warriors". But it would show how imminent the peril was felt at the time to be.

I am unable to locate the places mentioned in the document. The name of Kapāsī village is known to us from three votive inscriptions of Sāñchi<sup>3</sup>. As there were more than one

<sup>1</sup> Above, Vol. IX, p. 321.

<sup>2</sup> Cf. Konow, *loc. cit.*, and Dr. Vogel, *Cat. of Sārnāth Museum*, p. 8.

<sup>3</sup> See *Ep. Ind.*, Vol. II, Nos. 40 (=C 99) and 332.



*[The page contains dense handwritten text in Devanagari script, which is mostly illegible due to extreme fading and blurring.]*

Kapāsi village<sup>1</sup> (*kārpāsigrāma*), the identification of the Mangalajathi *pattalā* alone would help us in locating it with certainty I am not aware if that is named elsewhere

The inscription was written by Thakkura Viśvarūpa, who is evidently identical with the writer of one of the Kamanli plate grants,<sup>2</sup> viz, one dated in Samvat 1184 of the same king

TEXT.

- L. 11. . . . . श्रीमद्देविन्दचंद्रदेवो विजयी ॥ मंगल-  
 12 जठिपत्तलायाम् । कपासीग्रामनिवासिनो निखिलजनपदानुपगतानपि च  
 राजराज्ञीयवराजमन्त्रिपुरोहितप्रतीहारसेनापतिभाण्डागारिकाक्षपट-  
 13. लिभि[य]मैमित्तिकान्तःपुरिकद्रुतकरितुरगपत्तनाकरस्थान् गोकुलाधिकारिपुरु-  
 धान् समान्नापयति वो(वो)भयत्यादिशति च यथा विदितमस्तु भवतां  
 यथो-  
 14. परिलिधि[खि]तग्रामः सजलस्थलः सलौहलवणाकरः समख्याकरः सगर्तोषरः  
 साम्प्र(स्)मधूकवनवाटिकाविटपतृणयूतिगोचरपर्यन्तः सोर्द्धा (र्द्धा)ध्वस्तु-  
 15. राघाटविसु(शु)द्धः ससीमापर्यन्तः सम्बत् ११८६ मार्ग सु(शु)दि २ सु  
 (शु)क्ले अद्येह श्रीमद्वाणारस्य(य)ां गंगायां स्नात्वा विधिवन्मन्त्रदेवमु-  
 निमनुजभूतपितृगणां-  
 16. स्तर्पयित्वा तिमिरपटलपाटनपटुमहसमुष्णरोचिषसुपस्थायौषधिपतिस(श)कलशेष-  
 (श्व)रं समभ्यर्च्य त्रिभुवनप्रातुर्वासुदेवस्य पूजी(जा) विधा[ना\*]य प्रचुर-  
 17. पायसेन हविषा हविर्भुजं हत्वा मातापित्रोरात्मनश्च पुण्यशोभिष्वद्ये  
 ऽस्माभिः श्रीसां(शां)डित्यगोत्राय । सां(शां)डित्याशितदैवलत्रि(ः)प्रवराय  
 श्री-  
 18. श्रीजयन्तपौत्राय । ठ । श्रीश्रीचन्द्रपुत्राय । ब्रा(ब्रा)ह्मणश्रीनानेस(श)र्म्मेणे  
 ब्रा(ब्रा)ह्मणाय । गोकर्णकुशलतापूतकरतिलोदकपूर्वमाचन्द्रार्कं यावत्  
 शासनीक  
 19. त्व प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरतुरुष्कदण्डप्रभृतिसमस्तादा-  
 यानान्नाविधेयीभूय दास्यथेति ॥ ०ः० ॥ भवन्ति चात्र श्लो-  
 20 काः ॥<sup>3</sup>  
 . . . . .  
 24. . . . . लिखितं च ठक्कुरश्रीविश्वरूपेणेति

<sup>1</sup> Ibid, p 96

<sup>2</sup> No. E 26 of Lucknow Museum.

<sup>3</sup> Here follow eight of the customary imprecatory verses.

## No 28 —INSCRIPTIONS AT NARENDRA

BY LIONEL D BARNETT

Narēndra is a village in the Dhārwar tāluka of the Dhārwar District, Bombay. It is situated near the highroad from Dhārwar to Belgaum, at about four and a half miles north-west-by-north from Dhārwar, and is shown in the Indian Atlas quarter sheet 11, S E (1904), in lat 15° 30', long 75° 2'. Dr Fleet gives me the opinion, with which I agree, that the general purport of the records shows clearly that the original name of this place, down to at least the twelfth century, was Kundūr, and the town was the chief town of the Kundūr five-hundred district with this complete change of name from Kundūr to Narēndra he compares the well-known case of the ancient Purigere, Puligere, which is the modern Lakshmēshwar, and the case of Kummudavāda, which is the modern Kalbhavi.<sup>1</sup>

There are four inscriptions at Narēndra. Two of them are so much damaged that the contents of them are undecipherable. It can only be said that they belong to the twelfth century or closely thereabouts.<sup>2</sup> I edit the other two from ink-impressions placed at my disposal by Dr Fleet.

A.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA  
JAYAKESIN II. A.D. 1125.

This record is on a stone tablet standing on the right of a temple of Malhākāryuna in the field Survey No. 3 of Kumbāpūr or Kumbhāpūr, a hamlet of Narēndra, between Narēndra and the highroad, not shown in the Indian Atlas sheet.

At the top of the stone there are sculptures. In the centre, inside a shrine, a *linga* on an *abhishēka*-stand, with a priest standing to it and apparently pouring a libation over it, on the right, a cow and calf, with a scimitar above them and a tall lamp-stand behind them, on the left, the bull Nandi, kneeling towards the *linga*, with a similar lamp stand behind him, on the upper right, the sun, and on the upper left, the moon. The area covered by the inscription measures from 2 ft 6 in. to 2 ft 8½ in. in width by 6 ft 10 in. in height. The record is unfortunately not very well preserved, and does not lend itself to any satisfactory reproduction. In several places the surface of the stone is sadly weather-worn, making decipherment uncertain and in some cases impossible. The difficulties raised thereby, however, affect only the reconstruction in full of the verses. The historical, geographical, and practical part of the record can all be made out satisfactorily.

The characters are Kanarese, of the period to which the record refers itself. Their average height is about ¾ in. —The language is Old Kanarese verse and prose, with the exception of the introductory Sanskrit stanza. The vocabulary contains several points of interest. We may notice *dhavalāravam*, l 10, *chāga-jaga-jhampam jhampal-āchāryyan*, l 18, *tyāga-jaga-jhampam jhampal-āchāryya*, l 99, and *tyāga-jaga-jhampam=araddh-āmgī*, l 104, on which see Dr Fleet's remarks in his paper on the Bhāndūp plate, above, vol. XII, p 251, *jimlarisal*, l 22, *ārttu*, l 24, which appears to belong to Kittel's *ār*, 3, of which only the infinitives *āru* and *āre* and the verbal noun *āru* hitherto have been noted, *elare*, l 32, which seems to be the simple verb from which is formed the derivative *elarchu*, *bhuvana-bhumbhukan*, l 36, a phrase found elsewhere, which still awaits explanation, *dhagildum*, l 52, which must be connected with *dhagil* and *dhaga*; *laneyam*, l 61, 'younger brother', *Dvāpāra*, l 69, for *Dvāpara*, *bil-vaddē*, l 70, on which

<sup>1</sup> *Ind. Ant.*, vol. XVIII, p 310.

<sup>2</sup> One of these is on a stone on the right of the temple of Śaṅkaralinga in the field Survey No. 9. The other is on a stone near a Matha in Survey No. 183.

see note, and *Himyačhala*, to suit the metre, instead of the usual *Himāchala*, l 90—The orthography presents few points worthy of notice. The ancient letter *ḷ* is preserved only in *negarḷdam* (l 47), and elsewhere becomes *r* before consonants (*negarḷḍa*, ll 15, 16, 34, 64, *negarḷḍa*, l 58, *negarḷḍan*, ll 60, 66, *negarḷḷeyam*, l 19; *negarḷḷe*, ll 36, 65, 87, *nōrppadedu*, l 43, *nōrppadam*, l 54; *pogarḷḷeyam*, l 72, *garḷḷe*, l 113), and *ḷ* between vowels. The Sanskrit *ḷ* between vowels becomes *l* usually, but not invariably. Final *m* often becomes *r* before vowels, as in l 14, and intervocalic *m* in the case ending *-mam* also may change to *r*. The *ṛpadhmānīya* occurs in *rajaḥ*, l 47, *yaśaḥ*, l 64, and *antahpur*, l 83. A consonant is doubled before *r* in *sur-ḷḍḍiye*, l 54, *dhātṛiye*, l 65, and *rajya* l 160. Initial *p* is changed to *k* in *Halasige*, l 85 (verse), but curiously enough we find in the prose portion, l 110, the ancient spelling *Palasige*.

The object of the inscription is to record a grant of land made by the Kādamba *Mahāmandalēśvara Jayakēśin II* and his senior queen *Mailala-dēvi*, the daughter of *Jayakēśin*'s suzerain the Chōlukya king *Vikramāditya VI*, for the maintenance of a temple of Śiva founded by a certain *Dandanāyala Singarasa* (also styled *Singana* or *Simha*) in *Kundūr*, the modern *Narēndra*. The inscription, after the prelude (verse 1) and a blessing upon the "Lord of the Western Ocean," i.e. the Kādamba ruler of Goa (verse 2), sketches the history of the Kādambas, beginning with their mythical origin from the sweat of Śiva (verse 3). The first of them that it names is *Caattaya-dēva* (*Shashthadēva*), who took *Kavadi-dvīpa* and many other provinces, made (it is said) a bridge of ships to Ceylon, and imposed tribute on barbarians (verses 4-6), he sailed with great pomp from *Gōve* to *Surāshtra* (verse 7), and received in marriage a daughter of *Mummuri* of *Thānaya* with a rich dowry (verses 11-12).<sup>1</sup> His son was *Jayakēśin [I]*, who was also glorious and liberal (verses 13-14). *Jayakēśin* fought against and overcame seven potentates (verse 15), and gave his daughter in marriage to a neighbouring king named *Permādi* (verses 16-17), he subdued *Kirttirāja* of *Banavase*,<sup>2</sup> and transferred his glory (?) to *Permādi* (verse 18), and he repelled an assault by the Chōla king (verse 19). He had a valiant son, *Gūvala-dēva*<sup>3</sup> (verse 21), whose younger brother *Vijayāditya* in course of time became king (verse 22). The latter was succeeded on the throne by his son *Jayakēśin [II]* (verses 23-25), to whom *Vikramāditya [VI]* gave his daughter *Mailala-dēvi* in marriage (verses 26-33). Then begins the donor's pedigree. *Lakshmana*, or *Lakshmarāja*, was a high minister and *Dandanāyala* in the service of *Vikramāditya [VI]*, who gave him a commission in the household of his daughter *Mailala-dēvi* (verses 36-7). *Lakshmana* had four sons, *Bhavyarāja*<sup>4</sup> (who took to wife *Gangā-dēvi*), *Sōma*, *Lakshmana*, and *Singarasa* (*Singana* or *Simha*). *Singarasa* married *Mailala-dēvi* (of course not the queen of that name), and begat *Boppa-dēva* (verses 38-56). He built a temple to Śiva, styled *Lakshmanēśvara* (apparently in honour of his father), on the southern side of *Kundūr*, in the *Halasige nāḍ* of the *Kuntala* kingdom (verses 58-62), and in the reign of *Vikramāditya [VI]*, in Saka 1047, *Jayakēśin* and *Mailala-dēvi*, ruling over the nine-hundred of the *Konkan*, the twelve thousand of *Palasige* (*Halasige*), the five-hundred of *Payve*, and the *lakh* and a quarter of *Kavadi-dvīpa*, granted for the maintenance of this temple certain specified estates in *Kundūr* and the neighbourhood (lines 93 to end).

<sup>1</sup> The reading is quite clear, *Thāneyada Mummuri* (l 16), and the name of *Mummuri* occurs again in the next line and verse, where he is styled a king. It would seem that we must take this as another variant of the name of *Mummuri* or *Māmvaṇi*, one of the *Silāhāras* of the Northern *Konkan*, whose date was between A D 1026 and 1059, and who was therefore a contemporary of *Chattaya dēva*, and understand that *Chattaya dēva* on his voyage looked in at *Thāna* or some other of the *Silāhāra* ports.

<sup>2</sup> This appears to be *Kuttivarman II*, son of *Tailapa I*, the Kādamba ruler of *Hangal*, he was governing *Banavasi* about A D 1070.

<sup>3</sup> Apparently *Gūvala dēva* did not reign. See also below, p 300.

<sup>4</sup> This name corresponds to the Kanarese *Bāvayya*.

The details of the date of this record (I 108) are Śaka 1047, the cyclic year Viśvāvasu; the thirteenth day of the dark fortnight of Bhādrapada, Śukra-vāra (Friday), a "great tithi," being a *Yugādi*. Dr. Fleet gives me the following remarks — "This Viśvāvasu *samvatsara* was the Śaka year 1047 expired, A D 1125-26. For this year the given tithi, Bhādrapada kṛṣṇa 13, answers quite regularly to Friday, 28 August, A D. 1125,<sup>1</sup> on which day it ended at about 17 h 55 m. after mean sunrise (for Ujjain)=5 55 P M. The mention of the tithi as 'a great tithi, a Yugādi,' refers to the fact that, for some reason or other which is not apparent, the tithi Bhādrapada kṛṣṇa 13 is always known as Kaliyug-ādi, 'the beginning of the Kali Age,' though the tithi on which each of the Ages and the Manvantaras and the Kalpa itself really began is Chaitra śukla 1. for anything done in celebration of the Kaliyugādi tithi the tithi has to be taken with the day on which it is current during the time known as *aparāhna*, 'the (early) afternoon,' which is the time from about 18 to 24 *ghaṭikā* after mean sunrise,<sup>2</sup> that is, from about 1 12 to 3 36 P M. and this was the case on the present occasion."

Of the places mentioned several may be identified. The *nād* of Palasige or Halasige had for its capital the town of that name, which is now known as Halsi, and is situated in lat 15° 32', long 74° 36', in the Khānāpūr *tāluka* of the Belgaum District. Payve, or Hayve, has not yet been located. The Kavadi-dvīpa lakh-and-a-quarter, mentioned elsewhere as Kāpardika-dvīpa (*Journ Bomb Br R As Soc*, Vol IX, p 272), may be taken as denoting the possessions which the Śilāhāras had had in the southern parts of the Konkan. The name was derived from that of Kāpardin I, the original ancestor of the Śilāhāras of Thāna and those parts. Kundūr, now Narēndra, we have already mentioned. Kumbhāragere, "the Potters' Tank" (I 112), is perhaps to be sought in or near the hamlet Kumbāpūr or Kumbhāpūr, where the record stands, three-quarters of a mile to the south-west of Narēndra. Dāravāda (I 113) is the modern Dhārwar, it is noteworthy that this name is here written very clearly with the unaspirated *d*,<sup>3</sup> whereas in modern usage it always has the aspirated *dh*. Navlūr (I 114) appears on the Bombay Survey as "Navlūr" and on the Indian Atlas sheet 41 (1852) as "Nowloor"; it lies some two miles south-east of Dhārwar, and seven miles in the same direction from Narēndra. Kauvalagēri (I 115) is given on the Bombay Survey as "Kowlgeri," on the Indian Atlas (*ut supra*) as "Kowlgeeree", it is between six and seven miles east-by-south from Narēndra. The other local places still await identification. Āneya-sundil (I 111, and B, I 51) means "the Elephant's Trunk" whether this name denotes a village, or something else such as a tank or a large sculptured stone, is not apparent. Gōve (I 11) is of course the modern Goa. Surāshtra (*ibid*) is Kāthiāwar. And Jayantipura (I 95) is another name of Banawāsī in North Kānara. Thānēm or Thāna, more usually known as Sthānaka in that period, seems to be mentioned as Thāneya in verse 11.<sup>4</sup>

For a full account of the Kādambas of Goa, with a genealogical table and references to various unpublished records, see Dr Fleet's *Dynasties of the Konarese Districts*, in the Gazetteer of the Bombay Presidency, vol 1, part 2, pp 564-72. An inscription at Gudikatti, Nos 147 and 164 in Professor Kielhorn's List of the Inscriptions of Southern India, vol VII above, appendix, presents dates in A D 1007 for Shashtbadēva I and A D 1052 for Jayakēśin I. but the record has not been published, and the first date is perhaps a questionable one. For the Gūvala who is mentioned in line 30 (verse 21) of our present inscription A, we have a date in A D 1098 from an inscription at Kādaroli in the Sampgaum *tāluka* of the

<sup>1</sup> Compare Professor Kielhorn, under No 221 in his List of the Inscriptions of Southern India, vol 7 above, appendix.

<sup>2</sup> See Professor Kielhorn in *Ind Ant*, vol XXVI, p 177, note 5, and p 183.

<sup>3</sup> Probably also in B, I 51, where, however, the reading is not so clear.

<sup>4</sup> See note 1 on p 293 above.

Belgaum District, which mentions him as a *Mahāmandalēśvara*, a feudatory of Vikramāditya VI, who was ruling the Palasige twelve-thousand province at his capital of Gōve (Goa) this record, too, has not yet been published<sup>1</sup> An inscription at Lakshmēshwar, Kielhorn's List, No 235, appears to give a date in A D 1147 for Jayakēśin II, but this record, also, has not been published Including the two given herewith, we have now ten published records of this family, as follows —

1 Narēndra stone inscription A of Jayakēśin II A D 1125 See below

2 Narēndra stone inscription B of Jayakēśin II A D 1126 See p 316 below

3 Siddāpūr stone inscription of Śivachitta-Permādi and the Yuvarāja Vijayāditya II . A.D 1158 Kielhorn's List, No 241, and see in full in *Ind Ant*, vol XI, p 273

4 Dēgāmve stone inscription of Kamalādēvi, the chief queen of Śivachitta-Permādi not dated Kielhorn's List, No 255, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 294

5 Golihalli stone inscription of the 14th, 17th and 26th years of Śivachitta-Permādi A D 1160, 1163 and 1173 Kielhorn's List, No 242, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 296

6 Halsi stone inscription of the 23rd year of Śivachitta-Paramardin, and of the 25th year of the same prince in conjunction with his younger brother Vishvachitta-(Vijayāditya II) A D 1169 and 1171 or 1172 Kielhorn's List, No 249, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 278

7 Dēgāmve duplicate stone inscription, one copy in Kanarese characters and the other in Nāgarī, of the 28th year of Śivachitta-Permādi . A D 1174 Kielhorn's List, No 254, and see in full in *Journ Bombay Br R As Soc*, vol IX, pp 266, 287

8 Kiri-Halsi copper plate record of the 13th year of Jayakēśin III A D 1199 Kielhorn's List, No 261, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 241<sup>2</sup>

9 Kittūr stone inscription of the 15th year of Jayakēśin III, with an interesting account of a trial by ordeal A D 1201 Kielhorn's List, No 262, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 304

10 Goa copper plate record of Śivachitta-Shashthadēva II . A D 1250 Kielhorn's List, No 269, and see in full in *Ind Ant*, vol XIV, p 289

### TEXT<sup>3</sup>

- 1 Śrī<sup>4</sup> Ōm Namaś=Śivāya || <sup>5</sup>Namas=tunga-śiraś-chumbi chandra chāmara-chāravē  
[1\*] trailōkya-nagar ārambha-mūla stambhāya Śambhavē || [1\*] Śivāya ōm<sup>6</sup> ||
- 2 Śrī-kāntā-kānta tunga-stana-yuga-nibid-ālimgit-ōra[s\*]-sthalam lōkēya<sup>8</sup>-prāstutya-dōr-  
mmandita-samara-jaya-śrī-patākam
- 3 dharitri-prākāra-prāya-dhairyya-prakatita-mahimam prājya-Kādamba-rājya-śrī-kōḷi-  
lileyol talt=eseg-anavaratam paśohi-

<sup>1</sup> See *Dyn Kan Distrs*, *ut supra*, pp 451, 568

<sup>2</sup> This record is entered in Kielhorn's List as coming from Halsi. But (see JBBRAS, IX, 229) it comes really from Kiri Halsi—the Kiri-, i.e. Kiri-Valasigā of the record itself,—a village three miles towards the south-east from Halsi, which is shown as "Keeree Hulsee" in the Indian Atlas sheet 41 (1852) and in the quarter-sheet 41, S W (1889)

<sup>3</sup> From the ink impressions

<sup>5</sup> Metre, Ślōka (Anushtubh)

<sup>7</sup> Metre, Sragdharā, and so in verse 3

<sup>4</sup> This line is preceded by the symbol of the *śaṅkha*

<sup>6</sup> Decorated by the spiral symbol

<sup>8</sup> Read *lōk-aika*



- 4 m-āmbhōdhrī-nātham<sup>1</sup> || [2\*] Śīmat-trailōkya-nātham Tripura-vijajamam blāla-lōl-ākshiyim<sup>2</sup>=uddāmam mādalkē bēgam āramav=odai<sup>3</sup>so bam-
- 5 d=omdu bhāsvat-kadamb ārām-ōlyach-chā(chhā)yeyol nimd=eseva bēmaran=urvvi-talakk=ike Lakshmi-dhāmam puttittu bhūbhṛin-makuta man-gan-ālamba-
- 6 Kādamba-vamśam<sup>2</sup> || [3\*] Kamda<sup>3</sup> || <sup>4</sup>Ā vamśadalli saumdarṣy-āvishkrita-mūrttigal dīśā-gaja-damta-prāvrita-kirttigal=asubhij-jī-ākārsha-
- 7 prapūrttigalu palar=esedar || [4\*] Ā mahā-mahīśai=olage || <sup>5</sup>Jaya-lakshmi-nartakī-nartana-parinata-sai(śai)lūshan=urvvi-vadhūti-pūya-bhāsva-
- 8 [n\*]-nūtna-ratnam bhuvana-bhavana-dīpāyamāna-pratāp-ōdayan=udjat-pāschim-āmbhō-nidhi pati dhareyol bāppu sāmānpa(nya)n=ēm Chattayadēvam dēva-rāja-prakatita-
- 9 vibhavam svikrit-āścharyya-sauryyam || [5\*] <sup>6</sup>Kavadi-dvīpamum=ādīy=āge palavum dvīpamgalam kondu Lamke-varam talta bahitra-samtatigalindam sētuvam katti kippavan=ngr-āsura<sup>7</sup>-
- 10 ralli bēde palavum Rāma-pratishth-āgrahārav=enal=māndalav<sup>8</sup>=atyudāt tav=enikum Kādamba-chakr-ēsana || [6\*] Banav=ettam dhavalālavam kadakalam vaihālī-pū-dōmtiv=imbane
- 11 talta=amgadi sūle-gēri keregal=kang=oppamam=māde nettane bhātramgala mēle Gōve-veras=ambhōrāśiyol lileyim vanadhisam nadedam mahā-mahimoyim
- 12 Saurāsbtra-dēśam baram || [7\*] Anakam pēlvade Sōmanūtha-vibhuvam karpōnradum=eyde pūraneyam mādi balikke kabbilar=adam nummālyya(īya)mam kūde dhāimiyō-
- 13 l=tōguguv=emdu suttu-beleyam bēppannegam kottu bhūshanam=ādām bhuvanakke Chattaya-nripam vitrasta-vidvid-dri(nri)pa || [8\*] <sup>9</sup>Negalda tulā-purushaman=en=aga-
- 14 nītav=enal=irddu(rdu) palavum pesar=ūrggalan=i jagav=ariye vipra-samitige mige kottam nripa-lalāta-pattam Chatṭa || [9\*] Enit=olave yajña-kōtugal=anitum mana-
- 15 mudade neṇeye mādasi negardd(ld)-i[r\*]dd=enit=olave dāna-kōtugal=anituman=ittam dvijargge Chattayadēva || [10\*] <sup>10</sup>Śaranidhiyolu vilāsadole Chattaya-dēvan=n-
- 16 dātta-vikramam bare negardd(ld)-irddā Thāneyada Mummuri kēld=ıdır-vvandu<sup>11</sup> kandu tann=aramaneg=oydu bhakti-bharamam mereyntt-ire putriyam savistara-
- 17 dole kottu kottan=aliyamge suvarnnaman=aydu lakkamam || [11\*] <sup>12</sup>Enag=ım pratyū[pakāra — —]va bēr=inn=ēnan=ām mālpen=i vana-dhīsamg=enut-amte Mummuri-nri-
- 18 pam śrī-Chatta-bhūpamge nettane kottam dhare mechche chāga-jaga-jhampam jhampal-āchāryyan=emb<sup>13</sup>[ — — —]teyan=āldu māleyan=enalk=āi=ddhanyar=ımt=urvviyol || [12\*]

<sup>1</sup> Followed by the spiral symbol<sup>2</sup> Followed by the spiral symbol<sup>3</sup> Followed by the spiral symbol<sup>4</sup> Metre, Kanda<sup>5</sup> Metre, Mahāśvagdhara<sup>6</sup> Metre, Mattēbhavikrīḍita, and so in verses 7 and 8<sup>7</sup> There seem to be traces of an *anusāra* after the letter *rā*<sup>8</sup> Probably an error for *mandalav*=<sup>9</sup> Metre, Kanda, the same in verse 10<sup>10</sup> Metre, Champakamālā<sup>11</sup> Read *vandu*<sup>12</sup> Metre, Mattēbhavikrīḍita<sup>13</sup> This syllable is uncertain, and the following four *akṣaras* are almost illegible. The last of them apparently ends in *-ā*.

- 19 <sup>1</sup>Antu negartte(lte)yam taleda Chattayadēvana nandanam dīsā-  
kānteyaram nija-prabala-kirtti-sudhā rasa-vārdhbi-pūradol=timtiniy=āge kūde  
jala-kēliyan=āde saram-<sup>2</sup>
- 20 galinde dīg-damtigalām mulimgisidan=ūrjita-dāna-jala-pravāhadī[m\*] || [13\*]  
<sup>3</sup>Palavum yaññaman=odavisi palavum tulā-purushav=irddu(rdu) ritvi-  
jargg(rg)=ellam pa-
- 21 lav=agrahāramam bitt=ole(la)vum Jayakēsi kirttiyam prakatīda || [14\*]  
<sup>4</sup>Tōl valamum padāti-balamum pirid=umt=enag=endu garvvadim=ālvāra  
chakra[—]-
- 22 [∪]maleyalu Jayakēsi-nripālan=etti bamd=ēlvar=alakke jūmkarīsal=ōdisit=  
ettisidam virōdhī bem-kolvan=enippa ponn-oṇeyan=ā ripu-rā,ana rāja-
- 23 dhān,yol || [15\*] <sup>5</sup>Mudadim tannaya dēśad=attal=adhīpam Permmādi-  
dēvam baralk=idir=vī and<sup>6</sup>=āgade kūrppa tanna magalam dhār-  
ānvitam kottu perchchid=alampam palava<sup>7</sup> \*
- 24 [∪]yam kumareyam bhandāramam lekḥav=illade tellamtiyan=ārttu kottu  
negaldam lōk aika kalpa-drumam || [16\*] Tad-anamtara || Ele  
Permmādi-nripāla[— ∪]n=ola-
- 25 vīmdā(da?)m pōgi kīlyānadol=palaum mandala-nāthar=ān=āṇive-vāmdir=  
bbekkasam-batt iralv chalaḍim pattaman=oldu kattidapan=em=āvēgadim=
- 26 [∪ — ∪ ∪ ∪ — —] Komkan ādhīśanam || [17\*] <sup>8</sup>Banavaseya Kirtti-  
rājanan=anuvaśim=app-antu mādi Permmādige tām vanadhīpati  
kirttiyam ncttane taleda negalda rīti(?)
- 27 ttam || [18\*] Ad=alladeyam || <sup>9</sup>Vārdhī mēre-dappi kavī-appa-  
pol=ōvade bamda Chōlānam vāimudh-īśan=appa Jayakēsi-nripam  
chalaḍim tarumbi [— — ∪ ∪]
- 28 na [∪ — ∪ ∪]yanam neṇe rōchis=id=omd=agurvve pēl=āra manakke  
lōt=uramun=āḡisad=ī bhuvan-āmtarāladol || [19\*] Mandala-nāthan=em=
- 29 la[— ∪ — — ∪ ∪]nam samānadole kānisi kolvud=enalke pūndu kai-  
kondan=idam ditakke bara<sup>10</sup>-vēl=ene bandu samāna-gānkeyam kandu  
mahat[t\*]va[— ∪ ∪ ∪]
- 30 pēl [∪ ∪] Komkana-chakravarttiya || [20\*] Ā vasudhādhīpamge  
Jayakēsiḡe kēsari puttuv=andadim Gīvaladēvan=ūrjita-parākrami putti  
ni(ni)j-āsi-dāmsht[eyum ?]
- 31 [— ∪ ∪ — ∪ —]r=īnapa-sāmajamam taded=agra-kumbha-muktāvaliyam dīsā-  
vaniteyargge vibhūśhanam=āge mādiḍa ||<sup>11</sup> [21\*] <sup>12</sup>Mada-vatt=ī  
rā[∪]ni[—]
- 32 ru[∪ ∪ ∪ ∪]ti sambōchisalu perchchid=utsāhade mitr-ānika-padga-prakarav=  
elare sad-dharmma chakrālī chelvīm podava(la)l Kādamba-vamśa-sphurad-  
udaya-gīr-imdr-āgradol [— ∪ — —]

<sup>1</sup> Metre, Utpalāmālā<sup>2</sup> Metre, Kanda<sup>3</sup> Metre, Mattebhavikrīḍita, the same in verse 17<sup>4</sup> The five akṣaras at the end of this line are much worn, and the reading is uncertain. Possibly the gap might be filled up by reading *pala vandeyam*<sup>5</sup> Metre, Kanda<sup>6</sup> The *ā* is very uncertain<sup>7</sup> Here follow on the stone two spiral symbols and a double *danda*.<sup>8</sup> Metre, Mahāśrāgādhārā<sup>9</sup> These two syllables are uncertain<sup>10</sup> Metre, Utpalāmālā<sup>11</sup> Read *vand*<sup>12</sup> Metre, Utpalāmālā, the same in verses 20 and 21.

- 33 padoyam geṇd=oppat-irddam tad-anuja-Vijayādityadēva kṣatṛiṣaṁ || [22\*]  
<sup>1</sup>Enisida Vijayādityana tannūbhavan. negaldan=akṣhila lal shuṁ nilayam  
 vanamdhī-parīṣa-dhātṛi-jana nu[ta ॐ ॐ ॐ]
- 34 n=enisi Jayakēsi-nṛpa || [23\*] Ā Jayakēsiyo tūn-onal-i Jayakēsi-  
 kṣhamādhinātham negald(īd)-idd=ḥ jagannam tannayo bhujā-rājita-  
 ghana śaurya mudrevam mudrīṣa || [24\*] <sup>2</sup>[— ॐ]
- 35 man-ādhirājana vasikaran-āstrad=atiprabhā sphurat-kṛiti dig amgaṇṇ-vadana-  
 darppanav=ārppu vasumdhār-āgra-samvartita-jūchaka-prakara-taṣṭil aram bhujā-  
 śakti vīra-samkṛiti-
- 36 tam=emod=ē vogalvud=unnatīyam Jayakēsidēvana || [25\*] Anta negartī(ito)-  
 vetta Jayakēsiya bhāsura-mūrtīyam jagat-kūmtana kṛitīyam bhuvana-  
 bhumbhul an=ē[ ॐ ॐ —] vīrōhi-vikīām-
- 37 ta-gṛjēndra-kēsaīya vikramamam nero kēldu gēld=anam Kumtāja-chakravartī  
 Hari-mūrti-jan=adbhuta-kṛitī-rūgadim || [26\*] <sup>3</sup>Enago Jayakēsi munnam  
 manūd=olavim<sup>4</sup>
- 38 raman=ombinal=i Jayakēsiḡo nettane saphāyam mūlpen=i jagam pogald=anagam ||  
 [27\*] <sup>5</sup>Emdu vibhūtiyam dhārisi hīma-nag īndramo mūndo  
 bamdu nūmd=amdame nūlpu kovdu ma-
- 39 nī mamdapadol=pada-padmamam nīj-ānandade karchehi pūnda lalaś-  
 oḡ[\*]vula-dhāro vīrāṣalke tām nandaneyam kumārā śikhūmanig-  
 ittan=īlātāl-śvara || [28\*] Tad-anamtara || <sup>6</sup>Kanak-ādṛy-a-
- 40 gramgal=ēn=achchariyo palav-onalu hēma-pumjāngalam Rōba-nag-ēmdra-  
 vrātav=itt=ott=ono palava mahā-tat[t\*]va[— —]galam Śōkrana gāndh-  
 ēbhakkam=Uchchariś[6\*]ravada mahi[me]-
- 41 gam mēl=enal=samduvam nūtana-bhadr-ēbh-āśva-kōti-prakaraman=āḷiyam=ittan=  
 ā Kumtāl-ēśam || [29\*] <sup>8</sup>Siriyum Hariyum Śivanam Girijeyum=  
 esev=amdadin=ene Jayakēsiyu-
- 42 v=ādaradim Mailaladēviyuv=urntara-sukha nilayar=ēēōdar=i dhare pogale ||  
 [30\*] Ā Mailaladēviya rūpam mahiyol Rambhagam Tīlōttamegam mikk=  
 o[ ॐ ॐ ]
- 43 narā-vadhūtīgav=ē māt=olag=emdu nōdi nūrmnadiy=alto || [31\*] <sup>9</sup>Ido lāvanya-  
 sudh-ābdhi nōrppa(lp)dedu Chamdra-bhrū-vīlāsam samamt=ido kāmī-prasara-  
 kramam [ ॐ ॐ ॐ ]
- 44 dal vāsamtikā-lakṣmī nōd=ido sūrasvata-janma-bhūmiy=eno lōkam lōkadol  
 rūdiyam paded<sup>10</sup>=i Mailaladēvi-mūrti-mahimā-vistāram [— — ॐ —] || [32\*]
- 45 <sup>11</sup>Līloya pempu Chitta-jana vallabheg=irmnadi bhāvisal mīgīlu śīlada pempu  
 Sitege padir=mmadi chāgada pempu lōkamam pōlapa kalpa-vallāri te[— ॐ ॐ  
 — ॐ]
- 46 jasakk=en=om-tram Mailaladēviyam pogaldud=i dhare pūrrna-śāśika-vāṭṭeyam  
 || [33\*] <sup>12</sup>Vinutam Vikrama-chakravartī viditam strī-ranmam bhōga-bhāgi  
 [ ॐ — — ॐ ॐ — ]

<sup>1</sup> Metre, Kanda, the same in verse 24

<sup>2</sup> Metre, Utpalawālā, the same in verse 26

<sup>3</sup> Metre, 1 -da.

<sup>4</sup> After this word there are 7 or 8 worn letters which are unintelligible

<sup>5</sup> Metre, Utpalawālā

<sup>6</sup> Metre, Lāvāṣṛyāḍīrā

<sup>7</sup> Two long syllables are here illegible, the first apparently begins with d, and both end in m

<sup>8</sup> Metre, Kanda, the same in verse 31.

<sup>9</sup> Metre, Mātēbhavikṛitā

<sup>10</sup> The *prasa* is violated by the cerebral d.

<sup>11</sup> Metre, Utpalawālā

<sup>12</sup> Metre Mātēbhavikṛitā

- 47 viyam vibhavadim Kādamba-chakr-ēśanol ghana-vikrāmtanol=oldu kūdi  
negaldam Kādamba-rājya-ābhivarddhana-sat-kiriti-virā[jitam] sva]-<sup>1</sup>janamam  
samtōsha[— — —] || [34\*]
- 48 <sup>2</sup>Enisida Mailaladēvigav=anupama-guṇan=enisi negal]da Jayakēsīgav=imn=anavara-  
tam rājya-vivarddhanamam mārppadeg=ene rājya-lakshmy-apōksham || [35\*]  
<sup>3</sup>[ — — — — ]
- 49 kram āgataruv=ē naya-śuddharuv=āptarum ditakk=anuvaśaram vichārise perar=  
pritan-ādhīpar=ār=enutte matt=enisade ninn=udātta-bhuja-pamjara[— — — —  
— — ]
- 50 namdaney=odan=arthhiyum besasidam prithivī-pati Lakshmarājana || [36\*]  
Besase Chalukya-Rāma vibhu Mailaladēviyumam dharitri bannise [ — — —  
— — ]
- 51 numan=utsavadim=oda-gomdu bam]du kang=eseva gir-imdra-namdaneyumam  
bhuvan-ēśanumam subhakti [ — — — — ]se dēvi samt=eda[ — — — — — —  
— ]
- 52 dyu-rājyadol || [37\*] Nudidu pasāyitam sabaja buddhiya perchchugeyim  
pasāyitam todev=ari-sōneyam Bharatadol=tanavar=dhagildum pasāyitam [ — — — ]
- 53 dav=irdda śauchade pasāyitan=āv=edegam pasāyitam kadu-ditadimde chakrig=  
ene dhanyano Lakshmana-dandanāyaka || [38\*] <sup>4</sup>Ā negald-irdda Lakshmana-  
cham[ūpa-sutam sugabhi]-<sup>5</sup>
- 54 ra-vrittig=ambhōnidhig=unnatikkēge sur-āddrige dhairyya-guṇakke dhātrig=im tāne  
mīgil vichārīpade tāne dal=aggalav=emtu nōrppa(lpa)dam tāne viśēsha[— —  
— — — ]
- 55 tramo sad-dhita-Bhavyarājana || [39\*] <sup>6</sup>Ā negalda Bhavyarājana mānmi  
lōka-tray-aika-pāvane vimala-jūāna-pravāha-vistrite tām=esedal Gamg[ā\*]dēvi  
[ — — — — ]
- 56 reyol || [40\*] Sarasatī-sābachari vidyā-parinātiyīm tamge Gamge śuddhati(te)yīm  
bhāsura-niti-tanuje tanag=ābhāranadin=ene Gamgey=amtu nō[ — — — — — ]  
|| [41\*]
- 57 <sup>7</sup>Irulol=varttasut-irppar=unnatiyum=ugr-ābhira<sup>8</sup>-duśśīla-śūkara-damshtr-āgradol=irppa dhā-  
riniyum=udyat-pamkaj-ōdbhūta-nūtna-rajah-po[ — — — — ]sām-
- 58 ga-dhriti-gett=ōt-irdda Sāvitrīyum dorey=ē chāru-charitradol=negardda(lda) Gamgā-  
dēvig=ī dhātriyol || [42\*] <sup>9</sup>Negald=avara puriya magam nile<sup>10</sup> .  
niya-bhi . . . . ke-
- 59 yundam mige belagi bandhu-jana-vārddhige perchcham padedu Sōma-vibhu  
varttisida || [43\*] <sup>11</sup>Kṛita-vidyam śabda-śāstr-āgamadol=adhigat-ārttham  
mahā-tarkka-śāstra-śrutiylol sā-
- 60 hitya-śāstra-prakaradol=adhikam kōvidam Śukra-śāstr-ōnnatiylol bhūlōkadol=Bhārgga-  
van=emsi jasam-bettu samstutya-sārasvata-lakshmi-śuddha-jihvam negardda(lda)n=  
ava-

<sup>1</sup> The letters supplied to fill this gap are only conjectural<sup>2</sup> Metre, Champakamālā, the same in verses 37 and 38<sup>3</sup> This restoration is only conjectural<sup>4</sup> Metre, Mattēbbavikrīdita<sup>5</sup> The r is written very small on the stone<sup>6</sup> The text is here corrupt, as the metre shews<sup>7</sup> Metre, Mahāśragdharā.<sup>8</sup> Metre, Kanda<sup>9</sup> Metre, Utpalamālā.<sup>10</sup> Metre, Kanda, the same in verse 41<sup>11</sup> Metre, Kanda<sup>12</sup> About three aksharas are illegible here, and about four at the end of the line

- 61 niyol=Sōma-dandādhinātham || [44\*] <sup>1</sup>Trijagat-sēvyane Bhavyarāya-kaneyam  
pēl dhanviyō Lakshman-āgra-jan-atyunnata-śaucha-sampadane Gamgā-putrakam  
śāntan-ē nija-nā-
- 62 makk=ene śauryya-samgatane Simha-jyēshtthan=emb=i vachō-vrajam=anvartthakam=  
aytu Sōma-vibhug=i viśvambharā-bhāgadol || [45\*] <sup>2</sup>Pravidita-Kautsa-gōtra-  
ghana-dngdha-payō-
- 63 dhiyol=udgha-lilan=udbhavisi kar āgra-pūrnatege nirmmala-kāntige lōka-lōchan-  
ōtsavake suvritta-vrittage budha-stutg=āśrayav=āgi Sōman=ēm bhuvanama-
- 64 n=āvagam nija-yaśah-pri(pri)thu-chamdrikeyimde tividam || [46\*] <sup>3</sup>Intum  
permmege nermmav=āgi negardd(ld)-irdd=ā Sōma-dandādhināthana tammam  
trijagad-vinūta-Śiva-pād-āmbhoja-bhram-
- 65 gam jagaj-jana-samstutya-samasta-tat[t\*]va-kūśalam samsuddha-dharmm-ōdyamam  
Manu-mārgg-ācharanam negartte(lte)-vadedam śrī-Simha-dandādhīpam || [47\*]  
Jaladhi-prāvritta-dhāttriyo-
- 66 l=negardda(lda)n=alt=ē śabda-vidyā-Patamjali shat-tarkka-Shadānanam sakala-lōka-  
stutya-sālutya-samkula-Sarvvajñan=ndātta-niti-nikara-prakhyāta-Chānakyan=uj[\*]vala-  
vāni-vani-
- 67 tā-natinatana-lilā-prāmgaṇam Simgana || [48\*] <sup>4</sup>Ativishama-rasa-turamgama-  
patiyam Rēvamtan=amt=ir=ēralu sakala-kṣhiti pogalutt-ire sēnāpati-talakam
- 68 Simha dandanāthane ballam || [49\*] Simgada jasadh(v)=omdade Mātangam  
bhayadimd=ē bhinnā-jadam parimūtri(tra)m-ro(go)lguv=endod=ūruvud=ēm gaha-  
name negalda Simharājamg=ibha-
- 69 mam || [50\*] <sup>5</sup>Negaldam munne Pināki dal Kṛita-yuga-vyāpāradol Trōteyol=  
negaldam Rāman=udātta-chāpa charitam Dvāpāradol=Phalgunam negaldam kēl  
Kali-kā-
- 70 ladol dharaniyol bil-vaddeyol<sup>6</sup>=Simganam negaldam Kumtala-chakravartti-kataka-  
prastutya-dandādhīpa || [51\*] Nayadol śauryyadol=ārppinol vinaya-
- 71 dol chāturyyadol mamtra-niśchayadol chāru-cha-itradol vibhavadol sāhityadol=  
viśrut-ānvayadol dāi-vvaladol nij-ēśa-hitadol
- 72 sāmartthyadol sad-gun-āśrayan=ō baṇṇipud=urvvī kūrṭtu mudadim śrī-Simha-  
dandēśana || [52\*] <sup>7</sup>Intu pogartte(lte)yam taleda Simha-chamūpana pempu-  
vetta
- 73 mānini nija nāthan=unnata-bhujakke jay-āmgane vaktra-pamkajakk=anupama vāg-  
vādhūtī subhagatvade perchchid=ura[s\*]-sthakke saj-jana-nuta lakshmi tēn=ene  
kṛit-ārththe-
- 74 yo Mailaladēvi dhāttriyl || [53\*] Parijana-pārijāta-late bandhu-jan-āmara-  
dhānu dhārini-suruchira-hēma-vrīṣṭi pati-bhakti-Dhar-ātmaje ramya-harmmya-
- 75 bhāśura-nava-ratna-dīpika dayā-rasa-vārdhhi-sudh-āmsu-lōkhey=embara nudigal=  
adarpp=emipa Mailaladēvige meymey=oppad=ō || [54\*] <sup>8</sup>Tat-tanuṇan=  
amala-vā-
- 76 ni-vritta-stana-kalāśa-luhta-mani-bhūṣhanan=udvritta-ripu-kudhara-pavi lōk-ōttaman=  
ene Boppadēvanam mechchadar=ār || [55\*] <sup>9</sup>Jana-nayan-ōtpalakke  
[śāśi]-bimbam=e-

<sup>1</sup> Metre, Mattēbhavikridita<sup>2</sup> Metre, Champakamālā<sup>3</sup> Metre, Mattēbhavikridita, the same in verse 48<sup>4</sup> Metre, Kanda, the same in verse 50<sup>5</sup> Metre, Mattēbhavikridita, the same in verse 52<sup>6</sup> Such appears to be the reading of the stone <sup>6</sup> *vādde* (i.e. *badde*) may be connected with *bardu*, *baddu*<sup>7</sup> Metre, Champakamālā, the same in verse 54.<sup>8</sup> Metre, Kanda<sup>9</sup> Metre, Champakamālā

- 77 nippudu mūitti kirtti dig-vaniteyargg(rg)=āgalum todava manuktika-  
dāmam=enippud=ūrppu mēdirige suvarna-pūrnna ghana-vrishtiy=enippudu  
kū-
- 78 rppu yuddha-bhājana-ripu-danti-samhatige simham=enippudu Boppa-  
dēvana || [56\*] <sup>1</sup>Intu kalatra-putra-bahu-bāndhava-mitra-samanvitam  
sunīchanta-
- 79 de Vikramāmka-sute Maṇḍaladēvigam=atyudātta-vikrāntan=enalke mikka  
Jayakēsigaṅgav=ūrjita-rājya-lakshmiyam samtatam=uttar-ōttaram=enal pari-  
varddhisu-
- 80 t-irddu dhātriyol ||<sup>2</sup> [57\*] Svasti Samadhiyata-pamcha-mahā-śabda-  
mahā-sāmant-ādhipati mahā-prachanda-dandanāyaka vibudha-vara-dāyaka  
gōtra-pa-
- 81 vitra par-āmganā-putra bandhu-chintāmani vivīka-chūdāmani dūshit-  
āśva-mallam<sup>3</sup> senasa-hrit-salla kōdanda-Rāma rana-ramga-Bhima sāhitya-  
vidyādhara mi-
- 82 khila-kalādhara samgitaka-prasamga samsēyya-Bharata srujanya-sāmrājya-  
nirata dhairyya-kula-parvvata satya-Satyavati mamtri Chānakya  
manuja-mānikya
- 83 saj-jana-sabhā-mani-pradipa Vikramādityadēva-pratāpa-rūpa nām-ādi-  
samasta-prasasti-saluta śrīman-mahā pradhānan=antahpur-ādhyaksha pa-
- 84 sāyitam mane-verggado dandanāyakam Simgarasar=ssu<sup>4</sup> n=  
irddu || <sup>5</sup>Jala-midhi-mēkhal-ākāṭa-bhūmige kuntala-sōbhey=entū Kuntala-  
vishayam manam-goli-
- 85 si tōrppudu tad-vishayakke chamkanat tilakāḍṇ-vol vīrāpūtam=irppudu  
bhāvise chitta-dōhalam Halasige-nādu sādugala ballahān=uttamam-<sup>6</sup>  
va-
- 86 stu-vistri(stri)ta || [58\*] <sup>7</sup>Ā kamanī(ni)yyav=appa vishayakke vibhūshā-  
nav=āgi tōrppa Kumdūran=ad=omdu nālāgeya mānavan=ē vogald-  
appan=eyde kai-vāra-
- 87 dol=ē negartte(ite)y=Amarāvatī mikk=Alakāpuram jagat-sārav=enippa  
Bhōgavatī tān=enikum vasudh-āmtarāladol || [59\*] Enisida Kumdūra  
dakshina-dig-vibhā-
- 88 gadol || <sup>8</sup>Ide dal bhāvisal=Argghyatīrtthav=ide dal Vārānasi-tīrtthav=  
imt=ide dal tīrttha-varam Pri(pra)yāge palavum tīrtthamgalum  
mattav=imt=ide dal
- 89 mēchayav=emdu Simgana-chamūpam bēre Kūlisamam padulam  
mādisidam jagakk=enisudhu(du) Śrī-lakshma-Lakshmēśvara<sup>9</sup> || [60\*]  
<sup>10</sup>Vīditam Śrī-parvvatam bamd=ava-
- 90 tarisidudō ramya-Himyaēchalam puttitudō bēr=omdu Mēru-kshītadhāramo  
dūtam dēvat-āgārād=amt=irddudō pūl=emb=annegam permmeṇin=cse-
- 91 du jagakk=oppugum dharmma-harmmy-āspada-ramgam Simgana[m\*] mādisida  
Śiva-griham Lakshma-nām-ābhīrāma || [61\*] <sup>11</sup>Sakala vilāsa-samkulav=  
ad=ilhiye nim-

<sup>1</sup> Metre, Utpalamālā<sup>2</sup> This final *anuvāra* seems unnecessary<sup>3</sup> Metre, Champakamālā.<sup>4</sup> Metre, Utpalamālā<sup>5</sup> See below, lines 91, 93, and 108<sup>6</sup> Here follows on the stone the symbol of the *śankha*<sup>7</sup> About two *akṣaras* are here illegible<sup>8</sup> Read *uttama*<sup>9</sup> Metre, Mattēbhavikrīḍita<sup>10</sup> Metre, Mahāśragūharā.<sup>11</sup> Metre, Champakamālā.

- 92 dudu tumga-mamgala-prakarav=ad=ellav=illi nelad=omd[ $\cup \cup$ ] küdel jagat-  
traya-sphurat-sukritam=ad=ellav=illi nelas-irddudu niśchayadimdav=  
embinam
- 93 prakatita-divya-tirtthav=esegum trijagan-nuta-Lakshmanēśvara ||<sup>2</sup> [62\*]  
Svasti Samasta-bhuvan-āśiaya śri-pri(pri)thvi-vallabha mahārājādhirāja  
paramēśvara
- 94 paramabhattachāraka Satyāśraya-kula-tilaka Chāluky-ābharanam śrīmat-  
Tribhuvanamalla-dēvara vijaya-rājyam=nttar-ōttar-ābhivridhī-pravarddha-
- 95 mānam=ā-chamdr-āikka-tāram sale Jayantipurada nelevidinolu sukha-  
samkathā-vinōdadim rājyam-geyyuttam-ire || Svasti Samadhigata-pamcha-  
mahā-
- 96 śabda-mahāmandalēśvara Banavāsī-puravar-ādhiśvara samasta-bhuvana-  
sainstīyamāna-Hara-dharaṇi-prasūta-Trilōchana-Kadamba-vamśa-mah-ō-
- 97 daya-mahidhar-ēmdra-śikhar ābhuyadayamāna mahā-prachanda-mārttanda mārttanda-  
kai-ātativra-niya-pratāpa-vaśikrita-sakala-mahī-ma-
- 98 ndalan=uttumga-simha-lāmechhana vānara-mahā-dhvaja permmatti-tūryya-  
nirghhōshana chatur-ā(a)śiti-nagar-ādhishtit-āshtādīś-āśvamēdha-dikshā-dikshī-
- 99 ta-kula-prasūta Himavad-gir-īmdra-rumdra-śikhara-sthāpita-mahā śakti-prabhāvam  
tyāga-jaga-jhampi jhampal-āchāryya ni[śśamka]-Rāma subhata-kanaka-
- 100 nikaś(sh)-ōpala śaran-āgata-vajra-prākāra lōk-uka-kalpa-druma samkrānti-  
dhavala mūrta-Nārāyana kirtti-mārttind mandalika-lalāta-patta vai-
- 101 ri-gharatta subhata-rāja-śikhāmaṇi Kādamba-chūdāman=ity=akhila-nām-ādi-  
samā(ma)lamkri(kri)tar=appa śrīman-mahāmandalēśvaram Jayakēśi-
- 102 dēvarum || Svasty=Anavarata-bhūmi-bhūmini-dhavala-mamgala-śri(śri)mgārāyita-  
bahala-vimāla-yaśaś-chamdra-chamdrikā-virājamāne gandh-ēbha-yāne
- 103 chatur-udadhī-vēlā-valaya-valayita-sakala-jagad - adhiśvara - śrīmach - Chālukya-chakr-  
ādhiśvara-priya-sute vandi-jana-kalpa-late subhata-
- 104 kanaka-nikaś(sh)-ōpala rājy-ābhuyadaya-śubha-sūchan-ānēka-śubha-lakshana-lakshit-  
āmgī tyāga-jaga-jhampam=arddh-āmgī mridu-madhura-vachana-chatu-
- 105 ra-kalā-kalāp-ōpēte śri(śri)mgāra sāra-sarvasva-bhūte śrīmaj-Jayakēśi-  
dēvara viśāla-vaksha[s\*]-sthala-nivāsiniyar=appa śrīmat-priy-a-
- 106 rasi Mailalamahādēviyarum Komkanav=ombhaynūrum Palasige  
pannirchchāsīramum Payvey=aynūrum Kavadi-dvīpa-sava-lakkamu-
- 107 mam dupa(shta)-niggraha-śishta-pratipālaneyim rājyam-geyyuttam-  
irddu || Śrīman-mahā-pradhānam dandanāyakam pasāyita Mailala-
- 108 mahādēviyara mane-verggade Simgarasaru mādisida Lakshmanēśvara-dēvargge  
Śaka-varshaṁ 1047neya Visva(śvā)vasu-samvatsarada Bhā-
- 109 drapada ba 13 Śukravāra mahā-tithi-yugādiy-amdu dēvara pūje-naivēdyav-  
amga-bhōga-namdā-divige-pātra-pivulam vidyā[dha]-
- 110 na-tapōdhana-chēha(chēhā)trargg=āhāra-vastra-dāna brāhmanar=āhāra-dāna khaṇḍa-  
sphutita-jīrṇa-ōddhārakke Palasige pannirchchāsīrad=olaga[n=a]-
- 111 ynūrara modala bāda rājadhām Kumdūralu tala-vrittiy=āgi bitta purada  
sime mūdalu Kennelege pōda per-vvatte tomka[lu]
- 112 Kumbāragera paduvalu Savanana-palliya batte badagalu bettada basadiya  
bhūmi puradim mūdalu keroy=olageya Chinam[m]a<sup>3</sup>
- 113 gāyumdana sthalada tōmta mattaru 1 nauri(rri)tyada kōna Baisageroya kelagaṇa  
gardde-nerō mattav=aynūrara bahya bāda Dāravādada

<sup>1</sup> The  $k$  is not certain, it may be  $g$ <sup>2</sup> Here follow on the stone the plural symbol and a *daṇḍa*,<sup>3</sup> The *mm* is uncertain.

- 114 mūda-voladal=Āneya-sudilī<sup>1</sup> paduvalu Navilūra simeyīm badagalu mattaru 70  
mattam Kumdūr-aynūra baliya  
115 bāda Kauvalagēriya sthāna-mānyam porag=āgi chatur-āghāta-samēta-tribhōg-  
ābhyamtara-śuddhiyīm kottaru ||<sup>2</sup>

## TRANSLATION.

(Line 1)—Fortune ! Ōm !

(Verse 1)—Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, who is the foundation column for the beginning of the cities of the Three Worlds !

(Verse 2)—Having his bosom tightly clasped to the two lovely swelling breasts of the Lady Fortune, bearing on his banner the spirit of victory in battles adorned by an arm of fame unique in the world, displaying his majesty in firmness like that of the earth's ramparts, associated in the sportive play of the genius of the mighty Kādamba kingdom, everlastingly may the Lord of the Western Ocean flourish !

(Verse 3)—The blessed Lord of the Three Worlds [Śiva], when in his fury he had conquered Tripura with the graceful eye in his brow, as his excitement caused weariness, came and stood in the lofty shade of a grove of brilliant *kādambas*, and as he let fall the bright sweat upon the ground, there was born a home of Fortune, the Kādamba lineage that is a base for multitudes of jewels in kings' diadems

(Verse 4)—In this lineage there flourished many whose forms appeared in beauty, whose glory was encircled by the tusks of the elephants of the regions of space, and who accomplished the removal of their foes' lives

Among these great sovereigns—

(Verse 5)—The accomplished actor in the dance of that actress the spirit of victory, the brilliant new gem dear to the Lady Earth, who arose in the land with a radiance that lit up as with a lamp the hall of the world—hurrah ! was Chattayadēva, the exalted Lord of the Western Ocean, who displayed the majesty of the King of Gods and possessed miraculous heroism, an ordinary man ?

(Verse 6)—As he took Kavadi-dvīpa and many other regions, built a bridge with lines of ships reaching as far as Lankā, (and) claimed tribute among grim barbarians, exceedingly exalted was the dominion of the Kādamba sovereign, which many called a religious estate for the establishment (of the worship) of Rāma

(Verse 7)—When gardens on every side, white-plastered houses, alleys, horse-stables, flower-gardens, agreeably connected bazaars, harlots' quarters, and tanks were charming the eye, the Lord of the Ocean [Chattaya] duly proceeded on (his) ships over the sea in sport, along with (the whole population of) Gōve, with great pomp as far as the land of Surāshtra<sup>3</sup>

(Verse 8)—“ If words of reproach be spoken, the rustics must duly satisfy the lord Sōmanātha with camphor, and then shew their purity together in the earth ” having thus spoken, and having assigned a lower price for root-camphor,<sup>4</sup> king Chaṭṭaya, who terrified hostile armies, became an ornament to the world

<sup>1</sup> Read *sundilīm*

<sup>2</sup> Here follow on the stone a spiral symbol, a *danda*, and a *śankha*

<sup>3</sup> The reading is quite clear, *Gōve-reras*— The point seems to be that Chaṭṭaya took with him on shipboard the gardens, houses, etc., etc., in fact the whole population of Gōve and all its belongings !

<sup>4</sup> Camphor, which has always been an item in the worship of gods, seems to have been a rather expensive article compare vol IV, above, p 138



(Verse 9)—Verily Chatta, whose badges of office (*were worn*) on the brows of kings, gave richly to the companies of Brāhmanas, as this world knows, brilliant *tulā-purushas*<sup>1</sup> in countless quantities, (*and*) many towns of fame

(Verse 10)—As many crores of sacrifices as there are, so many did he with joy of soul fully perform; as many brilliant crores of largesse as are (*possible*), so many did Chattaya-dēva bestow on Brāhmanas

(Verse 11)—When the exalted valour of Chattayadēva in his sport upon the ocean reached him, Mummuri of the famous Thāneya,<sup>2</sup> hearing of it, came into his presence, saw him, led him to his palace, and displayed intense affection, and he bestowed on him his daughter with much pomp, and gave to his son-in-law five *lakhs* of gold

(Verse 12)—As though saying "to what other man that will repay me again with corresponding kindness, rather than this Lord of the Ocean,<sup>3</sup> can I do it?" king Mummuri duly bestowed a garland on king Chattaya amidst the approval of the world, bearing . . . as a brilliant example of liberality and a *jhampal-āchārya*, thus who are so happy on the earth?

(Verse 13)—The son of Chattayadēva, who was thus illustrious, bathed the goddesses of the regions of space with gushes of water (?) as they played together in a band at their water-sports in the swelling ocean of the nectar of his own immense fame, (*and he bathed*) the elephants of the regions of space in a stream of waters of abundant *dāna*<sup>4</sup>

(Verse 14)—Causing many sacrifices to be performed, bestowing many estates together with many *tulā-purushas* all on Brāhmanas, joyfully did Jayakēsin [I] display his glory

(Verse 15)—Saying proudly "I have now great strength of arm and strength of foot-soldiers," king Jayakēsin, marching to the attack on the hill . . . . .  
and putting to flight seven who had advanced<sup>5</sup> to make war, raised in the capitals of those hostile kings the golden scabbard announcing that the foe must turn his back

(Verse 16)—When the monarch Permādidēva, on the borders of his land, came with joy, he went to meet him then, gave him his own beloved daughter with pouring of water, lavishly bestowed on him abundant ornaments, many . . . damsels, a treasury, and wedding-gifts without count, and became illustrious as a tree of desire unique on earth

After this —

(Verse 17)—Ho! King Permādi . . . coming with joy to the wedding as many lords of provinces came to know him (*and*) were struck with surprise, at once gladly made a diadem saying this, raising with excitement strong in the arm . . .  
the Sovereign of the Konkan.

(Verse 18)—Having made Kirtirāja of Banavase obedient to his will, the Lord of the Ocean himself . . . [transferred?] duly his glory to Permādi

Besides this —

(Verse 19)—King Jayakēsin, the Lord of the Sea, speedily checked the Chōla, who approached recklessly, as the ocean streams over its bounds . . . after due appreciation (?), say, into whose mind does this unique terror penetrate without causing agitation within these bounds of the world?

<sup>1</sup> A *tulā-purusha* is a gift of gold, etc., equal in weight to the weight of the donor

<sup>2</sup> See notes on pp 299, 300 above

<sup>3</sup> On this use of the dative see Kittel, *Grammar*, para 348, 15.

<sup>4</sup> Meaning both "largesse" and "elephant's ichor"

<sup>5</sup> This translation is tentative the verb *jimkarisu* is not found in the dictionary.

(Verse 20)—Shewing without delay that he is lord of his province . . . he will display in common . . . thus after preparation he has taken it in hand bid in truth to come with these words coming and beholding the common sight . . . greatness . . . say . . . of the Emperor of the Konkan

(Verse 21)—To this lord of earth Jayakēsin [I] was born Gūvaladēva, a hero of mighty prowess, as is born a lion, and he with the fang of his sword . . . checking that elephant the great lord . . . made the pearl-string on the top of his temples into an ornament for the goddesses of the regions of space

(Verse 22)—When, as the *mada-ratti*<sup>1</sup> . . . was contracted, with mighty boldness the lines of infantry in the armies of his friends advanced, (and) the troops of the empire of righteousness displayed themselves in beauty, on the summit of the bright eastern mountain that is the Kādamba race . . . rejoicing appeared his younger brother, king Vijayādityadēva

(Verse 23)—Of this Vijayāditya there was an illustrious son, a seat of universal fortune, praised by the peoples of the ocean-girdled earth, king Jayakēsin [II]

(Verse 24)—This lord of earth Jayakēsin in his glory verily impressed upon the world the stamp of the brilliant immense prowess of his arm, (*shewing*) that he was the Jayakēsin (" Lion of Victory ") himself

(Verse 25)—The glory, radiant in extreme brilliance, of the subduing dart of the sovereign . . . was a mirror to the faces of the goddesses of the regions of space, his might comforted multitudes of suppliants standing at the head of the world [scil Brāhmans], his strength of arm was extolled by warriors in view of this, what can furnish (*further*) praise to king Jayakēsin's eminence?

(Verse 26)—On hearing duly, as far as he could hear, of the brilliant form of Jayakēsin who was thus illustrious, of the glory of him who was beloved of the world, of the . . . of him who was a *bhumbhula*<sup>2</sup> of the universe, of the prowess of him who was a lion to the great valorous elephants his foes, the Emperor of Kuntala, born of Hari's body, out of esteem for his marvellous fame—

(Verse 27)—(*said*) " To me formerly Jayakēsin with gladness of spirit . . . so I will duly render this world fruitful to Jayakēsin by praising him for ever "<sup>3</sup>

(Verse 28)—With these words, displaying his majesty, extending himself to his (*full*) height as if he were actually the Golden Mountain [Mēru] that had come into his presence, having washed in a jewelled pavilion the lotus-feet (*of Jayakēsin*) with true delight, while the prepared bright stream of water from the pitchers glistened, the Lord of Earth bestowed his daughter upon that crest-jewel of princes

Thereupon —

(Verse 29)—Heaps of gold that might be called—oh, what a marvel!—peaks of the Golden Mountain, (*and*) great . . . such that it might be said that a number of royal Mount Rōhas [Rōhanas] was here at hand, (*and*) a number of crores of fine elephants and horses surpassing Śakra's fiery elephant (*and*) the greatness of Uchchais-śravas, did the Lord of Kuntala appropriately bestow on his son-in-law

<sup>1</sup> " A black bee like ornament tied to the frontal globe of an elephant " Kittel, s v

<sup>2</sup> The meaning of this word is not clear it seems to signify " ornament "

<sup>3</sup> This translation is not quite satisfactory Perhaps a better sense could be made if we alter *pogalā* to *pogalā*, whereby we can render the words " I will duly reward Jayakēsin so that the world shall ever praise "

(Verse 30)—In the same manner as flourished Fortune and Hari, Śiva and the Mountain's Daughter so flourished Jayakēsin and Mailaladēvi in affection, seats of immense happiness, amidst the praises of the earth

(Verse 31)—The beauty of this Mailaladēvi on earth surpasses (*that of*) Rambhā and Tilottamā, much more so (*that of*) mortal woman, it is charming, look you, verily a hundred times

(Verse 32)—“ This is a sea of the nectar of loveliness that has been beheld, this grace is the play of the Moon's brows, a regular expansion of beauty . . . verily, look you, a wealth of jasmine, this is Sarasvatī's natal place ” in these words people [extol] the abundance of the greatness of Mailaladēvi's beauty that has arisen in the world

(Verse 33)—“ The greatness of her grace excels twice (*that of*) the mistress of the Mind-born [Kīma], when one reflects, the greatness of her virtue is twelve times more than (*that of*) Sitā, the greatness of her beauty is a radiant tide of desire that . . . the world for glory ” thus did the world in one bond praise Mailaladēvi, whose face was a full moon

(Verse 34)—The much-praised famous Emperor Vikrama, [having given] a jewel of woman, sharing enjoyment . . . pleased with the Kādamba monarch mighty of prowess, flourished with splendour in association (*with him*), radiant with true glory fostering the Kādamba kingdom, [he reigned over his] people in contentment

(Verse 35)—Now constantly (*he was*) careful of the genius of his kingdom, as though bidding it match the prosperity of the kingdom of this Mailaladēvi and of Jayakēsin renowned for peerless merit

(Verse 36)—“ . . . what other battle-lords are there, who are descended in due order (*of lineage*), proved in polity, reliable, obedient to truth, when one considers ? ”—with these words, with his daughter the Lord of the Earth gladly gave a commission to Lakshmarāja, saying “ without speaking otherwise,<sup>1</sup> in the strong-chamber of thy mighty arm . . . ”

(Verse 37)—When the lord, the Rāma of the Chālukyas, gave the commission, while the earth extolled Mailaladēvi . . . with delight coming in company . . . as the devout . . . the daughter of the Mountain-Lord and the Monarch of Earth [Śiva] appearing to sight . . . in the kingdom of heaven<sup>2</sup>

(Verse 38)—Favoured in speech, favoured in the greatness of his native intelligence, favoured also in that his men burned up<sup>3</sup> in Bharata a withering army of foes, favoured in purity, in every respect favoured of the emperor in very sooth—happy was Lakshmana the Dandanūyaka

(Verse 39)—[The son of] this illustrious general Lakshmana, when one reflects, in his turn now surpassed in [profundity] of character the ocean, in lofty estate the divine mountain, in the quality of firmness the earth, he was in his turn truly a noble person, how appeared in turn the singular . . . of Bhavyarāja, who was a benefactor to the good !

(Verse 40)—There also flourished on earth this illustrious Bhavyarāja's high spirited wife, a unique purifying influence in the triple world, abundant in streams of stainless knowledge, Gangādēvi

<sup>1</sup> This phrase, *mat-ensade*, also occurs in the great inscription of Ittagi, l 44 (above, vol XIII, p 45), it seems to mean something like “ assuredly,” “ beyond question ”

<sup>2</sup> From this it would seem that Lakshmarāja was an officer of Vikramāditya's court, whom the latter appointed to the service of Mailaladēvi on her marriage to Jayakēsin

<sup>3</sup> For the change of grammatical subject cf Kittel's Grammar, p. 420.

(Verse 41)—A mate of Sarasvatī in the development of her learning, a Ganges in her purity, a daughter of brilliant culture in her use of ornament thus like the Ganges .

(Verse 42)—The high estate of those who walk by night, the earth on the tip of the tusk of a vicious bear (*belonging*) to a savage herdsman, or Sāvitrī who lost her perfect firmness in delight at the fresh pollen arising from stately lotuses—are these equal in noble conduct to the illustrious Gangādēvi on this earth ?<sup>1</sup>

(Verse 43)—There lived their illustrious elder son . shining exceedingly, causing the rise of the ocean of his kinsfolk, the lord Sōma <sup>2</sup>

(Verse 44)—Having attained learning in the traditions of grammatical science, mastered the meaning of the study of the great science of logic, become eminent in the series of the science of literary composition, skilful in the heights of Śukra's science,<sup>3</sup> .

a very Bhārgava in the world, and having his tongue purified by the honoured wealth of Sarasvatī, the *Dandanāyaka* Sōma flourished on the earth

(Verse 45)—An object of honour to the three worlds—Bhavyarāja's younger brother—say, what an archer<sup>4</sup>—Lakshmana's elder brother—a possessor of most exalted purity—is he not more holy even than Gangā's son [Bhishma]<sup>5</sup>?—peer to his own name, valourous, Simha's elder brother this series of titles was realised in the lord Sōma in this part of the earth

(Verse 46)—Arising in glorious play in the vast Milk-Ocean of the most famous Kautsa Gōtra,—a possessor of fullness of hands [*or* moon-beams], of stainless beauty, of delight for the eyes of the world, of well-ordered conduct, of sages' praise—has not Sōma ever filled the world with the abundant moonlight of his fame ?

(Verse 47)—Of this *Dandanāyaka* Sōma, who was thus illustrious as a subject of dignity, a younger brother, the fortunate *Dandanāyaka* Simha, a bee to Śiva's lotus-feet renowned in the three worlds, skilled in all the sciences extolled by the people of the world, active in purest righteousness, following the course of Manu, attained to distinction

(Verse 48)—Was he not indeed illustrious on the ocean encircled earth, a Patañjali in grammatical science, a Shadānana<sup>4</sup> in the six systems of logic, an Omniscient One in the multitude of teachings of literary composition praised by the whole world, a distinguished Chānakya in the whole series of exalted polity, a platform for the play of the dance of the brilliant goddess of Speech ?

(Verse 49)—When the whole world praised him as he rode upon the lordly horse of the exceedingly difficult literary sentiments,<sup>6</sup> as though he were a Rōvanta,<sup>6</sup> truly the *Dandanāyaka* Simha was a skilful man, an ornament of generals

<sup>1</sup> This means that all the types of conjugal loyalty, unlike Gangādēvi, have some flaw. Arundhati is a star, and like the other stars wanders about by night like an *abhisārikā*. The Earth was defiled by being stuck on the tusk of a boar (the Varāha incarnation of Vishnu). Sāvitrī allowed her attention to stray for a moment from conjugal duty to the beauties of nature (is this an artificial expansion of the plain statement in *Mahābhārata*, Vana parvan cxcv 30 ?)

<sup>2</sup> Note the play on the name *Sōma* ("moon")

<sup>3</sup> This refers to the treatise on polity known as the *Sūtra nīti*, ascribed to the mythical Śukra or Bhārgava

<sup>4</sup> This title of Shānda is used because of the connection of the six systems of logic

<sup>5</sup> This also means "a horse of very difficult temper"

<sup>6</sup> Rōvanta was son of Sūrya and Samjūā, the legend is given in the *Mārkaṇḍeya purāna*, lxxviii 21 ff and cxxii, 7 ff Cf *JLS Beng*, new ser, 1909, vol V, p 391

(Verse 50)—When Singa's fame met him, the Mātanga with dishevelled locks from terror *alium lasabat*<sup>1</sup>, in view of this, can carping speech ascend the illustrious Simharāja's elephant?

(Verse 51)—Of old the Trident-bearer [Śiva] in sooth flourished in the course of the Krita Age, in the Tretā Age flourished Rāma, exalted in exploits of the bow, in the Dvāpara Age flourished Phalguna [Arjuna] Heaiken<sup>2</sup> in the Age of Kali there has flourished in archery Singana, the famous *Dandanāyaka* of the Emperor of Kuntala's camp

(Verse 52)—In polity, prowess, strength, courtesy, skill, resolution of counsel, noble conduct, majesty, literary art, famed ancestry, strength of arm, loyalty to his lord, (and) ability a seat of good qualities—the earth affectionately extols with joy the fortunate *Dandanāyaka* Simha

(Verse 53)—Of the general Simha, who is thus a subject of eulogy, the high-spirited wife in her turn is a goddess of victory to her husband's exalted arm, a peerless Lady of Speech to the lotus of his face, a goddess of Fortune praised by the righteous on his breast vast in comeliness thus is not Mailaladēvi blest on earth?

(Verse 54)—A creeping-plant of the *pāriṣāta*-tree to her household, a celestial cow to her kindred, a brilliant rain of gold on the earth, a daughter of Earth [Sītā] in devotion to her husband, a bright new jewel-lamp in a delightful palace, a crescent-moon from the ocean of the spirit<sup>3</sup> of charity,—how brilliant is the greatness of Mailaladēvi, who was a basis for the words of those who speak thus!

(Verse 55)—Their son is a jewel-ornament quivering on the pot-like round breasts of stainless Speech, a thunderbolt to the mountains of haughty foes, supreme in the world—in these words what men do not praise Boppadēva?

(Verse 56)—The form of Boppadēva is called a man's orb to the lotuses of men's eyes, his glory, a string of pearls worn over by the goddesses of the regions of space; his might, a full rich rain of gold to the earth, his valour, a lion to the troop of elephants that are his foes, who are vessels of combat

(Verse 57)—As thus, in company with wife, sons, and many kinsmen and friends, he was securely increasing ever to higher and higher degrees the abounding fortune of the kingdom for Vikramānka's daughter Mailaladēvi and that most exalted hero the great Jayakēsin —

(Lines 80-84)—Hail! Lord of great foudatories, possessed of the five *mahā-sābdas*, great august *Dandanāyaka*, bestower of boons on sages, purifying his Gōtra, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence, an athlete against the horses of sin, an arrow in the heart of ill-wishers, a Rāma in archery, a Bhīma in the arena of battle, a Vidyādhara<sup>4</sup> of literary composition, a master of all arts, a worshipful Bharata on occasions of musical performances, constant in the empire of moral virtue, a central mountain in firmness, a Satyavīrata<sup>5</sup> in truth, a Chānakya of ministers, a ruby of men, a gem-lamp in the halls of the good, the essence of Vikramāditya's majesty endowed with these and all other titles, the high minister, governor of the women's quarters, master of the robes,<sup>5</sup> high chamberlain, the *Dandanāyaka* Singarasa, being —

<sup>1</sup> With this unsavoury phrase cf Kittel, s v *mala mūtra*

<sup>2</sup> Literally, "fluid", there is a play on the double meaning of *rasa*

<sup>3</sup> Or "a master of the art"

<sup>4</sup> This apparently refers to the legend narrated in the *Dvī bhāgavata*, iii 10 11

<sup>5</sup> *Rasāyutam*, it may also be rendered "blest" or "favourite"

(Verse 58)—Like the beauty of a tress of hair on the (*Goddess*) Earth who is clasped by the zone of the oceans, the province of Kuntala<sup>1</sup> appears attractive to the mind, in this province, like a glittering forehead-ornament, there shines, so that desire of soul arises, the county of Halasige, a darling of counties, most exalted, richly stocked with treasures

(Verse 59)—Kundūr, which appears as an ornament to this charming province, mankind with one tongue verily extol duly in praises it is styled in the bounds of earth an Amarāvati of such glory, a mighty Alakā-pura, a very Bhōgavatī<sup>2</sup> forming the essence of the world.

(Line 87)—On the southern side of this Kundūr —

(Verse 60)—“ Indeed this, when one considers, is an Arghyatīrtha, indeed it is the holy place Benares, indeed it is the excellent holy place Prayāge, indeed it is, of a surety, many other holy places ” with these words the general Singana established for the world's welfare a second Kailāsa, (*which*) is called the blessed (*temple of the*) fortune-marked Lakshmēśvara

(Verse 61)—“ Say, has the famous Mountain of Fortune<sup>3</sup> come and settled down (*here*) ? has the delightful Himālaya mountain been born (*here*) ? has another Mount Mēru in truth arisen, as a home for godhead ? ”—such a house of Śiva constructed by Singana, a terraced site of palaces of religion, beauteous with the name of Lakshma, displayed itself in magnificence to the world

(Verse 62)—A multitude of all graces stands here, the whole series of exalted auspicious objects<sup>4</sup> is here, here together in one spot of the earth stands assuredly all the brilliant righteousness of the three worlds thus appears the conspicuous divine holy place, the (*temple of*) Lakshmanēśvara renowned through the three worlds

(Lines 93-95)—Hail ! While the victorious reign of the asylum of the whole world, the favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Satyāśraya's race, ornament of the Chālukyas, king Tribhuvanamalla, is advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, while he is reigning in the standing camp of Jayantipura in the enjoyment of pleasant conversations —

(Lines 95-102)—Hail ! The *Mahāmandalēśvara* possessed of the five *mahā-śabdās*, the lord of Banavāsī best of cities, high august sun dawning on the summit of that royal mount of exalted fortune the race of Trilōchana-Kadamba sprung from Hara and the Earth that is praised by the whole world, he who subdues all provinces of earth by native majesty exceeding in fervour the sun's rays, he who has the crest of a mighty lion, who has the great banner (*with the emblem*) of an ape, who is attended by the thunder of *permatṭi* drums and (*other*) musical instruments, he who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities, he whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya,<sup>5</sup> who excels the world in liberality, a *ghampal-āchārya*<sup>6</sup>, a Rāma in intrepidity, a touchstone

<sup>1</sup> On this word play see above, vol XII, p 144

<sup>2</sup> These three cities are the residences respectively of Indra, Kubēra, and the Nāgas

<sup>3</sup> *Śrī-parvata*, the residence of Śiva (*Bhāg-purāna* x 79, v 13) It is Śrīśailam, in Kurnool District.

<sup>4</sup> *Mangalas* several alternate lists of these are given in the *Kāmikāgama*, lv 85 ff

<sup>5</sup> This implies that he penetrated to the Himālaya and there set up his ensign. Of course this is a mere hyperbole, which is used conventionally in South Indian panegyrics. The author of the *Kalingattup parani* actually asserts that his hero set up the tiger banner of the Chōlas on Mount Mōru, *ādagak kīriyir puli vaittavan* (x 7), a feat worthy of Baron Munchausen, an early Pāndyan record in the British Museum (Ind Ch 4, li 8 9) describes the Pāndyan dynasty as having planted its device, the two fishes, on the Himālaya, *śikhara-indra-mastaka-bilā-vinyasta-matsya dvayē*. Cf also *Progress Report of the Asst Arch Supt for Epigr, Southern Circle*, 1907 8, pp 62, 64, and the Bankāpūr inscription above, vol XIII, l 18

<sup>6</sup> See vol XII, above, p 251.

for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (into *Mahara*), Nārāyaṇa incarnate a sun of fame, one whose badge of office (*is worn*) on the brows of rulers of provinces, a grindstone of foemen, a crest jewel of warrior-kings, a crest-jewel of the Kādambas; he who is adorned with these and all other titles, to wit, the *Mahāmaṇḍalīkara Jayakēśidēva*, and likewise—

(Lines 102-106)—Hail! She who is constantly brilliant with the moonshine of the moon of abounding stainless glory shewing the grace of the white auspicious ornaments of the Goddess of Earth, who rides on fiery elephants, the dear daughter of the Chālukyan Emperor who is lord of the whole world enclosed in the circle of the shores of the four oceans a creeping plant of desire to eulogists, a touchstone for the gold of warriors, she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom, who occupies half the body of him who excels the world in liberality, mistress of soft sweet speech and the series of ingenious arts, the treasure store of the essence of grace, the dweller upon Jayakēśidēva's broad breast, to wit, the Senior Queen Mailalamahādēvi —

(Lines 106-107)—while they were ruling the nine-hundred of the Konkan and the twelve-thousand of Palasige and the five-hundred of Payve and the lakh and a quarter of Kavadi-dvīpa so as to suppress the wicked and to protect the cultured,—

(Lines 107-111)—granted to (*the temple of*) the god Lakṣhmaṇēśvara constructed by Singarasa the high minister, *Dandanāyaka*, and high chamberlain of the blest Mailalamahādēvi, on Friday, the thirteenth day of the dark fortnight of Bhādrapada of the cyclic year Viśvāvasu, the 1047th Śaka year, on a great *tithi* that is a *Yugādi*, for the worship, food-offerings means of personal enjoyment, perpetual lamps, largesse, and processional cloths<sup>1</sup> for the god, for gifts of food and clothing to learned men, ascetics, and students, for gifts of food to Brāhmins, and for restoration of broken, burst, and outworn (*parts of the buildings*), on *tala-iritti* tenure in Kundūr, the first town (*and*) royal residence of the five-hundred forming part of the twelve thousand of Palasige,

(Lines 111-112)—a town, the boundaries whereof are on the east, the high-road going to Kennele, on the south, the Kumbāragere tank, on the west, the road of Savanana-palli, on the north, the lands of the sacred building on the hill,

(Lines 112-113)—(*also*) a garden (*comprising*) one *mattar* in the estate of Chinamma Gāvunda in the land within the tank on the east of the town, (*also*) on the south-western side, a grainfield-*nerē*<sup>2</sup> below the Baisagere tank,

(Lines 113-115)—and likewise 70 *mattar* in the eastern fields of Dāravāda, a town forming part of the five-hundred, on the west of Āneya-sundil (*and*) north of the boundary of Navilūr, and likewise the local *seignory* of Kauvalagēri, a town forming part of the Kundūr five-hundred, outside (*the above town of Kundūr, all of which*) they bestowed with clear definition both of the four sides of access and of the things included in the *tribhōga*<sup>3</sup>

#### B —OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA JAYAKESIN II · A D 1126.

This record is on a stone tablet built into the ceiling, in the course of some repairs or restoration, of a temple in the field Survey No 9, which is known as the temple of Śankaralinga, and seems to be what remains of the temple of the god Śankarā of Arakepe who is mentioned in

<sup>1</sup> *Pāruḷa* see above, vol XII, p 270

<sup>2</sup> See I A., vol XIX, p 271

<sup>3</sup> The word *nerē* is not clear as to meaning

the record In fitting the stone for the purpose for which it was wanted, the top of it, bearing no doubt, some sculptures as usual and certainly at least some three or four opening lines containing probably an invocatory verse in addition to the beginning of the string of titles and epithets of Jayakēśin II, was cut away and lost The first extant word, *maṇḍalan*, is the word at the end of the epithet *mārtlandā-kar-ātīlira*, etc, which stands in lines 97-8 of the inscription A

The extant inscription covers an area measuring about 2 ft 8 in in width by 3 ft 6 in in height Its state of preservation is on the whole somewhat better than that of the inscription A, but it is in places very much worn, and occasionally quite illegible however, here again the historical, geographical, and practical matter can all be made out satisfactorily —The character is Kanarese, of a type similar to that of the record A The letters are rather irregularly formed in some places they average in height about the same as in the record A —The language is Kanarese, prose and verse, with the usual Sanskrit comminatory verses at the end (ll 57-59) it is of the same type as that of the previous inscription There is some lexical interest in the words *pasāyastike* (l 20), *sāgula* (ll 31 f), *sāvās* (l 45), *patthale* (ll 54 f), and *pahhata* (l 55), on *tyāga-jaga-jhampa jhampal-āchāryya* (l 2) and *tyāga-jaga-jhampana* (l 8) see above, p 298 —As to orthography and phonetic development, we may note that initial *p* is usually preserved, but is changed to the modern *h* in *Hānumgall-* (l 9), *Have* (l 11), *hēr-* (l 20, a verse passage), *hattu* (ll 26, 52) and *hatt-* (l 30), *hannomdu* (l 27), *heddāryim* (l 32), *haduvalu* (l 32, by the side of *pad*<sup>o</sup> in the same line and elsewhere), *hadimāru* (l 38) The *upadhmānīya* symbol appears in *antahpur-* (l 14) and *bhāvinah-p*<sup>o</sup> (l 58) The archaic *l* is kept in *negaldam* (l 18) and *pogald-* (l 19), elsewhere it is changed to *l*, except in the case of *īrlkam* (l 24) and *torttu* (l 30), where it is written as *r* There is some confusion between *ś* and *s* As regards flexion, the modern dative plural ending *-arige* appears in *prati-pālisid-acarige* (l 55) and *brāhmanarige* (l 56), elsewhere we find *-argge*

The object of the inscription is to register a series of grants to the sanctuary of the god Śankara of Arakere, situate in or near the town of Kundūr. The opening part of the text is lost What remains begins in the middle of the list of titles borne by the Kādamba Jayakēśin II of Goa (ll 1-5), and then proceeds to give the titles of the latter's senior queen Mailaladēvi (ll 5-9), recording that the present grants were made while she was in Kundūr, governing the nine-hundred of the Konkan, the thirty of Unukal and Sabbi, the thirty of Kontakuli, the five-hundred of Hānumgal, the thirty of Utsugrāma and Kādaravalli, the thirty of Polalgundo, the seventy of Vēlugarāma, the five hundred of Have, and the *lak*<sup>o</sup> and a quarter of Kavadi-dvipa (ll 9-12) Next appears on the scene Lakkharasa (also called Lakshmana and Lakshma), a *Dandanāyāla*, who seems to be one of the Lakshmanas mentioned in inscription A, probably he was the petitioner for the charter His titles are enumerated in ll 12-15, and his merits and exploits lauded in four verses in ll 15-21 After the date (ll 21-22) are recorded divers grants of land by king Jayakēśin (ll 21-30), by Prayāge Bhattayya (ll 30-34), by Mailaladēvi, the wife of Singarasa, mentioned in inscription A (ll 34-38), and again by Jayakēśin (ll 39-40) It is next recorded that Jayakēśin made over the establishment to Prayāge Bhattayya, who is extolled in two verses, and the latter made some arrangement with the five hundred *Svamins* of Nālkupatti (ll 40-47) Then follows another grant by queen Mailaladēvi (ll 49-53), after which are mentioned as trustees of the endowment five officers of the palace, in addition to Jayakēśin (ll 53-55) The inscription proper ends with comminatory paragraphs of the usual type, in Kanarese and Sanskrit (ll 55-59), after which another hand has added a supplement regarding the distribution of the sacred food

One of Jayakēśin's donations is made for the sake of the religious merit (*punya*) of his younger brother Udayarmadēva (l 28), a worthy who is otherwise unknown to history In



respect of its formation the name Udayarma may be compared to that of Javanīyarma (vol VI above, pp. 215 and 217, with Kittel's note on the latter), and Ereyārmma (*Jp Carn* xii Ml. 102)

This inscription has five dates the last of them, falling in A.D. 1126, is that of the occasion in connection with which the whole record was put together and engraved on the stone, the others, beginning in A.D. 1123, are the dates of previous acts brought together and recited in this record, not of separate records framed and engraved successively at the times mentioned in them. They are all fully legible in the ink-impressions, except in respect of the name of the *samkrānti* in the second of them. Dr Fleet gives me the following remarks about them:—

“First date line 21 The given details are: the Śaka year 1045; the cyclic year Śōbhakrit, the second *tithi* of the dark fortnight of Āshādha, Mangalavāra (Tuesday), the Dakṣiṇāyana or summer solstice, when the sun enters the sign Karka (Cancer) and begins his course towards the south. There is often a doubt as to whether the name Śōbhakrit means the *samvatsara* which is also known as Śōbhana, or whether it denotes Śubhakrit, which comes next before Śōbhana. And, as this date is in any case an irregular one, we must examine it for the two years:—

“1 The Subhakrit *samvatsara* was Śaka 1045 current A.D. 1122-23. In this year the day of the given *tithi* Āshādha kṛishṇa 2 was Friday, 23 June, A.D. 1122, on which day the *tithi* ended at about 15 h 35 m after mean sunrise (for Ujjain). The sun entered Karka at 4 h 39 m on Monday, 26 June. Thus, neither do the *tithi* and the *samkrānti* come together, nor in either case was there a Tuesday as specified in the record.

“2 The Śubhakrit (Śōbhana) *samvatsara* was Śaka 1045 expired, A.D. 1123-24. And in this year the sun entered Karka at 10 h 51 m on Tuesday, 26 June, A.D. 1123. But this was not at all the day of the given *tithi*. In this year the month Āshādha was intercalary, and the position is as follows. The *tithi* kṛishṇa 2 of the first Āshādha ended at mean sunrise, or perhaps at 4 minutes after mean sunrise (both for Ujjain), on Wednesday, 13 June, thirteen days before the *samkrānti*. And the same *tithi* of the second Āshādha ended at about 11 h 46 m on Thursday, 12 July, sixteen days after the *samkrānti*. The *tithi* which was current at the time of the *samkrānti* was the second *tithi* of the bright fortnight of the second Āshādha, which began at about 1 h 42 m on the day mentioned above, 26 June. In these circumstances, I think that we may take this as the real *tithi*, and find an actual mistake in the record, in its giving *bahula* instead of *sukla* or *suddha*, attributable to the record having been framed two and a half years after the event. But, as the result does not answer exactly to all the details which are actually given, the date must be classed, as usual, as an irregular one.

“Second date. line 25 The given details are: the cyclic year Viśvāvasu (the Śaka year is not stated), the new-moon of Āsvayuja (the weekday is not stated), a *samkrānti*, or passage of the sun into a sign of the zodiac, which must be the Tulā-samkrānti, when the sun enters Tulā (Libra) and comes to the autumn equinox, which always takes in Āśvina, though the exact name applied to it in this record is not decipherable<sup>1</sup>. This date, also, is irregular. As we have seen under the date of the inscription A above, the Viśvāvasu *samvatsara* was Śaka 1047 expired, A.D. 1125-26. In this year the sun entered Tulā at 22 h 17 m after mean sunrise (for Ujjain) on Saturday, 26 September, A.D. 1125. In consequence of the lateness of the time, 1 h 43 m before mean sunrise, any celebration of the *samkrānti* would be made, no doubt, during the early part of the next day, Sunday. But the new-moon *tithi* of Āśvina only

<sup>1</sup> The name used in the record was one of three syllables, the first of which is quite illegible. Of course, *viśhura*, ‘the equinox,’ naturally suggests itself but the third syllable seems to be *sa*, and the one before it looks much like *ra*. Use seems to have been made of some quite unusual synonym of Tulā.

began at about 22 h 39 m on the Sunday, and cannot by any means be carried back to any time recognizable as proper for celebrating the equinox, much less to the time when the *samkrānti* actually occurred. The only possible excuse for citing the new-moon *tithi* is to be found in the fact that the fourteenth *tithi* was what is known as an expunged *tithi*, since it began at about 1 h 8 m on the Sunday and ended at about 22 h 39 m on the same day. But, even so, the fourteenth *tithi* existed, though it did not give its number to a day, and either the thirteenth or the fourteenth *tithi* must have been used, and should have been cited, in connection with the celebration of the *samkrānti*.

“Third date line 39 The only detail given here is the Uttarāyana-samkrānti or winter solstice, when the sun enters the sign Makara (Capricornus) and begins his course towards the north. But the date evidently belongs to the Viśvāvasu *samvatsara*, which is mentioned in the remaining two dates as well as in the preceding one. And so its equivalent will be 24 December, A.D. 1125, when the sun entered Makara at 16 h 35 m after mean sunrise (for Ujjain).

“Fourth date line 40 The details given here are the cyclic year Viśvāvasu the full-moon of Māgha an eclipse of the moon the Śaka year and the weekday are not stated. This, of course, is the same Viśvāvasu *samvatsara*, Śaka 1047 expired, A.D. 1125-26. And the given *tithi*, the full-moon of Māgha, answers to 10 January, A.D. 1126, on which day there was an eclipse of the moon, visible in India<sup>1</sup>. The eclipse, which was nearly a half one, began at Dhārwar at 22 h 55 m after mean sunrise on the Sunday. that is, at 4 55 A.M. during the night between the Sunday and the Monday. The moment of full-moon, with which the *tithi* ended and the greatest phase of the eclipse occurred, was at 6 minutes (local time) after mean sunrise, i.e. at 6 6 A.M. on the Monday but the local true sunrise was at closely about 6 25 A.M., some twenty minutes after the moment of full-moon,<sup>2</sup> and so the *tithi* and the eclipse belong to the Sunday.

“Fifth date line 49 The details here are precisely those of the fourth date namely, the cyclic year Viśvāvasu (the Śaka year not being stated), the full-moon of Māgha (the weekday not being stated); an eclipse of the moon. As we have seen, the equivalent is 10 January, A.D. 1126.”

A considerable number of places are mentioned. Apart from Kundūr itself (*passim*), the Koṅkan (I. 9), Hānūngal, now Hāngal (II. 9, 10), Vēlūgramē, the modern Belgaum (I. 10), and Dāravādā, now Dhārwar (I. 51),<sup>3</sup> there are several that may be identified. Unukal (I. 9) is Unkal, on the high road from Dhārwar to Hubli, about thirteen miles south-east from Narēndra Sabbi, which is associated with it as giving a joint name to a group of thirty villages, seems to have been a contiguous village which has become absorbed into Unkal. Kādaravallī (I. 10) is Kādarōli in the Sāmpgaum *tālu* a of the Belgaum District, in long 74° 47', lat 15° 42', twenty miles towards the north-west from Narēndra, from this place itself we have an inscription of A.D. 1075<sup>4</sup> in another record the name is given as Kādalavallī, with *l* instead of *r* in the third syllable<sup>5</sup>. Utsugraīne, which is associated with it in the same way as Sabbi with Unkal, seems to have been a contiguous village afterwards absorbed into Kādarōli. Arakere (*passim*) must be in or very near Narēndra. On Palasige, now Halsī (I. 46), and Navilūr (I. 52) see on inscription A, p. 300. Tadakōdu (I. 26) is given as “Tadkod” in the Bombay Survey, sheet 276, and as “Turkod” on the Indian Atlas, it lies

<sup>1</sup> See Sewell, *Eclipses of the Moon in India*, table E, p. 26. In European tables which take the civil day beginning at midnight, this eclipse is entered for Monday, 11 January see, e.g., Von Oppolzer's *Canon der Finsternisse*, p. 361, No. 3605. But it belongs for India to the Sunday.

<sup>2</sup> Sewell's book, quoted in the preceding note, gives in table G the means of working out this detail.

<sup>3</sup> See a note on this name under the inscription A above (p. 300).

<sup>4</sup> *Archæol. Surv. West Ind.*, vol. 3, p. 105.

<sup>5</sup> *Ind. Ant.*, vol. XVIII, p. 311, line 8.

about eight miles to the north-west of Narēndra Maroyavāda (I 22) is "Marovād" in the Bombay Survey map and "Murosavād" on the Indian Atlas map, it is about five miles towards east-by-north from Narēndra

TEXT.<sup>1</sup>

- 1 maṇḍalan<sup>2</sup>=uttunga-simha-lāmochehanam vānara-mahā-dhvajam permaṇḍaṭṭi-tūryya-nirgghoṣhaṇam chatur-aṣṭi<sup>3</sup>-nagar-ādhiśiṭṭat aśiṭṭā<sup>4</sup>-ā<sup>5</sup>-amēdhā-dī-
- 2 kshā-[d]kshita-kola-prasūtam Himavād-gir Indira raundra-sikhara-athāpita-mahā śakti-prabhāva tyāga-jaga-jhampa jhampa-āchārya niśānka-
- 3 Rāmam śu(su)bhāṭa kanaka-nikāś(sh) āpala śaraṇ-āgata-vajra-prākāra lokaika kalpa-druma samkānti-dhavalā mūrti-Nāiāyanaṁ kirti-mūrtitam-
- 4 dam maṇḍalika-lalāṭa-paṭṭam vāni-gharaṭṭam śu(su)bhāṭa rāja-sikhāmani Kādamba-chūdāmaṇḍaṭṭi-akhiṇa-nām āvali-samū(ma)ṇṇakri(kṛi)tar=appa śrīma-
- 5 n-mahāmamdaśśvaraṁ Jayakēśidēvara manā-nayana-vallabhayaṁ-appa svasti śrīmaḍ ari-narapāṇa-bālikā chaṭṭa-lalita-kuntala-kolāpe(pa)-maḍa-
- 6 madhukarī śabāśri-samlagna-pāda-nakha-mayūkhā vikāśita lat-ānta-santāna | grandh-ēbha-yāna | chatur udadhi-vēlā-valaya valayita-sakala-jā-
- 7 gad-adhiśvara-śrīmaḍ-Chāṭṭukya-ohakr-ēśvara priya-taṇ[ūje] vāndi jana-kalpa bhāje | śubhāṭa-kanaka-nikāś(sh)-āpala rājy-ābhūdāya-śubha-
- 8 sū(sū)chāṇ-ānōka-lakṣhaṇa-lakṣit āṁgi | tyāga-jaga-jhampa-arddh-āṁgi | mridu-madhura-vachana-rachana-chatur-ālāpo | śrī(śrī)mgāra-sarvasva(sva)-bhūteyaṁ-a- |
- 9 ppa śrīmaṭ-piriy-arasi Maillalamahādēviyar-Kundūrol-irddu Komkanav-ombhaynūr-Unukal-Sabbīy-oradu mūvattu Ko-
- 10 ntakuḷi mūvattu Hānumgall-aynūr-Utsugrāmo-Kāda[ra]vaḷliy-oradu mūvattu Poḷalgunde mūvattu Vēlūgrāmey-olva(lpa)-
- 11 ttu Haivey=aynūru Kavadi-dvīpa sava-lakkhamumam dāṣṭa-nigrahi-viśiṣṭa-prā(pṛa)ṭipālāneyim=uttar-ōttar ābhavā(vṛi)ddhi-pravariddha-
- 12 mānam=i-chamdr-āṅka-tāram sukha-samkathā-vinōdadim rājyam-geyyuttam-ire || Ōm<sup>6</sup> Svasti Samadhigata-pamecha-mahā-śabda-mahā-
- 13 sāmāntādhīpam<sup>7</sup> mahā-prachapda dandanāyakam vib[u\*]dha-vara-dāyaka | gōtra-pavitrā(tra) par-āṁganā-putrā bandhu-chintāmaṇi vivēka-chūdāmaṇi
- 14 nām-ādi-simasta prāśasti-sahitam śrīman-mahā-pri(pṛa)dhāna=antaḷpur-ādhyakṣha pasāyitam śrīman-Maillalamahādēviyara mane verggado
- 15 śrīmad-damdanāyaka Lakkharasa || Vṛi || <sup>6</sup>Nadedu pasāy[i\*]tam patigo daṭṭ-adiyol todal-ill=enalu kodalu nudidu pasāy[i\*]tam patigo bā-
- 16 lyadol=anya-nripamge bhamgamam padedu pasāy[i\*]tam patigo jāuvanaḍ=ilgeyol=endod=elliyam bidado pasāy[i\*]tam salo pasāy[i\*]ta-Lakkhana-
- 17 dandanāyakam || [i\*] <sup>7</sup>Gemṭarol-irddu nōdalum=asahyam=enalu dore-vetta Sahyamam dāmṭi nisargga-duigga-jalamam jala-rāśīyan=imṭi dūṣṭa-
- 18 ram mīmṭi ni[—]dīm nēlanan=amkada Komkanam=igal-āyṭu nīhka(śhka)mtakam=endu chakrā pogalalu negalḍam vijigishu Lakshmanam || [2\*] Ka || <sup>8</sup>Naya-
- 19 rahitarane pogalḍ appoyo nija-pati-kataka-rakṣhapālana Sahy-ōbhaya-kāṭakī-rakṣhapālana jaya-vamitā kaṭaka rakṣhapālana sa-

<sup>1</sup> From the ink impressions<sup>2</sup> Regarding what has been lost before this word see p. 317 above<sup>3</sup> Read aṣṭi- there is the mistake of aṣṭi for aṣṭi in A, l. 98<sup>4</sup> Denoted by the spiral symbol<sup>5</sup> Delete the final m<sup>6</sup> Metre, Champukamālā.<sup>7</sup> Metre, Utpalamālā.<sup>8</sup> Metre, Kanda, the same in vers. 4.

- 20 bheyol || [3\*] Pera-perara pasāyitikegal-arikege \* \* \* deva  
samanant=alt=idu hēr ariko pasāy[1\*]tan=ade-vani-varidi(yi)m balik-andu vīnduv=  
endum
- 21 Lakshma || [4\*] Ōm<sup>1</sup> Svasti Sa(śa)ka-varshada 1045neya Śōbhakrit-samvat-  
sarada Āśāda<sup>2</sup> bahula 2 Mamgalavārad-andu dakṣiṇāyana-samkrāntiy=āge ta-  
22 t-punya dīnadol śrīmaṇ-Jayakēśidēvar Arakereya śrī-Sa(śa)mkara-dēvargge  
Kundūru-nāda bahya bādam Mareyavādadol nāku matta-  
23 r=kkariya keyi rāja-hastadim mūvattu kayi nilad \* \* vattuv-arey=  
agalad=ondu maney=omdu balambey-ott=int=initumam sarvva-namasya sarvva-  
24 bādhā-parihāram=āgi pūje punaskāraḥke vēdi k[ottar Ma]itam=ā Śamkara dēvara  
pūje lās=āgi nadeya vērkkum=endu śrīm-ṇ-Jayakēśidēva-  
25 r Viśvāvasu-samvatsarada Āśvayujad=[amāsyē]yol \* vaśa-samkrāntiy=āge  
tat-punya-dīnadol mattam=ā nāda bahya bādam Halgumdi-  
26 yol hattu mattar=kkariya ke[yi adara] sime badagalu Tadakōda holada sime  
mūdalu Kalidēva svāmīya keyya sime padu-  
27 valū Halgumdiy=ūru-vēly \* \* \* na<sup>3</sup>-bhāgadallī rāja-hastadim mūvattu  
kayi nilada hannomdu kayy=agalada maney=eradu  
28 balambey-ott=eradu=int=initumam sarvva-namasya sarvva-bādhā-parihāram=āgi tamna  
tamman=Udayarmmadē(dē)vamge puny-ārthav=āgi kottar Ma-  
29 ttam=ā Śamkara dēvargge śrīmaṇ-Jayakēśidēvar Kundūra mūla sthānada  
dēvara dēguladim paduval=innesarim rāja-hastadim mūvatt aydi-  
30 r=agalam=irmmad-agalum ni(ni)lav=ā hastadim nūra hatt=āgalum bitta kariy=  
ondu mattam=ā śrī-Sa(śa)mkara-dēvargge ā dēvara tottu<sup>4</sup> Mahāśva-  
31 ra-Prayāge-Bhattayya Sāgulada Malla gāvumdana maga Hācha-gāvumdana keyyol  
Sattikabbeya kereyim padu-[ge\*]yyalu  
32 mūdalu heddāriyim pūduvalu temkulu nirottini garddey=olag-āgi haduvalu  
sāgula-dōmtam badagalu Hukala Śānti-gāvum-  
33 dana gardde mērey=āgalu sāyira mara sāyira bahya tōmtamam nāram  
kōnd=adara tereyam śrīmaṇ-Jayakēśidēvara kayyo-  
34 l sarvva-namasya-sarvva-bādhā-parihāram=āgi padedu bitta tōmtav=ondu Mattam  
Arakereya śrī-Sa(śa)mkara-dēvargge śīman-mahā-pra-  
35 dhānam pasāyitam dandanāyakam Singarasara damdanāyakati Mailaladēvy-  
akka Arakerey=olage nirottini temkulu Hukala Śā-  
36 nti-gāvumdana keyyim paduvalu Silagara Kanna-gāvumdana keyyim badagalu  
Būratara<sup>5</sup> keyyim mūdalu sāyad=emtu nūra bahi-  
37 ya sāyirad=emtu nūru marada tōmtad=ūru-madhya sthalavam sēnabōva  
Nāgararmmay[y\*]am<sup>6</sup> māram kolal=āyana keyyol Silagara  
38 Kanna-gāvumdam māram kolal=ā bhūmīya hadimūru gadyānam dharanamam  
kottu māram kōndu śrī-Sa(śa)mkara-dēvargge \* \* \* \* \*  
39 \* \* \* \* \* l=āy=eradu  
ponnuman=uttarāyana-samkramana-do(dī)vasam śrīmaṇ-Jayakēśidēvar śrī-  
Sa(śa)mkara-dēva=am-  
40 ga bhūgāḥke vēdi sarvva-namasya-sarvva-bādhā-parihāram=āgi kottar | ant=ā,  
Arakereya śrī-Sa(śa)mkara-dēvara sthānamam Viśvāvasu-samvatsarada Mā-

<sup>1</sup> Denoted by the spiral symbol<sup>2</sup> Read *Āśādhā*<sup>3</sup> Possibly we should read *dakṣiṇa bhā*<sup>4</sup> in classical spelling *tottu*<sup>5</sup> This reading is uncertain *Jūratara* is also possible<sup>6</sup> The latter, on the stone may equally well be read as *Nāgararmmayā*.

- 41 ghada punnamey-andu sōma grahanav-āgalu śrīmat-Kadamba-vamśa-sambhūtar-  
appa Jayakēśidēvara vara-putra-Vijayādityadēvara
- 42 vara-putram śrīma Jayakēśidēvar || Vri || <sup>1</sup>Sāgara-bhatta vipra-vibudh-  
jgīanigam śrīyadēvigam chatuṣ-sāgara-vāṣṭita-sthala-mahī-stūtan-Īśvara-
- 43 pāda-pūjan-ōdyōgi<sup>2</sup> Prayāgo-Bhatta-vibhu Kāśyapa-gōtra-pavitran-īdi-śāstr-āgama-  
vēda-mārgga-charitam digu-varttita-kṛtṭi puttadam || [5\*] <sup>3</sup>Bhava-pūj-ō-
- 44 dvahanam<sup>4</sup> Mahēśvara pad-āmbhōjātī-samkṛttana[m\*] Bhava-gēh-ōdbhava-  
karttanam Bhava-namaskāra-kṛyā-sampadam Bhava-pād-āmbuja-chintanin  
Bhava-padamgalu vinnam-ī(ā) svāmīyīm bha-
- 45 vakam sarvva-bhava-kṛā-ende negaldam śrīmat-Prayāgēśvara || [6\*] Śrīma[?]-  
Jayakēśidēvaru Arakeroya śrī-Samkara-dēvara sthānamam svāsi Pra-
- 46 yāgo-Bhattayyamge dhārā-pūrvvakam mādi lottaru Ā Prayāgi(ge)-Bhattayyam  
Palasige pannirechchāsirada Nālkupatti-nāda
- 47 aynūrvvaru svāmīgalge<sup>5</sup> \* \* \* \* \*
- 48 \* \* \* \* \*
- 49 Viśvāvasu-samvatsarada Māghada punnamiy-andu sōma-grahanav-āge tat-punya-  
dinadolū [śrīma] Jayakēśidēvara pi-
- 50 riya-arasīyaru [śrī-]Mallalamahādēviyaru Arakeroya śrī-Samkara-dēvara pañch-  
ōpachāra-pūjge khanda-sphutita-jirna-ōddhā-
- 51 rakke Kundūra-aynūra[ra\*] baliya bāda [Dāra]vādada māda-voladal-Āneya-  
sumdili[m\*] padavapa Lakkhanāśvarada keyyīm pa-
- 52 duvalu Navilūra \* \* volada simeyīm badagalu antu nālku guddo  
\* \* sarvva-bādhā-parihāram-āgi Kundūra kolalu hattu matta-
- 53 r=kkeyyam bittanu ā-[ra]vi-chandra-śthāyiy-āgi ā sthānakkē bhaktar-āgi  
pratipālīsuvaru śrīma[?]-Jayakēśidēvamam<sup>7</sup> śrī-karanada Malapayya-nāya-
- 54 kana magam Govipayya-nāyakanu | pradhānam-mūre(ra)neya patthaleya  
Govipayya-nāyakanu pradhānam sejjeya bhaṇḍārī Govipayya-
- 55 nāyakanu modha(da)la patthaleya palihata Mahādēvannanu | i sthānavam  
s[v\*]adharmmadim pratipālīsdavanige Vāraṇāsīyalu sā-
- 56 yira kavileyanu chatuṣ-vēda-pāragar=appa brāhmanarī[ge] kotta p[u\*]nyav=  
akkuv=īdan=īlye<sup>8</sup> bittad=ā brāhmanaruman-ā kavileyuvam ko-
- 57 nda pātakam=akku || <sup>9</sup>Sva-datt[ā\*]m para-datt[ā\*]m vā yā(yō) haṇṇi(ta)  
vasundharām [?]\* shashtir=ī varsha-sahasrāni viśtā(śthā)yām pūyatē  
kṛī(kṛī)mih || <sup>10</sup>Sāmā-
- 58 nyō=yam dharmma-śha(śe)tur=nripānām lālē kālē pālanīyō bhavadbhūh [?]  
sarvvān=ētān=bhāvīnāh=pārthiv-ēndrān=bhūyō bhūyō yā-
- 59 chatē Rāmachandrah || Ōm<sup>11</sup> || Māngala mahā śrī || Nivṛḍyada<sup>12</sup> sava-kattu  
hīrya dēvarige akki 5 bala Sadāsī(śī)va-dē[va\*]rige 2 mān=akki dandanāyaka-
- 60 [yaka\*] 1 māna ak[k\*]ī Kēsa(śa)va-dēvarige 2 māna akki dandanāyaka 1  
mān=akki 1 Brahmamge 2 mān=akki dandanāyaka 1 mān=ak[k\*]ī Bhairava-  
dēvarige 3 mān=akki dandanāyaka<sup>13</sup> 2 \* \* \*

<sup>1</sup> Metre, Utpalāmālā

<sup>2</sup> The metre here is loose, the final ī being short before the following pr

<sup>3</sup> Metre, Mattēbhavikṛīḍita

<sup>4</sup> The reading of this word is uncertain.

<sup>5</sup> The rest of this line and the whole of line 48 are almost wholly illegible

<sup>6</sup> The ra is invisible, and the cha seems to be represented by a small and uncertain character above the line,

<sup>7</sup> Apparently to be corrected to -dēvarum

<sup>8</sup> Perhaps to be corrected to aḥīye

<sup>9</sup> Metre, Ślōka (Anushtubh)

<sup>10</sup> Metre, Sālinī

<sup>11</sup> Denoted by the spiral symbol

<sup>12</sup> Here begins a supplement, written in a very clumsy and uneven hand, the end of it is illegible.

<sup>13</sup> The nā is in small character above the line

61	*	*	*	*	nivēdyamam	nivarttisidavargge <sup>1</sup>	Vāranāsiyalu	sāyira
		kavileya	*	*	*			
62	*	*	*	*	*	*	*	*

## TRANSLATION.

(Lines 1-5) of the *Mahāmandalēśvara* Jayakēśidēva [II], who is adorned by the (*following*) series of titles : “ [he who subdues all] provinces [of earth by native majesty exceeding in fervour the sun’s rays]<sup>2</sup>, who has the crest of a mighty lion, who has the great banner (*with the emblem*) of an ape, who is attended by the thunder of *permatti* drums and (*other*) musical instruments, who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities, whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya, who excels the world in liberality, a *ghampaḷ-āchārya*, a Rāma in intrepidity, a touchstone for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (*into Makara*), a Nārāyaṇa incarnate, a sun of fame, one whose badge of office (*is worn*) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the Kādambas,”

(Lines 5-9)—the (*consort*) beloved to soul and eyes—hail !—she who displays lines of full-blown blossoms (*consisting in*) the rays of her toe-nails, to which cling a thousand eager bees (*which are*) the masses of the quivering and tossing curls of the damsels of hostile kings, she who rides on tery elephants, the dear daughter of the Chālukyan Emperor who is lord of the whole world enclosed in the circle of the shores of the four oceans, a creeping plant of desire to eulogists, a touchstone for the gold of warriors, she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom, who occupies half the body of him who excels the world in liberality, who holds graceful conversation by framing soft sweet speech, the treasure store of grace to wit, the Senior Queen Mailalamahādēvi,

(Lines 9-12)—being in Kundūr, while ruling the nine-hundred of the Konkan, the thirty of Unukal and Sabbī, the thirty of Kontakuli, the five-hundred of Hānungal, the thirty of Utsugrāme (and) Kādaravalli, the thirty of Polalgunde, the seventy of Vēlūgrāme, the five-hundred of Haive, (and) the lakh and a quarter of Kavadi-dvīpa so as to suppress the wicked and to protect the eminent, in a reign advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, with the enjoyment of pleasant conversations —

(Lines 12-15)—Hail ! He who bears all titles such as “ lord of great feudatories, who possesses the five *mahā-sabdas*, great august *Dandānāyaka*, bestower of boons on sages, purifying his Gōtra, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence ” the high minister, governor of the women’s quarters, master of the robes, high chamberlain of Mailalamahādēvi, the *Dandānāyaka* Lakkharasa —

(Verse 1)—A favourite with his lord as he walked with tottering step (*in babyhood*), a favourite with his lord as he said in childhood with stammering speech, “there is no deception”, a favourite with his lord when he wrought destruction to another monarch in the fallness of youth in view of this, the favourite *Dandānāyaka* Lakkhana was in truth constantly in every case a favourite

<sup>1</sup> The letters *-aritt* are very uncertain.

<sup>2</sup> Regarding what has been lost before this see p 317 above.

(Verse 2)—“Too awful to be faced, even when regarded from afar, he crossed over the Sahya (Mountains), drank up the ocean whose waters are naturally not to be traversed, eradicated the wicked, and settled the country,<sup>1</sup> now the glorious Konkan has become free from dangers” at this praise from the Emperor the ambitious Lakshmaṇa became illustrious.

(Verse 3)—Is it the uncultured whom thou dost praise in the society of him who was a guardian of his own lord's camp, guardian of both the flanks of the Sahya (Mountains), guardian of the bracelets of the Lady Victory?

(Verse 4)—In the case of other men (*their*) positions as favourites . . . to (*their*) knowledge . . . Verily this is great knowledge in the favourite Lakshmaṇa was always wise ever since the cutting of (*his*) waist-jewel<sup>2</sup>

(Lines 21-24)—Om! Hail! On Tuesday, the fifth day of the dark fortnight of Āshāḍha of the 1045th Śaka year, the cyclic year Śōbhakṛit, at the Dakṣiṇāyana-samkrānti [the summer solstice], on that holy day king Jayakēśin granted to the god Śankara of Arakere, for the restoration of the worship, a field of black land (*consisting of*) four mattar in Mareyavāda, a town within the district of Kundūr, (*together with*) one house of thirty cubits in length (*and*) . . . and a half in width by (*the measure of*) the king's cubit, (*and*) a baḷambey-ottu,<sup>3</sup> on a universally respected tenure free from all conflicting claims

(Lines 24-28)—Furthermore, saying that the worship of this god Śankara must be properly carried on, king Jayakēśin at the . . . samkrānti on the new-moon day of Āśvayuja in the cyclic year Viśvāvasu granted for the sake of the religious merit of his younger brother Udayarmadēva, in Halgundi, a town likewise within that same district, a field of black land (*comprising*) ten mattar, the boundaries of it being on the north the boundary of the demesne of Tadakōdu, on the east the boundary of the field of Kalidēva-svīmi, on the west the fence of the town of Halgundi . . . on the [south?] part two houses thirty cubits in length and eleven cubits in width by (*the measure of*) the king's cubit and two baḷambey-ottu, on a universally respected tenure free from all conflicting claims.

(Lines 28-30)—Furthermore (*there was*) one (*field of*) black land which king Jayakēśin granted to the same god Śankara, (*situate*) west of the temple of the Mūlasthāna god of Kundūr, (*and comprising*) a width of thirty-five (*cubits*) and a length of twice that, amounting to one hundred and ten (*cubits*) in the same cubit —

(Lines 30-34)—Furthermore, for the benefit of the same god Śankara (*there was*) one garden, as regards which the servant of the same god, the Māhēśvara Prayāge Bhatta, having purchased (*the same*) garden, comprising a thousand trees and a thousand creeping plants, in the field of Sāgulada Malla Gāvunda's son Hācha Gāvunda, (*situate*) on the east in the western field from Sattukabbe's tank, on the west of the great road, on the south within the grain-field of the nīrottū, with a garden of sāgula on the west (*and*) Hukala Śānti Gāvunda's grain-field on the north as its boundaries, made over the rent thereof into the hand of king Jayakēśin, on a universally respected tenure free from all conflicting claims —

(Lines 34-38)—Furthermore, for the benefit of the god Śankara of Arakere, whomever the Sōnabōva Nāgavarmayya had purchased in Arakere, south of the nīrottū, west of Hukala Śānti Gāvunda's field, north of Silagara Kanna Gāvunda's field, and east of the . . . field, an area within the town (*used*) for a garden comprising a thousand and eight hundred

<sup>1</sup> These epithets are framed so as to suggest comparison with the exploits of the mythical sage Agastya

<sup>2</sup> That is to say, ever since the day when he passed from childhood to years of discretion Cf. *eg*, Pampa's Vikramārjuna-vijaya i 46, *ude-vaṇi variyada munname*, “before his waist-jewel was removed,” i.e. while he was still a child

<sup>3</sup> This seems to denote some kind of rick or stack.

• •

(T. 10. 49) Thus in respect of this establishment of the real dynamics of the system...

(Verse 5)—To Sāgara Bhatta, chief of Brāhman sages, and to Śrīvadēvi was born the lord

(Verse 6)—The worship of Bhava [Śiva] was maintained, the lotuses of Mahēśvara's feet

(Lines 45-47)—King Jayakēśin, having visited<sup>1</sup> the establishment of the god Śankara of

(Lines 49-53)—[Further] on the full-moon day of Māgha in the cyclic year Viśvāvasu

(Lines 53-55)—So long as the sun and moon endure, (*the following*) as votaries of the same

(Lines 55-57)—To those who shall religiously protect this establishment the merit will be

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<sup>2</sup> This is apparently the estate and temple specified in the preceding inscription, see especially l. 114 of the latter

\* The functions of some of these worthies are not quite clear. The word *paṭṭhake* is apparently the same as *paṭṭalā*, which in northern inscriptions means a division of the country, whether the sense here is the same is uncertain. The *sejjeṇa bhaṇḍārī*, "in charge of the stores of the Bedchamber," may be more or less identical with the *satānādhīpa* of the Sukra nīti, 11 151 155. *Paṭṭhata* seems to be the same as *paṭṭhatta* (see Kīrti, 2 v.), from *paṭṭhasia*.



should heedlessly take it away, the guilt will be that of slaying the same Brāhman and the same kine

(Lines 57-59)—He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years This general principle of religious foundations for kings must be maintained by you in every age again and again Rāmachandra makes this entreaty of all these future monarchs Ōm! Happiness! great fortune!

(Lines 59-60)—Of the sacrificial food equal shares (*are to be given*) to the senior god, rice 5 *bala*, to the god Sadāśiva 2 *māna* rice, the *Dandanāyaka* (to receive) 1 *māna* rice, to the god Kṛṣṇa 2 *māna* rice, the *Dandanāyaka* (to receive) 1 *māna* rice, to (the god) Brahman 2 *māna* rice, the *Dandanāyaka* (to receive) 1 *māna* rice, to the god Bhairava 3 *māna* rice, the *Dandanāyaka* (to receive) 2 .

## NO 29—KALAS INSCRIPTION OF THE RASHTRAKUTA GOVINDA IV. SAKA 851

By LIONEL D. BARNETT.

Kalas—the “Kullus” of the old maps—is a village in the Bankāpūr *tāluka* of Dhārwar District, Bombay Presidency, it is shown in the Indian Atlas quarter-sheet 41, S E (1904), in lat 15° 6', long 75° 28', and is situated thirteen miles towards north-east from Shiggaum, the head-quarters of the *tāluka*, and about four and a half miles west-south-west from Lakshmēshwar, which is mentioned in our record under its ancient name of Puligere or Purikara. The earlier name of Kalas, as this inscription shows, was Kādīyūr, or more fully Eṇeyana-Kādīyūr, that is, “Eṇeya's Kādīyūr”, because some one named Eṇeya enclosed it and settled there; and verse 19 mentions the place as an *agrahāra*. The record shows that the place was in the Puligere or Purigere three-hundred district, the chief town of which was Purigere-Lakshmēshwar.

The present inscription, which is here edited for the first time<sup>1</sup> from ink impressions kindly lent to me by Dr Fleet,<sup>2</sup> is on a stone tablet in the village, which was found by the agent employed by Dr Fleet leaning against a wall of the house of a person named Kōṇerāya. The stone is rectangular in shape, surmounted by a projecting cornice, over which is a rounded top. The cornice contains ll 1, 2 of the inscription, the rest of the record follows on the rectangle below it, covering an area of about 3ft 6" in width and 5ft ½" in height. On the rounded top above the cornice are sculptures: in the centre a *linga* on an *abhishēka*-stand and a seated figure on the proper right of the latter, in a shrine, outside the shrine, a bull on the proper right, and a cow with sucking calf on the left, the whole being surmounted by the sun and moon. Unfortunately the stone has suffered severely in places from exposure, and hence there are a few passages in the record which are totally illegible and a few that can only be restored conjecturally, and the record does not lend itself to illustration. Happily however nothing essential is missing.

The character is Kanarese, of the type usual in the first half of the tenth century. Most of the letters are about ½" in height, but some of them are only about ⅓". They are fairly well formed. The special characters for *m* and *y* mentioned above, vol XII, p 335, occur in three cases certainly the former in *amal*, l 56, the latter in *elliyum*, l 12, and *gabhīrateyol*, l 58. The *upadhmāniya* seems to be expressed by the letter like *l* in the word which I have read as *nahparigrahamum* (i.e. for *nishparigrahamum*) in l 44 (cf above, vol XII, p 271).

<sup>1</sup> It is entered as No 90 in Professor Kielhorn's List of the Inscriptions of Southern India, vol VII above, appendix.

<sup>2</sup> To the same friend I am indebted for the loan of a preliminary draft of the greater part of the first half of the record, which has greatly facilitated my work.

The language—with the exception of the opening stanza and the two admonitory verses at the end, on ll 74-76, which are in Sanskrit—is Old Kanarese, verse and prose, and presents some features of interest. Firstly, we are able to trace in it a rule of orthography which hitherto, owing to the caprice or ignorance of the scribes of other records, has eluded observation, the letter *ḷ* before a consonant, when preceded by a vowel either long by nature or lengthened by position, is written as *r*, but when followed by a consonant and preceded by a short vowel not lengthened by position, is unchanged. Thus we have *pogartteg* = (—) in ll 2 and 31, *bērpparan* in l 5; *arkarindam* in l 8 (where *arkk°* would be more usual), *nōrppara* in l 28; *nōrppuvargge* in l 53, *negartte* (—) in ll 57 and 66, *nnōrpoḍ* =, l 61, and on the other hand we find *negalḍam* in l 3, *negalḍa* in l 26, *negalḍ* = in l 33, and *negalḍar* in l 63, all of which have the second syllable short, *ḷithila*. The *ḷ* is changed to *l* in *elgeyan* (l 7), *pogalal* (ll 8, 11, 66), *māldam* (l 17), *podalḍa* (l 27), *maleya* (l 31), *pogal* (l 37). Usually intervocalic *l* becomes *l*, we even find *kalpa°* (l 23). Initial *v* instead of the usual *b* appears in *vvayasi* (l 28), *vvannusutt* = (l 58). Usually, but not always, consonants are doubled after *r*, and a final *sonne* at the end of a verse is several times omitted (e.g. in vv 3 and 4), though the dilapidated state of the stone precludes certainty in every instance. The following words are of some lexical interest. *uddāni* (l 7 Kittel gives *uddāne*), *bāppu* (l 8, cf. above, vol XII, p. 270), *ghaḷge* (ll 13, 40, 71, meaning apparently “hall of assembly”),<sup>1</sup> *marttina* (l 15 for the usual *mattina*, connected with *maru*), *-indu* (l 29), *atibhumbhukam* (l 38), *beḍamgi* (l 38).

The inscription refers itself to the reign of Gojjigadēva or Gojjiga-vallabha, i.e. the Rāshtrakūṭa king Gōvinda IV, who was a younger son of Indrarāja III, and was on the throne between 918 and 933 A.D.<sup>2</sup> Verses 2-8 extol him in the usual style of inflated panegyric, but tell us nothing material, except that he bore the titles of Nripātunga (v 3), Vīra-Nārāyaṇa (v. 4) and Ratta-Kandarpa (v 5), and the record makes in ll 19-20 an allusion to his title Suvarnavarsha. Then follows a eulogy of Rēvadāsa-dikṣita and Viśōttara-dikṣita, two distinguished and bountiful Brāhman *dandanāyakas* or generals (vv 9-13), the latter of whom apparently constructed a tank (v 13). The record then states in prose (ll 18-24) that Gojjigadēva bestowed on them the town of Ereyana-Kāḍiyūr in *sarva namasya* tenure (see above, vol XIII, p. 35, note 1). Breaking out again into verse, it proceeds to extol the province of Pulgeye or Purikara, its capital of the same name, and the adjoining town of Ereyana-Kāḍiyūr, with a Śaiva sanctuary in the latter (vv 14-25), and then dwells on the beauty and delights of Kāḍiyūr in an elaborate passage of artificial prose (ll 41-47). Next comes a metrical eulogy of the two-hundred Brāhman householders of Kāḍiyūr (vv 26-37), who are then recorded to have met in assembly and made certain grants for the maintenance of the local cult (ll 66-72). After two verses of exhortation, the poet announces his name to be Kavirājārāja (l 74).

The details of the date (l 22) are Śaka 851, the cyclic year Vikrīta, the full-moon of Māgha, Ādityavāra (Sunday), the Āślēshā *nakṣatra*, an eclipse of the moon. Dr Fleet gives me the following remarks:—“By the astronomical system of the cycle the Vikrīta *samvatsara* was current at the Mēsha-samkrānti in March, A.D. 929, and so according to the luni-solar system (not yet everywhere separated into the northern and southern varieties) it gave its name to the Śaka year 851 expired, A.D. 929-30.<sup>3</sup> For this year the given *tithi*,

<sup>1</sup> This word (not in Kittel's Dictionary) is derived from *ghaḷge*, which appears in the phrase *ghaḷgeḍā mahājunamān*, “Brāhman members of an assembly,” above, vol III, p. 360 and note. Cf. above, vol VIII, p. 26 and note, *Ep. Carn.* VII 1, introd. p. 8, and Sk. no. 176, v. 10 (p. 176) and no. 197 (p. 214).

<sup>2</sup> On the history of this king see *Dynasties of the Kanarese Districts* (Bombay Gazetteer, vol. I, pt. 1), pp. 338n, 367, 416 f, and *Ep. Ind.* above, vol VII, p. 26 ff.

<sup>3</sup> By the southern luni-solar variety of the cycle Vikrīta was Śaka 852 expired. The astronomical mean sign Vikrīta ended nearly a month before the given date.—J. F. F.

the full-moon of Māgha, answers quite regularly to Sunday, 17 January, A.D. 930, on which day it ended at closely about 11 h 58 m after mean sunrise (for Ujjain). The moon was in Āślēshā at sunrise, and for about 20 hours after that. And there was a total eclipse of the moon, visible in India.<sup>1</sup>

In the way of geographical information the record mentions first the Kuntala province in the land of Bharata (l. 24-5), and places in that province the Purikara country, which it defines as a two-six-hundred district (l. 25) by this it means a combination of two districts, the Puligere or Puligere three-hundred and the Belvola three hundred, see Dr Fleet's remarks in vol. XIII above, p. 178. Mentioning this district again as the Puligere nād, it places in it a "great city" Puligere (l. 26) this is the modern Lakshmēshwar, in lat. 15° 7', long. 75° 31' see the same remarks. And it then tells us that on the west of that city there was a town or village which it styles in several passages Kādiyūr and more fully Ereyana Kādiyūr, that is, 'Ereya's Kādiyūr'. Verse 19 (l. 31) tells us that this place, known first as simply Kādiyūr, became customarily styled Ereyana-Kādiyūr because someone named Ereyā enclosed it, that is, apparently built walls round it, and made his abode there. Who this Ereyā was, remains to be ascertained. This Kādiyūr or Ereyana-Kādiyūr, which was of course in the Puligere three-hundred district, is evidently Kalas itself, through some entire change of name like that which has happened in the case of Puligere-Lakshmēshwar. Verse 19 styles the place an *agrahāra*. At Kādiyūr there was a tank named Kondaligere (l. 31), at which there was a temple of Śiva which had been founded by someone named Kalidēvasvāmin (l. 36). The only other place name is that of Brahmēśvarapura (l. 69), which seems to have been a quarter of Kādiyūr.

#### Gōvinda IV and Arikēśarin.

Gōvinda IV and the ruler of Puligere were destined to come soon after the date of our inscription into a connection that was not contemplated in the roseate visions of Kavirājarāja, the author of our record. About this time Puligere was under the rule of Arikēśarin II (vernacularly Ariga), a scion of the Chalukya race, who was a patron of the Kanarese poet Pampa, the author of the *Ādipurāna* (composed in A.D. 941) and the *Bhārata* or *Vikramārjunavijaya*. In the latter poem Pampa glorifies his patron by identifying him with the epic hero Arjuna,<sup>2</sup> and in the ninth *āśvāsa*, in a prose section following v. 52,<sup>3</sup> we find the following interesting passage —

Chalukya-kula-tilakan=appa Vijayādityamge Gōvinda-rājam mulhye talarade perag=ikkā kāda śaran-āgata-jalanidhiya pempumam Gojjegan=emba sakala-chakravartti besasid-amdu vamda mahāsāmamtaram maral=iridu gelda sāmamta-chūdāmaniya viryamuman=ativarttiy=āgi mār-maleva chakravarttiyam kidiṣi tanna<sup>4</sup> nambī bamda Baddegadēvamge sakala-sāmrājyaman=ōr-amtu māḍi niriṣid=Arikēśariya tōl-valamumam samada-gaḷa-ghat ātōpam berasu nelan=adire vamdu tagida Kakkalana tūmman=appa Bappuvan=amlakāṣanan=omde mad-āmdha gamdha sūmdhūradol=ōdisida vairi-gaḷa-ghatā-vighat[t\*]anan=adatamam para-chakramgaḷan=amjisiḍa para-saṇḍya-bhairavana mēg=illada ballaṭṭinamumam kamdum kēldum nūnge senasal=emtu bage bamdapudu

"How can a thought of ill-will occur to you on seeing and hearing the greatness of that ocean to supphants, who, when Gōvindarāja was wroth with Vijayāditya the ornament of the

<sup>1</sup> See Sewell's *Eclipses of the Moon in India*, table E, p. 20, the exact moment of full moon was 12 h 11 m. after mean sunrise (for Ujjain) — J. F. F.

<sup>2</sup> He gives a history of Arikēśarin's family in *āśvāsa* 1, vv. 15-50, on which see Mr. Rice's preface to the text in *Bibliotheca Carnatica*, and *Dynast. Kan. Distr.*, p. 380 f.

<sup>3</sup> See p. 196, l. 4 ff. of the edition in the *Bibliotheca Carnatica*.

<sup>4</sup> *keḍa tannam*.

Chalukya race, unflinchingly laid him behind and protected him—the valour of the crest-jewel of feudatories, who drove into retreat and conquered the great feudatories who came at the command of the universal emperor Gojjega—the strength of arm of Arikēsarin, who, bringing to ruin the emperor who confronted him in hostility, fittingly conveyed the universal empire to Baddegadēva, who came trusting to him—the vigour of the scatterer of troops of foemen's elephants, who on his rut-blinded fiery elephant met and put to flight the champions of Bappuva, the younger brother of Kakkala, who came and bowed down, while the stately squadrons of furious elephants accompanying him made the earth shake—the unsurpassed might of the terrifier of hostile soldiers, who frightened other realms ? ”

With this may be compared another passage in the fourteenth *śvāsa* of the same poem, in the prose after v 37 <sup>1</sup>—

Gojjigan=emba sakala-chakravartti maleye tanage śaraṇ-āgatan=āda Vijayādityanam kāda ballātanadol śaraṇ-āgata-jalanidhiyum

“ An ocean to suppliants in the might with which he protected his suppliant Vijayāditya when Gojjiga the universal emperor contended (*against the latter*) ”<sup>2</sup>

The purport of these panegyrics is to tell us that Arikēsarin II was a powerful feudatory of Gojjiga, or Gōvinda IV ; that Gojjiga quarrelled with another of his feudatories, a Chalukya named Vijayāditya, and the latter, finding himself unable to hold his ground alone, fled to Arikēsarin, that Gojjiga then despatched or personally led an army against Arikēsarin, which was defeated, that in consequence Gojjiga lost his throne (the text suggests that he actually perished), and Arikēsarin caused the crown of the Rāshtrakūtas to be given to Baddegadēva, otherwise known as Amōghavarsha III, a younger brother of Indrarāja III, and that on another occasion Arikēsarin was attacked by an army under Bappuva, a younger brother of Kakkala, but defeated him and reduced him to submission. This Kakkala perhaps was the last of the Rāshtrakūta kings of Mālkhēd, otherwise known as Kakka II (who was of the next generation after Gōvinda IV), or perhaps was some slightly earlier scion of the same line, of whom, along with his brother Bappuva, no other mention has as yet been found

### TEXT.<sup>3</sup>

- 1 'Jayaty=āviśhkṛtam Viśhnōr=vvārāham kshōbhīt āraṇavam [\*] dakṣhiṇ-ōnnata-damśhtr-āgra-viśīāmta-bhuvanam vapuh || [1\*] Mattēbhavikṛditam || 'Jagati-chakradol=[e]-
- 2 yde varttisida bhūpa[1\*]=mmunnam=int=ār=vvirōdhigalam sādhisī viramam taledar=int=ār=vvirar=int=ār=ppogartte(1te)g=aḍarpp=āda mahā-mahar=bbagevod=emb=olpam njam-mādi
- 3 Gojjigadēvam negaldam dharādhipa-lalāmam Rāshtrakūt-ōttamam || [2\*] Page goṇd=ādava śatru-bhūpatigalam dōr-ggarvvadimd=ēṛd=ugra-gajēmdram be-
- 4 ras=ōvad=Antakana bāyol tūnti mattam śaraṇ-bugal=emd=irpp=avanīśvara-pratatiyaṁ kai-koṇdu kād=eyde Gojjigadēvam Nri(nri)patumgan=emb=alavan=old=am-
- 5 gikṛitam-mādida || [3\*] Śaraṇ-āyātaran=eyde kādu munisim māṛēntaram komdu bērpapa(1pa)ran=ntsāhadin=āvagam tanipi balpum kūrppum=ā-
- 6 rppum nriantaram=oppal Rajatāchalēndra-Hara-hās ākāśa-Gamgā-sudhākara-sat-kirttiyan=appu-keydan=adhikam śri-Vira-Nārāyana || [4\*]

<sup>1</sup> See the edn in *Bibliotheca Carn*, p 340, l. 7 ff

<sup>2</sup> See *Dynasties of the Kan Distr*, p 380 f, and *Fp Ind* above, vol VII, p. 84.

<sup>3</sup> From the ink-impressions

<sup>4</sup> Metre Ślōka (Anuṣṭubh).

<sup>5</sup> Metre Mattēbhavikṛdita ; the same in verses 3-4

- 7 <sup>1</sup>Naga-rājam dhairyyad=ond=ōlgeyan=avanīṭalam kshāntiy=ond=urvvan=ambhōdhi  
gabhī-ōddāniy=ond=unnatīyan=esevinam tāldīdatt=olpinim Gojji-
- 8 gadēvam kottū(tto)d=end=uttama-vibudha-janam tammad=ond=arka(ḥka)ṛimdarī  
pogalal bāpp=appu-keydam nṛpa-guṇa-gaṇamam Ratta-Kandarppa dēvam || [6\*]  
Kanda ||
- 9 <sup>2</sup>Ibha-parinate(tī)yol=amānnsha-vibhavadol=andūryya-vṛittiyol sāhasadol subhatateyol  
Gojjiga-vallabhanam mīgal=u-
- 10 r[vvi]-nṛiparan=ām kand=ariyo || [6\*] Munid=īdir-āgo śaraṇ-buge manam=  
oldudan=eye Phalguṇa(na)m Dhātram Karṇan=enal Gojjiga-bhūpālana=  
eyduva bhūmipā-
- 11 [laka]r=kkelar=olarē || [7\*] Bosedod=osedado kolal rakshīsal=Antakarājan=  
Abjasambhavan=enal=i vasudhātāladol kōpa-prasādamam pogalal=ārppar=ār=  
Ggojjigana || [8\*]
- 12 [Svasti] Tat-pāda-padm-ōpajivī || Kam || Śatapatrabhav-ānvaya-bhū-nutar=enisida  
Rēvadāsa-Visōttara-dīkshitarā guṇamgalan=enisuva matimāntaran=ān=ad=  
elliyum
- 13 [kand=a]riyo || [9\*] Vṛi || <sup>3</sup>Gudī śamkham chāmaram bel-gode ghaliga  
vichitr-ātapatra-vrajam per-yvidī saudham chitra dandam palīy=eseva  
jhalambam gajēmdram turamgam nade-mādam dandanāth-ō-
- 14 [tta]ma-padavi-mahā-tūryyam=emb=int=iv=amtum padadam chelvindo Visōttara=  
vidita-dharādēvan=ishṭa-prabhāva || [10\*] Kam || <sup>4</sup>Dharanīśara kārṇyam-dore,  
kondade ke \* \* r=urvavar=dda-
- 15 ndādhiśvara-Rēvadāsa-Visōttara-dīkshitar=atipadasthar=atimārggasthar || [11\*]  
Vṛi || <sup>5</sup>Martina marttyar=enan=aḥidar=vibudh-ālige vipa-samkulakk=uttama-  
darppanamgalan=apū-
- 16 r[vva]-suramga-nav-āmbaramgalam vṛittīyan=ittu yaḥnamano mādo guṇ-āgrāṇi  
Rēvadāsa-Visōttara-sōmayājigalin=ūjjitam=āyṭa dharāmar-ānvayam || [12\*]
- 17 <sup>6</sup>Dharanīnātha-prasādam samanīśre mahā-yaḥnamam mādi śiṣṭ-ōtkaramam  
mīṣṭ-ānnadīn[d]am tanīpi nīja-[ku]lakkam viśiṣṭ-ōttamam tāld-ira  
[— — — —] māldam ke[re]yan=anati[—]-
- 18 [— gu]ṇ-āmbhōdhi Visōttara-bhattam vipra-vamśa-prabala-ruchimay-ānargghya-  
māpīya-pattam || [13\*] Ant=enisida Rēvadāsa-Visōttara-sōmayā<sup>7</sup> \* \*  
Svasti Sama-
- 19 [sta-ma]mgal-ānushthēna-parāyanam | Vīra-Nārāyanam | nīja-bhūja-vajra-pamjar-  
āntarggata-śaraṇ-āgaṭ-ōr-ūrvvi-nṛipālakam | sa-nay-ā \* \* lōkanna-nava-ram(ra)śmī-  
[jā\*]lakam<sup>8</sup> | [kana\*]t-kanaka-dhārā-
- 20 [varsham] | sa[m]bhāshita-sudhā-rasa-prayāha-prakāśham [i\*] nay-ānīka-prayukta-  
mahā-mamtra-nichaya-chamaṭkāra-mati-vivēka-bud[dh]y-ājivī | prithivī-rājivam [i]
- 21 [gandaol]-gandam | gāṇḍa-mārttandam | vihamgaīja-dhvaḥ-ū(ō)ttamga[m]  
mada-gaj-ārūda(dha)-matamgam | Ratta-vidyādharām | kōpa-prasāda-Gamgā-  
dharam śīmad-Gojjiga-valla-
- 22 [bham Śa]ka-varsha 851neya Vikṛita-samvatsarada Māghada puṇṇamey=  
Ādityavāram=Āślēsh[ā\*]-nakshatradol sōma-grahanam samanīśo tulā-pu-

<sup>1</sup> Metre Mahāśragdharā<sup>2</sup> Metre Kanda, the same in verses 7-9<sup>3</sup> Metre Mahāśragdharā<sup>4</sup> Metre Kanda<sup>5</sup> Metre Utpalāmālā<sup>6</sup> Metre Mahāśragdharā.<sup>7</sup> There is after these letters a space equivalent to some two akṣaras, in which the script is illegible<sup>8</sup> This epithet is almost illegible on the stone, and I give the above reading with all reserve

- 23 [rasha=ī]ldu tat-samayadol bhūmi-dānam kalpa-pādapa-dānam=āhāra-dānam  
bhaishajya-dānam=emb=initumam mādi tad-anantaram daṇḍādhipati-Rēva-
- 24 dāsa Visōttara-sōmayājigalan=argghisi sarvva-namaśya(sya)m=āg-irppud=emd=Ereyana-  
Kādiyūram \* \* \* \* || <sup>1</sup>Bharata-mahi-maṇḍalakk(k)=ābharapam  
Kūm-
- 25 tala-dharātalam tad-vishayakk=erad=aru-nūru lal[ā]mam Purikara-janapadam=  
adakke nava-pavi-mukuram || [14\*] Ā Puligere-nād=olag[e] śri-pumjam  
dēvatā-
- 26 nivāsa-vilāsa-vyāpāra-kṛitam negalḍa mahā-pattapam=olpan=āldā Puligerey=esegum ||  
[15\*] Va || Ā Purikara-nagarada paśchima-pradśadol || Vri ||[\*]
- 27 <sup>2</sup>Porā-volalol=podaḍa nava nandana-bṛindadūn=olpan=āldā per ggeṛegalin=onde  
gāvarisut irppa mad-āliyin=eyde pūda kikkīṇi nimirḍ-irḍḍa pūdariy-
- 28 n=ūduva temb-alarim bedamga-vett=Ereyana-Kādiyūr=vrayasi nōrppa(lpa)ra  
kaṅg=esed=oppī tōṛugu[m\*] || [16\*] Tuṛugi kivaldu kattalipa chūta-kaṇam-
- 29 [ga]lol onḍi kampinol=neṛeḍu rasamgalam taleda paṇ-goloyam gili-viṇḍu  
chumchuvimḍ=irḍḍade sōre sōneyole dām-guḍi mind=esed-irppuv=olpinind=Ere-
- 30 [ya]na-Kādiyūra late-valliyum=alliya nāgi-valliyum || [17\*] Kam || <sup>3</sup>[∪ ∪]  
nīri-pūra \* \* \* \* gole nend=avagāham=īldu pūruva hamsa[m]-
- 31 [ga]ley=esev=eramke-vamī bal-maleya vol=ū(o)rppuvudu Kādiyūr=ārameyol || [18\*]  
Vri || <sup>4</sup>Pe[∪ ∪ ∪ — ∪]entū nū(no)na[—]de pogartte(lte)g=aḷumbam-  
orlpa(lpu)-
- 32 vett=Ereyana-alurkkeyim nelasidam nelas-irḍḍaḍarinde Kādiyūr=Ereyana-Kādiyūr=  
enisī rūdiyin=āvagam=appug=āydud=ār=aṇivaro baṇṇisa-
- 33 [l] bhuvana-sāram=enal=negaḷḍ=agrahārama || [19\*] Kula-giri-bhittiyinde maṇa-  
vokkade komḍa sarōruh-ādharām nelasidan=Abjavāhanan=enal=dinārā-
- 34 [ja]-nivāsam=āda bhūtala(la)-satig=olpan=āldu nava-mēkhaley=emba samudrad=ante  
Kondaligerey=oppī tōṛuvud=ene<sup>5</sup> biṇṇinol=Evaris-irḍḍa
- 35 pempinol || [20\*] Kam || <sup>6</sup>Viśaruha-nivāseyum Kumudasahāyanum mudiy=ant=  
eseva \* karōkara \* \* \* \* suḷisida \* \* \* \*  
\* \* \* \* urppar=ā
- 36 Kādiyūra Kondaligereya || [21\*] Kalidēva-svāmīya Siva-nīlayam vṛjūn-āpaha-  
ranam=ārgg-ābharanam \* \* \* \* \* nōle po-
- 37 ga=aridu Sarasijabhavamgam=Ahirājamgam || [22\*] Sakala-jalacharaman=ola-kondu  
karam bol-valis=idegala mūrṭiy-alake<sup>7</sup> kulam[u]-
- 38 m=oppal=atibhumbhukam=enisida kōshtha-kōti-viḍhadimḍ=esegu[m\*] || [23\*] Vri ||  
<sup>8</sup>Kramadin=alurke-vettu nībid-ōnuatam=āgi bedamgis=ām chatuṣ-sa-
- 39 mayada dēvatā-nīlayam=oppugum=alliya pūjye(je)y=alliy=uttama-muni-nāthar<sup>9</sup>-alliya  
mahā-maha-sampa-
- 40 dam=alliy=olpan=āld=esed=amardd(rḍ)=ettalum mīlirḍa kōtana-rāji karam virājisal  
|| [24\*] <sup>10</sup>Balasida dēvālayamum ghaligeyum=āhāra-dhāniyum pra-

<sup>1</sup> Metro Kanda, the same in verse 15.<sup>2</sup> Metro Kanda<sup>3</sup> Read tōṛoud=ene, or else tōṛuvude<sup>4</sup> The reading here is rather uncertain, there is a trace of a letter, apparently superfluous, between the a and the l<sup>5</sup> Such appears to be the intention of the writer, but there are traces of another letter, seemingly n, between the nā and the tka.<sup>6</sup> Metro Champakamālā, the same in verse 17<sup>7</sup> Metro Champakamālā, the same in verse 20<sup>8</sup> Metro Kanda; the same in verses 22 23<sup>9</sup> Metro Champakamālā<sup>10</sup> Metro . Kanda.

- 41 peyam bol-vala=ida śāstra-dānamum-a]a-vi[tao Kāḍiyūro]-kr-anāḍavade<sup>1</sup> | [25\*]  
 Vaoha || Mattam=alli baḍivudam biḍuvudam chāpa vide-  
 42 yol | kṛttimamum<sup>2</sup>-anityamum-mūdrāḥḍado | laḍaṭipuvudam \* \* \*  
 vudum<sup>3</sup>-abha-patalado | saralaṭiyāḍi laḍaṭaramum-a-  
 43 baḥ-maḍhyado | naḍukamum mūḍayum chāṭa-m-ṇariyo | karadar baḥa-  
 kamum harinūkanol | nṛlarama kṇap-  
 44 mum mandalāgradol | eṇeyam-ṇum nollari-āḍavarol [(\*) lōkhamum<sup>4</sup>-e]-kōṇ-  
 o]pino | mūḍhamum niḥparigrahama-  
 45 tapō vṛittiyol | porat-ond-ēḍeyol-ill-ṇuṇṇida Tī-kāḍya-pakḥad-ant-āḍya pik-ḥa-  
 pālaneyumam Makarakṭad-ante meryyāḍeyumam<sup>5</sup>  
 46 Parvatarājan=ante pratipannateyuma-in-urivarey=ante laḥḍaṭiyumar<sup>6</sup> | laṭarāḍya-  
 rāja-vaohah-prabhūvad-ant-āḍam āramuma-  
 47 n-ola-ḥoḍa janāṅgalim-manam golantam-irppada || Vṛi || 'Uḍadhi-vṛi-āḍa-  
 taladol-ē]-voḍe(?)=vāḥṣe Kāḍiyūran-ōydid-ṇuṇṇa ma-  
 48 tin-ūr | vibudhar-allida-ṇvita-ṇvita vidhar-allidar-abhiḍhitar-ollida-ṇuḍāḍigal-  
 allida[r-ā]gama-jñar-allidar-anavadya-ta-  
 49 t[(\*)]va-vidha(da)r-allidar-ollida[r]-ollam-allidar || [26\*] Kām | 'Niravadya-vāda-  
 vidyā-parinatar-ativishama śabda-vidyāḍaṇa-sat-pa-  
 50 rinatar=onis-irdd-irpōḍ(rnā)ṛ<sup>7</sup>-vvara-ḥarāṇa vipra-kulam viḍḍir-āḍharan-ṇa || [27\*]  
<sup>10</sup>Saradhi-vyāḍvāḍit-ōṇvitaladol-ēḍeyu-  
 51 t-irpp-agrahāramgolam dhulharisal-śūḍattu nāḥ-phaḥa-viḥaradāḍi Kāḍiyū-r-āḍya-  
 irnūrvvara vidyā-ābhyāsam-irnūrvvara vidhi laḍā-  
 52 chūra-sampattiy-irnūrvvara dū ḍḍūry-irnūḍ(rnā)ṛ-vvara viraḥa-ḥar-ṇi viḥitram  
 pavitra || [28\*] <sup>11</sup>Nereyo baḍamgan-āḍarisi tōrppa mahā-jadilallo Padma-  
 53 jam miḥugava ratnamam rachane mūḍida vol naḍo nōrppa(ṇu)ṇargge kikkig-  
 iri-dontan-onda migav-ond-ōḍaḥ-ottī virāḍjettam-irpp-Eṇyana-Kāḍiyū-  
 54 rum-ēṇv-āḍya viparum-oppi tōrugum || [29\*] <sup>12</sup>Vyākaraṇam-ṇvita fīstr-ḍāḍi  
 sūḍitya-vidyoy=itihāsam mikka-ḥkākshar-mi(ṇu)ni-tarḥam tīkam-ḥarṇal-ṇa-  
 55 magrarābhyā[siṇva]r<sup>13</sup> || [30\*] Vēdam pramāṇam-Aṇṇi mahāḍay(ḍu)ram  
 tamag-ēṇal parikshā-kshama-saḍ vēda vidha(da)r-akhiḥa-ḍā-ṇa-ṇyāḍadhiḥaḥ Kāḍiyūra  
 vipra-vidagḍha-  
 56 r || [31\*] Vṛi || <sup>14</sup>Ar[ ]bam-ēyde hṛidayath-ḥagad-artḥam-udātta-  
 vṛittiyol-nereyada vēdam-ill-onisi mikka-amaḥ-āḍgamad-ōḍo mikka tōrpp-aritad-  
 alurkke  
 57 mikka kuḥa[ ]da negartte(ḥe) lūḍo mikka-Eṇyana-Kāḍiyūra  
 Kamulōḍḍbhava<sup>15</sup>-vāmā-ḥer=oppi tōruvar || [32\*] <sup>16</sup>Pariyā-Mmō-  
 58 ruvinam dharā[ ]dim vārāḍiyum biḇpinoḥ mirahamkāratelyol gabhīratelyol-  
 end=atyuttamar=vvaṇṇisutt-iro pompam kshameyam  
 59 s[th]iravaman=udātta-mūḍi sat-kirtig-āḍaram-āḍ-irddā mahā-mahar-ḍḍvījarol-  
 olpam tāḍid-irnūrvvarum || [33\*] Jasamam tāḍid-ill-

<sup>1</sup> Read *nō* the same sanskritising tendency appears below in *irnūrvvar*, l 49, etc

<sup>2</sup> Read *kṛttimamum*=

<sup>2</sup> The *du* is written in smaller script under the line

<sup>4</sup> A word seems to be omitted here

<sup>5</sup> Read *meryyāḍeyumar*

<sup>6</sup> Metre Champakamālā

<sup>7</sup> Such appears to be the reading of the stone, perhaps a mistake for *avāḥṇar*.

<sup>8</sup> Metre Kanda

<sup>9</sup> See note 1 on this page.

<sup>10</sup> Metre Mahāragadhara

<sup>11</sup> Metre Champakamālā.

<sup>12</sup> Metre Kanda, the same in verse 31

<sup>13</sup> Read *samagram=abhyā[siṇva]r*

<sup>14</sup> Metre Champakamālā

<sup>15</sup> Read *Kamulōḍḍbhava*

<sup>16</sup> Metre: *Mattōbhavikṛḍita*; the same in verses 34-37.

- 60 [ma]ra-prachayam=atyutsāhadim geyd[u\*] bannise tamm=unnatī tamma satyad=esakam tamm=ōje tamm=ārppu tamma sad-āchārato
- 61 tamma nirmmalate tamm=auchitya-sampattī tamma samagr-āspadam=oppe varttisutam-irddar=nnōrppod<sup>1</sup>=irnnūrvvarum || [34\*] Niyamam tammol=upā-
- 62 śrayam-badeye shat-karmma-kramam tammol=ōjeyin=ud[d\*]yōtise paurushēya-karanīyam tammol=ant=onte(nde) nirmnayam=āguttina kirtti ta-
- 63 mmol=eseyttum helpu-talp-oydu vārdhayan=eydutt-iro dhātīnyol=negaldar=int=olpimdā=irnnūrvvarum || [35\*] Matimanta-stuti nirmmada-
- 64 stuti kavimdr-ānika-nānāvidha stuti vipra-stuti tamma[—]l=guna-mahā-ratna-brajak=eyde sangati-vett=oppida sūtrad=ant=esevinam sat-kirttiyam t[ā]-
- 65 ldi bhū-nutar=ādar=kṛta-kṛtyar=or-vvalak-odam mikk=olnin=irnnūrvvarum || [36\*] Pratipannatvam=anūnam=āytu kṛta-kṛty āchāra-sampattī bhū-nutam=āyt=auvita-vēda-śāstra-vividh-ā[bh]yā[sa]-kra-
- 66 mam mikk=anī(dhi)gatiy=āyt=āsri(śri)ta-paksham=akshaya-guna-piōddāmam=āyt=[e]mdu samtatam=anyar=ppogalal negart[t]e(lte)-vaded=īldar śrīmad-irnnūrvvarum || [37\*] Va || A[nt=enisid \* \* svādhyā],
- 67 ya-dhyāna-dhāraṇa-mō(mau)n-ānushthāna-sampannarum vēda-śāstra-vyutpannarum Śrī-ramanī-nātha-nābhi-kūp-ōdita-[vara]-Kana[kagar bha-ja]rum \* \* \* \*
- 68 kri(kṛi)yā-sadarttharum | pratipālita-viśva-dharmma-saṇjanya-śīla-samarthtarum | sānty-artth-ādi-mahā-guna-samdoharum | mamtr-ārtha-siddhi-mahā-maharu[m] \* \* [mahā]-
- 69 janav=irnnūrvvarum=eyde samachchāyeyol=īldu bharanam-geyva tat-samāyadol Brah[m]ēśvarapura \* \* \* \* r=āgi Kondaligerege \* \* \* \* rja-
- 70 prāyaścitta-dakṣiṇey=amka-yanam pasumbe-yanam=emb=īntarū(ro)l mārdd=utpattiyam sahasuve \* \* sāviniyo[l=ā]-chamdr-ārka-sthāyi \* \* \* \*
- 71 t \* verehyya-dēvaṇa pārāyanakke 12 gadyāna[m] bhatta-vritige 12 gadyāna | ghaligege [2] gadyānam int=ē[r]e gadyā[nam\*] 26 \* siddh-āyada(da) ponnu \* \* \* \* vā \* \* \* \*
- 72 \* su pratipālisuvudu mamgala || <sup>2</sup>Alipad=īdam pūrvva-kramadole nadeyise kō[t]i-kavileyam \* su \* \* \* \* Argghyatīrtthadol pomgalin=archchisi dāna \*
- 73 \* pa(pha)līmam padegum || Idan=ollad=alipan=ā tīrtthadol=ant=ā kōti-kavileyam dvija \* \* kōtiyan=alidu narakama[m] purusha \* \* \* ānanta-pāpa-phalamam padegum ||
- 74 Kavirājarāja-vibudha-pravaram śīr-Kādīyūran=alīye Kama[ōdbhava-yamśa-prōttamaram navina-varnnaneyin=eseyal=abhavarapāsīdam [||] <sup>3</sup>Sva-dattām para-dattām
- 75 vā yō harēta vasundharām | shashtur=vvarsha sahasrāni viśthāyām jā[yatē kri]mi[h\*] || <sup>4</sup>Sāmāpyō=yam dharmma-sētur=nripānām kā-
- 76 lō kālō pālaniyō bhavadbhūh [i\*] saryvān=ētān=bhāginah pārtthivēm[drān bhūyō bhūy]ō yāchatō Rāmachamdrah ||<sup>6</sup> Mamgala mahā śrī

<sup>1</sup> Read *nōlpoḍ=*, see above, p 327<sup>2</sup> Metre Ślōka (Anushtubh)<sup>3</sup> This *danda* is followed by the spiral symbol<sup>2</sup> Metre: Kanda, the same in the next two verses.<sup>4</sup> Metre, Śālini



## TRANSLATION.

(Verse 1)—Victorious is the revealed Bow form of Viṣṇu, stirring up the ocean, holding the Earth resting upon the tip of his lofty right tusk<sup>1</sup>

(Verse 2)—Appropriating to himself such glory that it is said: "what monarchs fittingly conducting themselves in the domain of the world (*have been*) such in former times, what heroes have thus displayed valour in overcoming adversaries, what men of great distinction that were a theme of praise (*have been*) such, when one considers?" Gojjigadēva has become illustrious, an ornament of rulers of the earth, supreme among the Rāṣṭrakūṭas

(Verse 3)—In the pride of his arm confronting hostile monarchs who display cowardice, in company with (*his*) fierce lord of elephants driving ice<sup>1</sup>lessly into the mouth of Death, and on the other hand taking under his care and guarding a multitude of rulers when they come to him for protection, fittingly has Gojjiga with pleasure assumed for himself the measure (*of rank implied*) in the name Nripātunga [*"exalted among kings"*]

(Verse 4)—Only guarding those that seek his protection, with fury slaying opponents, with generosity ever satisfying the needy, with a constant display of strength, vigour, and power he has obtained in high measure a goodly fame (*white as*) the Silver Mountain, Harā's laugh,<sup>1</sup> the celestial Ganges, and the moon—a blest Vira-Nārāyaṇa [*"a Viṣṇu among heroes"*]

(Verse 5)—The King of Mountains [Himālyā] in his appearance has shown a unique degree of firmness, the earth a unique fulness of patience, the ocean a uniquely high degree of profound depth. Gojjigadēva, as noble sages on the occasions of his splendid largesses praise (*him*) with peculiar love for him, has happily made his own a number of kingly virtues, a Rāṣṭa-Kandarpa-dēva [*"Love god of the Rāṣṭas"*].

(Verse 6)—I see or know no other kings who in wealth of elephants, in superhuman splendour, in practice of bounty, in enterprise, in valour, have surpassed Gojjiga-vallabha.

(Verse 7)—As he is said to be a Phalguna [Arjuna], a Creator [Brahman], and a Karna according as (*men respectfully*) confront him in wrath, seek his protection, and entreat his favour, are there any kings approaching king Gojjiga?

(Verse 8)—As he is styled a Lord of Death [Yama] and a Brahman (*respectively*) for slaying and for preserving, according as he is stern or gracious, who on the face of this earth are able to praise (*fittingly*) the wrath and the grace of Gojjiga?

(Line 12)—Hail! Living on his lotus-feet —

(Verse 9)—I see or know not anywhere men who are clever enough to enumerate (*properly*) the merits of Rēvadāsa and Viśōttara Dikshita, famed over the earth in the lineage of the Lotus born [Brahman]?

(Verse 10)—Flag, shell, yak-tail fan, white umbrella, assembly-hall, a multitude of curiously made parasols, a great cow-elephant, a palace, a cunningly worked staff, fine garments, a brilliant robe, a lordly bull elephant, a moving chariot, the great musical instruments of the exalted office of General—all these has the Brāhman known as Viśōttara, beloved in his power, obtained in splendour

(Verse 11)—Having won the grace of monarchs, the Generals Rēvadāsa and Viśōttara Dikshita waxed in greatness . . . being extraordinary in rank and career

(Verse 12)—Whom have other mortals known (*like these*)? The Brāhman race has become ennobled by the Sōmayājins Rēvadāsa and Viśōttara, eminent in virtues, who perform sacrifices with gifts of excellent mirrors, new robes of extraordinary bright colours, and stipends to the company of sages, the multitude of Brāhmins

<sup>1</sup> See above, vol. XII, p. 289.

(Verse 13)—Having acquired the favour of the sovereign, performed a great sacrifice, and satisfied a multitude of cultured men with savoury food, (*and*) being [distinguished] as a man of supreme culture in his race, Visōttara-bhatta . . . an ocean of virtues, a potent brilliant priceless ruby-frontlet of the Brāhman race, made a tank

(Line 18)—The above-mentioned Sōmayājins Rēvadāsa and Visōttara —

(Lines 18-22)—Hail ! He who is devoted to the performance of every holy rite , a Vira-Nārāyana, who has the monarchs of the broad earth coming to the refuge contained in the adamant chamber of his arm, a mass of the fresh rays of politic consideration (?), raining showers of brilliant gold,<sup>1</sup> an abounding stream of the nectar of discourse, maintained by numerous great designs employed in the varieties of policy, by wit, by prudence, by discernment, and by intelligence, a lotus on earth, a hero of heroes, a sun of heroes, who is exalted with a banner (*bearing the device*) of the Lord of Birds [Garuda], whose *matangas* ride on fiery elephants, a master of arts among the Rattas, a Ganges-bearer [Śiva] in wrath and grace, (*to wit*) the blest Gojjiga-vallabha,

(Lines 22-24)—on Sunday, the full-moon day of Māgha, of the cyclic year Vikrīta which was the 851st Śaka year, under the constellation Aślōshā, on the occasion of an eclipse of the moon, after offering his own weight (*in gold*) as largesse, on that date, after bestowing gifts of land, gifts of wishing-trees, gifts of food (*and*) gifts of medicines, did thereupon perform *arghya* to the Generals the Sōmayājins Rēvadāsa and Visōttara, [and grant them] Ereyana-Kāḍiyūr, saying that it was to be universally respected . . .

(Verse 14)—An ornament to the realm of Bharata is the land of Kuntala, an embellishment of that province is the Purikara two-six-hundred district,<sup>2</sup> a new diamond mirror

(Verse 15)—Within this country of Puligere appears a heap of Fortune, an illustrious great city active<sup>3</sup> in displaying the residence of deities, the splendid (*town of*) Puligere

(Line 26)—On the western side of this town Purikara. —

(Verse 16)—There appears in radiance, displaying itself to the eyes of longing beholders, Ereyana-Kāḍiyūr, which, possessing a multitude of new parks extending along in its outer domain (*and*) splendid great tanks, is made beautiful by eager bees murmuring, by trumpet-flowers whereof blooming masses gracefully spread themselves, (*and*) by breathing zephyrs of the South

(Verse 17)—As, when the flocks of parrots, congregating in the mango-trees which branch out in dense growth and cast dark shades, strike with their beaks the clusters of fruit perfect in fragrance and full of juices, (*these juices*) ooze out in a drizzle and bathe the plant-tips (*below*), the bushes of creeping-plants in Ereyana-Kāḍiyūr and the betel-plants there are brilliantly resplendent

(Verse 18)—The swans that soak themselves as they plunge in dives into the . . . stream  
The gleaming water-drops on (*their*) wings appear like heavy rain in the grove of Kāḍiyūr.

(Verse 19)—Because Ereyā, possessed of goodness too great to be described (*properly*), by enclosing (*the place*) made (*his*) habitation (*there*), Kāḍiyūr has come to be always known generally by the name of "Ereyana-Kāḍiyūr" Who understand how to extol (*fittingly*) the Brāhman estate [*agrahāra*], which is so famous as to be called the choicest spot of the world ?

<sup>1</sup> This is an allusion to Gōvinda IV having the title Suvarnavarsha

<sup>2</sup> See Dr Fleet's paper on the Soratūr inscription, above, vol XIII, p 178

<sup>3</sup> I take *vyāpāra* *īṣṭam* as an inverted *bahu vṛthi* (Pāṇini II 11 37), but it might be construed as "caused by the activity"

(Verse 20)—So that it may be said that the Moor-bearing [Śiva], whose legs are like lotuses, rested (*there*) when taking covert from the breaking open of the primitive mountains, the Kondaligero Tank, an (?) abode of the sun, which lends splendour to the Lady Earth and is a new girdle (*for her*), like the Ocean, radiantly displays itself in a great corse comb red with dignity

(Verse 21)—[This is mostly illegible but it contains some further praise of the Kondaligero Tank of Kādiyūr.]

(Verse 22)—The temple of Śiva of Kalidōrasvāmin removes debility . . . it is impossible even for the Lotus-born [Brahman] and the Snake king to praise (*adequately*)<sup>1</sup>

(Verse 23)—Containing all (*kinds of*) water-dwellers, displaying indeed a multitude of the forms of bright white kind in union, it appears like a crowd of star-houses described as being of exceeding magnificence

(Verse 24)—How the god's dwelling, (*accommodated*) for the four seasons, does display itself, in due order possessing an enclosure, arising in massive height, and showing elegance, while the worship there, the very eminent holy men there, the right glorious magnificence there, the line of banners fluttering on all sides as they combine in splendour there, are altogether most brilliant!

(Verse 25)—Are there not combined in Kādiyūr a surrounding sanctuary, an assembly-hall, a refectory, a fountain, and brilliant dispensation of lore, if any observe?

(Lines 41-47)—Moreover,<sup>2</sup> *badāyudu* [trouble, or striking] and *badāyudu* [dissertation, or discharge] occur there (*only*) in the art of archery, artificial and transient shows (*only*) in jugglery, *kaṇḍavudu* [lust, or thickening] and . . . (*only*) in the masses of the clouds, *saralata* [sickliness, or straightness] and *badāyena* [poverty, or slenderness] (*only*) in women's waists, *naḍula* [fear, or quivering] and *māraḍi* [hostility, or 2 different stalks] (*only*) in the flower-clusters of the mangoes, *kundu* [defect, or waning] and *lalarla* [blemish, or moon-spot] (*only*) in the deer-pictured [moon], *urū* [pride, or steel] and *kampa* [trembling, or agitation] (*only*) in scimitars, *ere* [confinement, or state of cheek] and *ēru* [wounds, or casting] (*only*) among dicers, *lābha* [merceness, or attraction] . . . (*only*) in the splendour of tender sprigs, *nirāḍa* [constraint, or spiritual self-suppression] and *nishparijraha* [destitution, or lack of worldly ties] (*only*) in the practice of austerities. It attracts the mind by its folk, who possess loyalty to the *pakṣa* [cause] of the (Divine) Unity like the *pakṣa* [wing] of Tārksya [Garuḍa], which is found in no other place, *maryāḍa* [rule of conduct, or shore] like the sea-monsters' home [the Ocean]; *pratiṣannata* [enlightenment or loftiness] like the King of Mountains [the Himālaya], patience like the earth, elegance like the power of expression of an emperor of poets<sup>3</sup>

(Verse 26)—Do any other towns approach Kādiyūr, as it displays lofty eminence on the sea-girt earth? The men of that place are sages, bright with the holy spirit filling them, lacking in naught (?), generous, learned in the Āgamas, versed in faultless principles, virtuous all of them

(Verse 27)—The Two hundred, who are accomplished in faultless Vedic lore, well accomplished in the very difficult science of grammar and the Āgamas, are a Bāḥmanu tribe of excellent conduct, elegantly adorned

<sup>1</sup> Brahman is the deity of wisdom and eloquence, and Sāha has a thousand tongues

<sup>2</sup> The elaborately artificial passage that follows here may be compared with Bāṇi's *Kādambarī*, p. 6 of Bombay Sanskrit Series edn, and Āṇḍayya's *Kabbigara Kāvya*, § 25

<sup>3</sup> *Kavi rāja rāja* here the author pays himself a compliment, for his literary name was Kaviṛājarāja (see 174)

(Verse 28)—By its display of manifold fruits Kāḍiyūr has been able to put to shame (other) Brāhmanic villages that appear on the ocean-girt earth, in it (are found) the Two-hundred's study of lore, the Two-hundred's perfection of brilliant conduct according to rule, the Two-hundred's bounty, the Two-hundred's splendour of stainless fame,—a splendid, holy thing

(Verse 29)—Eṛeyana-Kāḍiyūr—in which shines resplendent the Lotus-born [Brahman], who, perfectly affluent in beauty, as if putting together brilliant jewels, has gathered and joined them together into a collected mass for men to scan carefully, deeming it a thing of peculiar importance—and the distinguished Brāhmans of that place, appear in stately show

(Verse 30)—Grammar, the series of works on polity, the science of literary composition, legendary lore, the great logic of Ēkākṣara Mum, writing of interpretations, all do they practise

(Verse 31)—The Vēda being their authority, the Fire their great deity, the skilful Brāhmans of Kāḍiyūr are learned in the good Vēda that bears investigation, oceans of all lore

(Verse 32)—As there is no subject that has not duly entered into their hearts .  
 . no Vēda that is not fulfilled in their noble conduct, and as the great course of the stainless Āgamas, the fulness of highly eminent knowledge, (and) glory of high .  
 race are theirs, highly distinguished are the scions of the lineage of the Lotus-born [Brahman] in the surpassing Eṛeyana Kāḍiyūr

(Verse 33)—As the most eminent praise them as being superior to Mēru, to the Earth (and) to the Ocean (respectively) in solidity, in lack of conceit, (and) in profundity, the Two hundred, who are renowned among Brāhmans, displaying to an exalted degree greatness, patience, (and) firmness, are men of high distinction who are a home of true fame

(Verse 34)—The Two-hundred, when one observes, conduct themselves so that the whole glorious Brāhman race extols them with exceeding zeal, (and) so as to display their dignity, their brilliant truthfulness, their propriety, their strength, their good behaviour, their purity, their high degree of culture, then possession of all (virtues)

(Verse 35)—As religious discipline finds a home among them, the course of the six practices<sup>1</sup> is fittingly resplendent among them, the duties of humanity are present with them, (and) fame, pronouncing its verdict, manifests itself amidst them and travels with a burden of brilliant white lustre to the ocean, thus the Two-hundred are splendidly illustrious on earth

(Verse 36)—As (in their case) praise for being prudent, praise for being void of passion, manifold praise for being a company of great poets, (and) praise for being Brāhmans, fittingly combining in the series of the precious gems of their virtues, are brilliant like a beauteous girdle, the Two-hundred, possessing true glory, have become famed over the earth, and have all alike with great distinction fulfilled their duties

(Verse 37)—“(Their) enlightenment has become perfect, (their) happy conduct as men of fulfilled duties has become world-renowned, (their) courses of divers labours in appropriate Vedic lore are a great study, the position taken up (by them) is distinguished by unfading virtues”—as others constantly extol them in this strain, the fortunate Two-hundred have become illustrious

(Lines 66-72)—The Two-hundred Mahājanas, thus described, who are observers of .  
 . scripture-reading, meditation, spiritual concentration, and the practice of silence,

<sup>1</sup> The *śat karma*, see *Manu*, 1 88

skilled in Vedic lore, born of the Brahman who arose from the navel-pit of the Lord of Lady Fortune [Viṣṇu] . . . able in rites . . . maintaining all religion and competent for honourable and righteous conduct, accumulations of great virtues, such as the spirit of tranquillity, highly exalted by success in (attaining) the spirit of sacred formulae, . . . duly meeting in harmony on the occasion of fixing their constitution (?) . . . at Brahmēśvarapura<sup>1</sup> . . . for the Kondaligere Tank ; . . . having made a sale of the fees for penitential rites,<sup>2</sup> the *anka vana*, (and) the *pasumbe vana*,<sup>3</sup> and [decided to apply ?] the sum realised . . . [assigned] for as long as moon and sun endure 12 *gadyānas* for the cult of the god . . . 12 *gadyānas* for stipends of professors, (and) 2 *gadyānas* for the assembly-hall, amounting to the sum of 26 *gadyānas*, in gold of fixed revenue shall preserve happiness !

(Lines 72-73)—If of his good will one shall maintain this (foundation) in its ancient order, he will gain the same reward as if he worshipped with gold coins at Arghyatirtha a crore of kine . . . ! He who willingly shall destroy it will obtain the reward of endless guilt . . . (namely) hell, as if he should destroy the same crore of kine and crore of Brāhmins at the same holy place !

(Line 74)—The excellent sage Kavirājaraja has brilliantly described in now elegy the blessed Kādiyūr and the eminent persons of the lineage of the Lotus-born [Brahman] who are there

(Lines 74-76 two common Sanskrit admonitory verses)

### No 30—WALA PLATE OF GUHASENA THE YEAR 246

By LIONEL D BARNETT

This plate was originally edited by Professor Bühler in the *Indian Antiquary*, vol IV (1875), pp 174 ff, and is registered as No 465 in Professor Kielhorn's *List of Northern Inscriptions* (above, vol V) It was discovered in or near Walā in Kāthiāwād, and was given by the Kārbhārī of that town to Lieutenant F B Peill, of the 26th Regiment Bombay Infantry, from whom it passed into other hands, and was sold in 1890 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and MSS, registered as "Oriental Charters No 48" Having recently cleaned it, as far as was possible, and compared it with Buhler's text, I now give a revised transcription, with a facsimile

The record is a rectangular plate of copper, which when perfect measured  $12\frac{5}{8}$ " in width and  $8\frac{7}{8}$ " in height When it came into Buhler's hands, it had already suffered some damage at the corners, and in the interval between 1875 and 1890 some more small pieces at the edges were lost, as may be seen by comparing Buhler's text with the present transcript The rest of the plate is fairly well preserved —The character is a good Gupta hand of the period, showing both the *jihvāmūliya* (l 6) and the *upadhmāniya* (l 16) —The language is Sanskrit, in prose, except for two of the usual admonitory verses

The plate is the second and concluding half of a document of king Guhasēna of Valabhī, conferring certain villages for the maintenance of the Buddhist monastery in the neighbourhood founded by Duddā, which is known from other records of the period It was written out by

<sup>1</sup> This seems to have been a quarter of Kādiyūr centring around a temple of Brahman

<sup>2</sup> Another example of fees for penitential rites is found in *I A*, vol XII, p 223.

<sup>3</sup> The *anka vana* occurs also in the three spurious records in *Mysore Inscriptions*, pp 233, 239, 296 *Pasumbe vana* seems to mean an octroi on "bagmen" or pedlars, from *pasumbe*, a large bag



Fragment of an ancient manuscript page featuring dense, handwritten text in a script, likely Indic. The text is arranged in approximately 18 horizontal lines. The fragment is irregularly shaped, with missing portions on the left and right edges. The ink is dark, and the background is light, showing some wear and tear.

the minister Skandabhata, and is dated in the dark fortnight of Māgha in "the year 246," meaning the Gupta-samvat or Valabhī-samvat 246<sup>1</sup>

With the exception of Valabhī, which is the modern Walā, none of the places mentioned have been identified.

TEXT<sup>2</sup>

- 1 [sa-mada-para-gaja-ghatā-sphōtana-prakāśita]-sattva-nikashah tat-piabhāva-piṇat-āiṭi-  
chū[dā-ratna-prabhā-samsakta-pāda-nakha-īśmī]-
- 2 [samhatis=sa]kala-smṛiti-praṇita-mārgga-samyak-paripālana-[pijā-īśjanād=anvartita-  
rāja-śabdō rūpa]-
- 3 [kānti-sthauyya-gāmbhīryya]-buddhi-sampadbhūh Smara-śaśānk-ādrirāj-ōdadhi-tridaśa-  
guru-dhanēśān=a[tiśayānah śaran-ā]-
- 4 [gnt-ābhaya]-pradāna-paratayā tri(tri)navad-apāst-āsēsha-sva-kāryya-phalah prārthtan-  
ādhiḥ-ārthta-pradān-āna[n]d[ita-vidva]-
- 5 [t-suhrit]-pranayi-hridayah pāda-chār=iva sakala-bhuvana-mandal-ābhōga-pramōdah  
parama-māhēśvarah
- 6 sri-[mahā]rāja-Guhasēnah<sup>3</sup>=kuśali sarv-vān=ēv=āyuktaka-viniyuktaka-drāṅgika-mahattara-  
chāta-bhata-dhruv ādhikaranika dānda-
- 7 bhōgi[ka]-chōrōddharanika-rājasthāniya-kumārāmāty-ādīn=anyāmś=cha yathā-samba-  
ddhyamānakān samōjñāpayaty=Astu vas=amviditam
- 8 Valabhī-tala-sannivishṭa Duddā-pāda-kānta-Duddā-mahā-vihārē nānā-dig-abhyāgat-  
āstādaśa-nikāy-ābhyanṭara-Śāky-āryya-bhikṣhu-sam-
- 9 ghāya grās-āchchhādāna-śāyy-āsana-glāna-prataya-bhaishajy-ādy-upayōg-ārtham=  
Ānumamji-prāvēśya-Pippalarumkharī-prāvēśya-Śamipadravātaka[m]<sup>4</sup>
- 10 tathā Mandali-dramgē Sangamānakam Dētakahārē Naddiyam tathā  
Chossarim | ēvam=aī(ē)lād=grāma-chatusṭayam sōddrangam s-ōpaṇikaram sa-  
vāta-bhūta-
- 11 dhānya-hirany-ādēyam s-ōtpadyamāna-viṣṭikam saivva-īājakiy-āhasta-prakshēpaṇiyam  
bhūmi-chchhidra-nyāyēna mayē mātā-pitrōr=ātmanas=ch=aī[hī]-
- 12 k-āmushmika-yath-ābhilashita-phal-āvāptayē udaka-sarggēn=ātisriṣṭam yatō=sy-  
ochitayā Śāky-āryya-bhikṣhu-samgha-sthiti[y\*]ē bhūmjatah krishatah ka[rshaya]-
- 13 tō vā na kaischit=pratishēdhē varttitavyam=āgāmi-bhadra-nripatibhīś=ch=āsmad-  
van(m)śa-jair=anityāny=aīśvāryy[ā\*]ny=asthiram mānushyam sāmānyam cha  
bhūmi-dā[na]-
- 14 phalam=avagachchhadbhīr=ayam=asmad-dāyō=numantavyah pampālayitavyas=cha yaś-  
ch=aīnam=āchchh[m\*]dyād=āchchhidyamānam v=ānumōdēta sa pamch-[āpa]-
- 15 [karma-phala]-samyuktas=syāt trayām cha varttamānah pamchabhīr=mmahā-  
pātakaīs=s-ōpapātakaīs=samyukta[s\*]=syād=Apī cha || °Yān=iha dārid[rā-  
bhayān=na]-

<sup>1</sup> Bühler read this date as 266, but the necessary correction was made in Kielhorn's List

<sup>2</sup> From the plate

<sup>3</sup> The *visarga* is represented by the *jīhvāmūliya* character, under which the following *k* is subscript

<sup>4</sup> Bühler gives *Śamipadvātaka*, but the *dra* is quite clear on the plate

<sup>5</sup> Metre Trishtubh Upajāti (*pādas* 1, 3, 4, Indravajrā, 2 Upēndravajrā)



- 16 [rend]r[ai]r=ddhanāni dharmm-āyatani-kṛitāni | nirmmālya vānta-pratimāni tāni  
kō nāma eādhu<sup>1</sup>=punar=ādadita || <sup>2</sup>Pahubbir=vvasudhā [bhuktā iājabhi]-
- 17 [s=Sa]gai-ādibhih | yasya yasya yadā bhūmih tasya tasya tadā phalam=iti ||  
Sva-mukh ājñā || sva-hastō mama mahār[āja-sī-Guhasēna]-
- 18 [sya] lkhitam samdhi-vigraha-ādhikaran-ādhikṛita-Skandabhatēna || sam 200 40 6  
Māgha [badī . ]

<sup>1</sup> The *riarga* is represented by the *upadhmānīya* character, on the top of the following *p*

<sup>2</sup> Metre, Śloka (Anushtubh)

# INDEX

	PAGE		PAGE
<b>A</b>			
<i>a</i> , form of, . . . . .	177, 184, 188, 191	akhadamsa, . . . . .	163
<i>ā</i> , form of, . . . . .	161, 177, 191	akhaśālm, . . . . .	213, 215, 216
Abbaya, <i>m</i> , . . . . .	247, 256	Ākī Sētti, <i>m</i> , . . . . .	14, 14 n 2, 15
Abhimānadhīrṇa, <i>a title</i> , . . . . .	136, 148	Akkalapūndi, <i>vi</i> , . . . . .	260, 261
Abhimanya, <i>k</i> , . . . . .	107	Akkalapūndi Grant of Singaya Nāyaka, . . . . .	259ff
abbhihēka, . . . . .	156	Ākkālivēlūr, <i>vi</i> , . . . . .	129, 132
abhihēka-stand, . . . . .	298, 326	Akkanna Mūḍaṇṇa, <i>m</i> , . . . . .	122
Āchārya Aniruddha, <i>a poet</i> , . . . . .	137	ākshapatalika, . . . . .	218
Achyata-Nāyaka, <i>a Konkani ch</i> , . . . . .	199, 202, 206	akshini, . . . . .	180, 230
adaganti, . . . . .	168	Ākanūri, <i>sur</i> , . . . . .	247, 256
Adala, <i>a race</i> , . . . . .	179	Alakā-pura, <i>palace of Kuēra</i> , . . . . .	315
Ādava, <i>a race</i> , . . . . .	177, 183	Ālambākkam, <i>vi</i> , . . . . .	135, 138
Addankī, <i>di</i> , . . . . .	2, 8, 7, 11	Ālambhaka, <i>a prince, s a Ālammaka</i> , . . . . .	239 n 1
Addankī Śingarāchārya, <i>m</i> , . . . . .	2 n 1	Ālammaka, <i>a prince, s a Ālambhaka</i> , . . . . .	239 n 1
Adhōra, <i>m</i> , . . . . .	169	Alandiya, <i>vi</i> , . . . . .	279, 280, 282
Ādi purāna, <i>a book</i> , . . . . .	328	Ālāandīr, <i>sur of Yāmunārya</i> , . . . . .	8
Ādi-setu, <i>vi</i> , . . . . .	132 n 2	Āhana-dōva, <i>a Chāhamāna k</i> , . . . . .	207 n 5, 208
Ādi Sura, <i>a legendary Bengal k</i> , . . . . .	286, 287, 288, 289	ālī, . . . . .	184, 188
Āditya I, <i>a Chōḷa k</i> , . . . . .	125 n 3	Alla, <i>a Reddi prince</i> , . . . . .	241, 243, 252
Āditya II Karikāla, <i>a Chōḷa k</i> , . . . . .	188	Allāda, <i>a Reddi k</i> , . . . . .	238, 241, 252
Āgama, . . . . .	332, 336, 337	Allāda-Bhaṭṭa, <i>m</i> , . . . . .	245, 254, 255
āgāmi, . . . . .	130, 230, 231	Allāḍ Reddi-Vōmavaram, <i>vi</i> , . . . . .	238, 239, 243, 248, 253, 257
Agastya, <i>a title</i> , . . . . .	321, 324 n 1	Allana-Mantrin, <i>m</i> , . . . . .	246, 255
Agnisāmin, . . . . .	115	Allaya, <i>a Reddi prince</i> , . . . . .	238, 240, 242, 251, 253, 259
Agnivarman, <i>k</i> , . . . . .	111, 112, 114, 115, 118, 120	Allaya-Vōma, <i>a Reddi k</i> , . . . . .	238
agrahāra, . . . . .	303, 326, 330, 335	Almora, <i>di</i> , . . . . .	114
Āhavadūtya, <i>sur</i> , . . . . .	177, 183	alms house, . . . . .	295
Āhavamalla, <i>sur of the Chāḷukya k Sōmēśvara</i>		Alp Khān, Mālwa Śultān = Hōshang Ghōrī, . . . . .	238, 239, 241, 252
I, . . . . .	43, 52	Alpakhāna = Alp Khān . . . . .	
Abōbala, <i>vi</i> , . . . . .	124, 127, 132	Ālpara, . . . . .	303, add
Abōbala, <i>m</i> , . . . . .	234, 236	alphabet, Brāhmī, . . . . .	No 13
ai, form of, . . . . .	160, 191	Ganga, . . . . .	No 19
Aira, <i>k</i> , . . . . .	160	Grantha, . . . . .	No 16
Ajamisra, <i>m</i> , . . . . .	285, 291, 294	Gupta, . . . . .	Nos 7, 30
Ajaya rāja, <i>a Chāhamāna k</i> , . . . . .	209, 210	Kādamba, . . . . .	No 6
Ajayasīha, <i>m</i> , . . . . .	207, 208, 209, 210, 211	Kanarese, . . . . .	Nos 2, 3, 4, 8, 14, 15, 28, 29
Ākālavarsha, <i>a Rāshtrakūṭa k</i> , . . . . .	189, 190, 277, 280, 282	Nāgarī, . . . . .	Nos 17, 18, 20, 27
Ākāragannī, <i>m</i> , . . . . .	234, 236		

- The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, *div* = division, *do* = the same, *ditto*, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *ri* = river, *s a* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W.* = Western, *wo* = woman.

	PAGE		PAGE
alphabet— <i>contd</i>		Antalli, a Reddi queen,	238, 243, 253
Nalidunāgarī, .	Nos 8, 22	Anyanaka-Bhīma, & a Ananga-Bhīma,	151
North-Eastern, .	Nos 11, 26	anka,	156, 157, 158
Northem, .	No 9	ankavana,	338, 338 n 3
Southern, .	No 25	Anna, m,	233, 234, 235, 237
Tamil, .	Nos 10, 16	Anna, a Reddi k,	238, 241, 252
Telugu, .	Nos 1, 12, 21, 23, 24	Annadātā, m (? see add),	245, 246, 254, 255
Alandivūr, vi,	137, 140	Annalāyil, vi,	137
Ālupa, family,	303, add	Annalāyir, vi,	146, 147
Ālūr, vi	21, 25, 31, 35	Annama Nāyaka, m,	221
Alavakupāda, vi,	4, 8, 11	Annamāmbā, wo,	220, 221, 223, 224
Ālvara,	303, add	Annasūmaya-Yajvan, m,	216, 255
Amara nītha, a divinity,	285, 286, 292, 293, 295 n 2	Anna-Vōma, a Reddi prince,	239
Amarāvati, palace of India,	307, 315	Anna-Vōta, a Reddi prince,	239, 248
Amarunnika, a poet,	137, 116	Anna-Vrōla, a prince,	238, 241, 252
Amarūna Muttarayan, sur of k Pūdikāṣari,	138	Annavā, m,	247, 255, 256
Ambarśila, m,	104, 105, 106	Apnigōra, vi,	176
Ambikā para, vi,	122, 194, 195, 197	antahpur-ādhyaksha,	307
Anamauambōlu, vi,	157, 158	āntahpurilā,	219
Anamṇi Nīyaka, m,	26	antigo,	168, 172, 175
Amōgha-sba I, a Rāshtrakūṭa k,	168, 169,	Aṇṇakōnda, vi,	247, 256
177, 179, 182, 183, 184, 185		Anusūtra for the class nasal,	276
Amōgha-sba III, a Rāshtrakūṭa k,	329	„ form of,	109, 284
Antapalli, sur,	234, 237	„ redundant,	123
āmīra = āura,	296	„ represented by n,	212
Ananga-Bhīma = Chōda Ganga, an E Ganga		Āpastamba-sūtra, see Vēdas	
k,	150, 151	ape, emblem,	320, 323
Anangūlegartā, an estate,	116, 118	Appa,	20, 24, 25
Anahka Bhīma = Chōda Ganga, an E Ganga		Appā-Bhatta, m,	233, 235
k,	150 n 2, 151, 153	Appa-kōnda, m,	234, 236
Anante, „	111, 112, 115, 116, 118, 120, 121	Appana = Appa, m,	17, 20, 24, 29, 33
Anantagiri, viha cave,	164, 165	Appaya, m,	244, 246, 254, 255
Ananta-Nīyadu, m,	221	Appaya-amātya, m,	246, 255
Anantāya,	246, 255	Appayārya, m,	245, 254
Anantavarman, sur of Chōda Ganga,	151	Appaya Sāivanta, m,	31, 35
Anapōta-Nāyadu, m,	221	Appaya-sūri, m,	244, 254
Ana-Prōla Reddi Komāragiri puram, vi,	240, 250, 258	Appūdi Nāyapār, a Śaiva devotee,	137
Āndara, co,	264, 272	Apūrvanata, a family,	213, 215, 216
Āndhrakāśnaka, an estate,	119, 121	araghatta,	209, 210
Ānya-kāra, a tank,	21, 25	Arabāt,	160
Ānya-Sūrad, vi,	300, 309, 316, 322, 325	Arakōra, vi,	316, 317, 319, 321, 322,
Anga, co,	129, 132		324, 325
angabūḍga,	30, 34	Ārakutti, m,	187
Angada, m,	295, 291, 294	Aralava, vi,	278, 279, 280, 282
angarabūḍga,	224	Ārang grant,	107
Angras, a Prajāpati,	292	Arasūrya, m,	191, 193
Aniruddar, a poet,	149	Āravīti, vi,	227, 229

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used—*ch* = chief, *co* = country; *di* = district, division, *do* = the same, ditto; *dy* = dynasty, *E* = Eastern, *feud* = feudatory; *k* = king, *m* = man, *vi* = river, & a = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Arghyatīrtha, a <i>tīrtha</i> , 49, 58, 172, 175, 315, 338		bajo,	16, 21, 25
ar ībha ganda-bhērunda, <i>sur</i> of Venkaṭapati I, 229		bala,	59, 61
Ariga = Harikēśari, a <i>Kādamba k</i> , 168, 170, 174		Bālachandradēva, <i>m</i> , 17, 27, 31	
-arigo (Kannarese Dat Pl), 317		Baladēva, <i>m</i> , 20, 24, 25, 29, 30, 33	
Arīkēśari dēva = Hari?, a <i>Kādamba k</i> , 168, 169		Bāla grāma, <i>vi</i> , 285, 287, 290, 292, 292 n 8	
Arīkēśarin, a <i>Chāḷukya k</i> , 328, 328 n 2, 329		Bāla-Jyōsya, <i>sur</i> , 246, 255	
Arīkēśari Tēr-Mārap, a <i>Pāndya k</i> , 137		balambōy-ottu, 321, 324	
Arikulakēśari Īvara, <i>te</i> , 134 n 9		balī,	110, 117
Arīrāyaḥbhūlaka, <i>sur</i> of Pratāpa dēva-Rāya, 5, 10		Ballāla Sēna, a <i>Sēna k</i> , 287	
Arīṣṭā-śrama, a <i>place</i> , 116, 118		Ballamā, <i>same as</i> Ballāmbikā, 227	
Ārkādā, <i>vi</i> , 134		Ballāmbikā, a <i>Karnāṭaka queen</i> , 227	
Ārkhattu-Kūṛṇam, <i>dī</i> , 134		Ballavarasa, <i>m</i> , 184, 185	
Ārśāṅga, <i>m</i> , 268, 275		Bammanavāda, <i>vi</i> , 28, 30, 34	
Artha śāstra, 332, 337		Bannmora Pōtarāzu, <i>Telugu poet</i> , 221	
ārttu, 293		Bāmnūrā plates of Kēlhana, 206ff	
Arannagiri, <i>vi</i> , 132		bana,	59
Arundhatī, a <i>star</i> , 313 n 1		Banañjus, a <i>class of Jains</i> , 21, 26	
Āsala, <i>ch</i> , 207 n 5		Baṇavāsi, <i>vi</i> , 14, 15, 168, 169, 170, 175, 179,	
āsrama, 292		299, 299 n 2, 300, 303, 308, 310, 315	
asvamedha, 230, 308		Banavāsī puravar ādhīvara, <i>sur</i> of Tailapa II, 12, 14	
asvapati, 115, 119		bani, 186, 187	
āṣṭakūṭa, 37		Bankāpur inscription, 168ff	
Ātava, a <i>race</i> , 177		Bankāpura, <i>vi</i> , 168, 169, 171, 174	
atibhumbhukam, 327		Baṅkēśa, <i>m</i> , 169	
Atisāhasan, <i>sur</i> of Śuvaran Māraṇ, 136, 139, 143		Bankeya, <i>m</i> , 169	
Atīvatāka-pallikā, a <i>place</i> , 116, 118		bāppu, 16, 327	
Ātakūri, <i>sur</i> , 246, 255		Bappava, a <i>Rāṣṭrakūṭa prince</i> , 329	
au, form of, 177, 191		bāra, 249, 257 n 9	
„ written <i>jau</i> , 259		bāriyā = bhāryā, 164	
Aubhala, <i>m</i> , 245, 247, 255, 256		Basavanna, <i>te</i> , 183	
Aubhala Jyōsya, <i>m</i> , 247, 256		Basavaya, <i>m</i> , 39, 45, 54	
ayachātita, 115		Batgero, <i>vi</i> , 187	
avūdāra = abdār (?), 110, 118, 118 n 2		Battagērī, <i>vi</i> , 188	
avagraha, form of, 151		Battakore, <i>vi</i> , 187, 189, 190	
Ayātāmbikā, <i>too</i> , 266, 273		Battulappalli, <i>vi</i> , 226, 230	
Ayōdhya, 43, 52		Bāvayya, <i>m</i> , 299 n 4	
Ayyā-Dikshita, 233, 235		bāvil, 177	
Ayyala Mantrin, <i>m</i> , 246, 255		bedamgisi, 327	
Āyyana II, a <i>Chāḷukya prince</i> , 43, 52		Bolngale, <i>vi</i> , 31, 35	
		Bolakabbe, <i>m</i> , 30, 34	
		Bolgalī, <i>dī</i> , 169	
		Bolgōda, <i>vi</i> , 28, 30, 34	
		Bolgaum, <i>vi</i> , 15	
		Bollagero, <i>dī</i> , 193, 194	
		Bēllagero kshētra, an <i>estate</i> , 192	
		Bellāla, a <i>family</i> , 191, 193, 194	
		Bellittāge, a <i>fortress</i> , 176	

## B

b, form of, 177, 183, 186, 188, 191	
„ and v, 109, 177, 207, 210, 212, 217, 296	
„ written p, 209	
Baddega dēva, a <i>Rāṣṭrakūṭa k</i> , 329	
Bāgh, <i>cares</i> , 163	
Baisagere, <i>tank</i> , 308, 316	

The figures refer to pages, n. after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *dī* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *s* a = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman

	PAGE		PAGE
Bolola Three hundred, <i>di</i> ,	178, 183, 192, 328	Bhōlamastaka, <i>an estate</i> ,	114, 116, 118
Bolāla, <i>di</i> ,	36, 39, 40, 44, 53	Bhūllama, <i>a Yādava k</i> ,	176 n 3, 199, 200, 204
Benares,	49, 58, 315	Bhīma = Ananga-Bhīma, <i>q v</i> ,	154, 155, 238,
Bennokalla, <i>vi</i> ,	40, 48, 57		307, 314
bh, form of,	113, 259	Bhīmata, <i>m</i> ,	167
Bhadraishnu, <i>m</i> ,	115, 117	Bhīmaja, <i>m</i> ,	247, 256
bhāgn,	219, 296	bhōga,	219, 296
Bhagadatta, <i>a legendary Kāmarūpa k</i> ,	289	Bhōgavatī, <i>Nāga palace</i> ,	315
Bhōgalpur plate,	289	bhōgika,	115, 117 n 7, 119
bhāgika,	115, 117, 117 n 7, 179	bhōgīna,	119
Bhagīratba,	105, 106	Bhōja, <i>dy</i> ,	229
Bhagnānūpamodribhū, <i>vi</i> ,	116, 118	Bhōjavarma dēva, <i>m</i> ,	283
Bhāhīranya-pallikā, <i>a place</i> ,	116, 118	Bhrīshika (& āka)-kshētra, <i>an estate</i> ,	119, 121
Bhairava,	322, 326	Bhubanēśvar, <i>vi</i> ,	150, 151
Bhairavārya, <i>m</i> ,	245, 254	Bhubanēśvar inscription,	150ff
bhākī,	292, 295 n 4	Bhīma, <i>a Chōda k</i> ,	211, 252
bhallunka,	16, 21, 26	bhumbhuka,	311
Bhamarōparā, <i>vi</i> ,	278, 279, 280, 282	bhūmi-pallikā,	116
bhāndāgūrika,	218	Bhūpati, <i>m</i> ,	217, 219
Bhandāram, <i>sur</i> ,	234, 237	bhūta,	292
Bhānu (Bhānu dēva), <i>an E Ganga k</i> ,	150,	Bhūta pallikā, <i>an estate</i> ,	116, 118
	152, 154, 157	Bhūtēsa = Śiva,	10
Bhāradvāja, race of,	292	bhūti-bhūt,	293
Bhāradvājāngirasa, <i>a family</i> ,	292 n 7	bhuvana-bhumbhukan,	293
Bharata, <i>a divine musician</i> ,	307	Bīcha, <i>m</i> ,	19, 20, 21, 29, 33
Bhārata, <i>co</i> ,	314, 328	Bīchana, <i>m</i> = Bīcha,	15, 17, 19, 20, 21, 27
Bhāratī, <i>sur of Śringērī Achāryas</i> ,	123 n 2	Bīchi-Rūja, <i>m</i> = Bīcha,	15, 17, 20, 21, 25,
Bhīrgava = Śukra,	313		27, 29, 30, 31, 33, 34, 36
Bharipatisarman, <i>m</i> ,	119, 120	Biddabēśvara, <i>te</i> ,	172, 175
Bhāshego tappuva-rājara ganda, <i>sur of Venkata-pati I</i> ,	229	Biṇḍalūndra, <i>a Kānāṭaka k</i> ,	227
Bhāshego tappuva-rājara ganda, <i>sur of Vijaya-nagara k Kṛishna-dēva-Rāja</i> ,	129	Billamanēni, <i>a mound</i> ,	11
Bhāskara kshētra, <i>an estate</i> ,	7, 11	bi-vadde,	298
Bhāskarārya, <i>m</i> ,	246, 247, 255, 256	Bilvaka, <i>a place</i> ,	116, 118
Bhatāra, <i>a title</i> ,	185, 183, 185	Bindusaras, <i>a lake</i> ,	150, 151, 152, 154
Bhatārakī, <i>a title</i> ,	135	boar emblem,	122
Bhatāri, <i>a title</i> ,	135	Bochchula, <i>a tank</i> ,	31, 35
Bhatta = Kumārila,	291	Bōdalāva, <i>a place</i> ,	261, 269, 274
Bhatta Bhavadēva, <i>m</i> ,	2, 288	Bodda-palli, <i>sur</i> ,	216, 255
Bhattārakī, <i>a title</i> ,	135	Boggara, <i>sr</i> ,	216, 255
Bhatta-Vāsudēva, <i>m</i> ,	278, 280, 282	Bokkasam, <i>sur</i> ,	234, 237
Bhatti-pallikā, <i>vi</i> ,	114, 118	Bonta, <i>sur</i> ,	216, 255
Bhava = Śiva,	291, 294, 322, 325	Boppadēva, <i>m</i> ,	299, 306, 307, 314
Bhavanī = Durgā,	291, 294	Brahmā,	292
Bhāvilāna, <i>an estate</i> ,	116, 118	Brahma pāla, <i>a Pāla k</i> ,	290
Bhavyarīja, <i>m</i> ,	299, 305, 306, 312, 313	Brahmagandi, <i>ri</i> ,	157, 158
		Brāhmans,	337
		Brahmapura, <i>vi</i> ,	110, 114, 115, 116, 118, 120

The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, *utto*, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *ri* = river, *s* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Brahmārya, <i>m</i> ,	245, 255	Chandra-pallikā, <i>a place</i> ,	116, 118
Brahmavaram, <i>vi</i> ,	232	Chandraprabha, <i>a Jain Tirthamkara</i> ,	193
Brahmēśvara, <i>a divinity</i> ,	119, 121	Chandrārya, <i>m</i> ,	191, 192, 193
Brahmēśvara-pura, <i>vi</i> ,	328, 338	Chandraśekhara-Sarasvatī, <i>a Kāñchī Matha</i>	
Bukla, <i>a Karnāṭaka k</i> ,	227	Āchārya,	122
Bukkamā, <i>a Vijayanagara queen</i> ,	125,	Chandra-svāmin, <i>m</i> ,	298
	125 n 4, 127, 131	Chandrarman, <i>k</i> ,	133
bull emblem,	109	Chandrikā-dēvi, <i>an E Ganga queen</i> ,	150, 151,
burūj,	181		153, 164, 155
<b>C</b>			
Chachchakkī, <i>vi</i> ,	31, 35	Chandrikā-dēvi, <i>a Raṭṭa queen</i> ,	16, 19, 23
Chadaluvāda, <i>vi</i> ,	156, 157, 158	Chandrikā-dēvi, <i>wo</i> = Chandrikāmbike,	39, 46, 55
Chada-palli, <i>sur</i> ,	247, 256	Chandrikāmbike, <i>wo</i> = Chandrikā dēvi,	39, 46, 55
chāga-jaga-jhampam jhampul-āchāryyan, <i>a</i>		Chandrikavāta, <i>an enclosure</i> ,	192, 193, 194
title,	298, 302	Chandulāka-pallikā, <i>a place</i> ,	116, 118
Chāhamāna, <i>dy</i> ,	207, 207 n 5, 209, 210, 211	Chāngala marī sīmā, <i>dī</i> ,	124
chalōrāyita, <i>?</i>	201	Channu pādo, <i>a tank</i> ,	248, 257
Chakravartin, <i>m</i> ,	234, 236	Charalūri, <i>sur</i> ,	244, 254
Chālikka, <i>dy</i> ,	227, 229	chara,	110, 117
Challa-Narasa, <i>m</i> ,	233, 236	Chatta, <i>a Kādamba k</i> ,	302
Chālukya, <i>dy and race</i> ,	12, 14, 15, 38, 42,	Chatteya-dēva, <i>a Kādamba k</i> ,	299, 302, 303, 309
	43, 51, 52, 57, 168, 170, 173, 179,	Chāturmāsya vrata,	225
	160 n 4, 181, 276, 290, 299, 308,	Chataśśalōrōhālāgala pallikā, <i>a place</i> ,	116, 118
	312, 315, 316, 323, 328, 329	Chauhattamalla, <i>a dūruda</i> ,	2, 5, 10
Chālukya-Rāma, <i>a Chāḷukya k</i> ,	43, 52, 305	Chaundāya-Sōmayāji-Naraharyārya, <i>m</i> ,	247, 256
Chālukya-Vikrama, <i>era</i> ,	13, 14, 39, 48, 57	Chauvēra,	37
Chāmi Sēṭṭi, <i>m</i> ,	14, 15	Chāundēśvarī, <i>te</i> ,	172, 175
Champakatōli, <i>an estate</i> ,	119, 121	chchh, form of,	294
Chāmunda-Rāja, <i>m</i> ,	180, 207, 208	Chelipeddi Nṛsimha, <i>m</i> ,	268, 275
Chānakya,	306, 307, 313, 314	Chellakētana, <i>a race</i> ,	169
Chandalā-dēvi, <i>a Raṭṭa queen</i> = Chandrikā-dēvi, 16,		Chengara, <i>dī</i> ,	260, 264, 271
	19, 23, 29, 32	Chēngattu-kottaka, <i>dī</i> ,	129, 132
Chandalēśvara, <i>a divinity</i> ,	39, 47, 56	Chēngōdu,	124, 129, 132
Chandalūri, <i>sur</i> ,	246, 255	Chēñjerla, <i>sur</i> ,	247, 256
Chandamāntam Doddaiyāchārya, <i>an author</i> ,	222	Chēra, <i>dy</i> ,	127, 131
Chandrachūḍa-Sarasvatī, <i>a Kāñchī Matha</i>		chh, form of,	191
Āchārya,	122, 123, 125, 125 n 2, 129, 132	Chhandōga-pariśiṣṭa-prakāśa, <i>a book</i> ,	289
Chandra-dēva, <i>a Kanauḷ k</i> ,	217, 218	Chharampānandisarman, <i>m</i> ,	213, 215, 216
Chandrā-dēvi, <i>an E Ganga princess</i> = Chandrikā-		chhchh for chchh,	260
dēvi,	151, 153, 155	chhēda,	214, 215
Chandragiri, <i>co</i> ,	124, 129, 132, 226, 230	Chhidragarttā, <i>vi</i> ,	119, 121
Chandralēkhachaturvēdimangalam, <i>vi</i> ,	134	Chidambara-kavi, <i>a poet</i> ,	231
Chandramaulīśvara, <i>te</i> ,	196	Chidambaram, <i>vi</i> ,	127, 132
Chandramaulīśvara-Svāmin, <i>the god worshipped</i>		Chikārya, <i>m</i> ,	191, 192, 193
in Kāñchī Matha,	122	Chikōdi, <i>vi</i> ,	28 n 2
		Chikūra, <i>co</i> ,	104, 106, 108
		Chikūra-pura, <i>vi</i> ,	105, 106, 108
		Chinnā dēvi, <i>a Vijayanagara queen</i> ,	124

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *dī* = district, *division*, *do* = the same, *ditto*, *dy* = dynasty, *E* = Eastern; *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *sa* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Chinamma-Gāvunda, <i>m</i> , . . . . .	316	Dantidurga, <i>a Rāshtrakūta k</i> , . . . . .	276, 277, 279, 281
chīra, . . . . .	16	Dantivarman, <i>a Pallavatilaka k</i> , . . . . .	138
Chitisōmaya-Bhatta, <i>m</i> , . . . . .	268, 275	Dantivarmanamangalam, <i>vi</i> , . . . . .	138
Chittayārya, <i>m</i> , . . . . .	247, 256	Danunnā, <i>a place</i> , . . . . .	116, 118
Chōda, <i>dy</i> , . . . . .	238, 241, 252	Dāravāda, <i>vi</i> , . . . . .	300, 308, 316, 319,
Chōda-Ganga, <i>an E Ganga k</i> , . . . . .	150, 151, 152,		322, 325
	153, 154	darśa tithi, . . . . .	239
Chōla, <i>dy</i> , . . . . .	127, 131, 134 <i>n</i> 3, 138,	daśa-vaiśālyā ( <i>ṣ</i> ), . . . . .	230
	139, 181, 196, 276, 279,	Dāsul-Annama, <i>m</i> , . . . . .	268, 275
	281, 299, 303, 310, 315 <i>n</i> 5	dates—	
Chōralataka, <i>an estate</i> , . . . . .	116, 118	expressed by decimal figures, . . . . .	18, 21, 25, 30,
Chōrapānīyam, <i>an estate</i> , . . . . .	116, 118		34, 48, 57, 105, 114, 116, 118,
Chōtā Hāthigumpha cave, . . . . .	164		120, 121, 156, 157, 158, 169,
Chūlakama, <i>m</i> , . . . . .	162, 163		171, 174, 199, 200, 204, 207,
Chullandaraka, <i>vi</i> , . . . . .	107		208, 209, 210, 212, 215, 216,
chumbaka, . . . . .	292, 294 <i>n</i> 5		217, 219, 296, 297, 300, 308,
cobra emblem, . . . . .	109		316, 318, 321, 324, 327, 330,
conch emblem, . . . . .	104, 108		335, 339, 340
Conjeeveram, <i>vi</i> , <i>s a Kāñchi</i> , . . . . .	123, 123 <i>n</i> 4, 125, 132	expressed by numerical words, . . . . .	2, 7, 11,
Conjeeveram <i>Maṭha</i> , . . . . .	123		150, 151, 152, 154, 225, 229,
Conjeeveram plates, . . . . .	122ff		231, 232, 239, 243, 253, 260,
conjunct consonant, form of, . . . . .	123		268, 274
consonants doubled, . . . . .	104	expressed by ordinary numerical words, . . . . .	13,
curds, milk and ghī for bath, . . . . .	110		14, 15, 124, 129, 132, 184, 185,
			192, 193, 212, 215, 216, 217,
			219, 220, 222, 224, 278, 280, 282
<b>D</b>		days of the month, lunar—	
<i>d</i> , form of, . . . . .	135, 177, 186	bright fortnight 1st, . . . . .	2, 7, 11, 13, 14, 15
,, written <i>dē</i> , . . . . .	238	2nd, . . . . .	18, 21, 25, 30, 39,
Daddavaka, <i>an estate</i> , . . . . .	119, 121		296, 297
Dadiga-mandala, <i>co</i> , . . . . .	167	5th, . . . . .	156, 157, 158, 199,
Dadigarasa, <i>m</i> , . . . . .	187		200, 204, 321, 324
Dādima-grāma, <i>vi</i> , . . . . .	279, 280, 282	7th, . . . . .	188, 189, 190
Dādīmikā, <i>an estate</i> , . . . . .	116, 118	8th, . . . . .	178, 183
Davala, <i>a prarava</i> , . . . . .	296	10th, . . . . .	196, 197
Dajachara, . . . . .	165	11th, . . . . .	211, 217, 219
Dāksbārāma, <i>vi</i> , . . . . .	238, 240, 242, 252	12th, . . . . .	225, 229, 231, 232
dakehināvana, . . . . .	212	13th, . . . . .	169, 171, 174
dāmkā, . . . . .	238	full moon, . . . . .	39, 48, 57, 319, 322, 325,
danda, <i>a measure</i> , . . . . .	172, 175		327, 330, 335
Dandarātha, <i>m</i> , . . . . .	137	dark fortnight 2nd, . . . . .	220, 222-3, 224, 318,
dandanāvaka, . . . . .	39, 299, 307, 308, 312, 313,		321, 329
	314, 316, 317, 320, 321,	5th, . . . . .	212, 215, 216
	322, 323, 325, 326	12th, . . . . .	209-210
dāṇḍavāsika, . . . . .	115, 117 <i>n</i> 8	13th, . . . . .	300, 308, 316
Dandavāsivat ( <i>ṣ</i> ), . . . . .	116, 118	15th, . . . . .	207, 208
dandōparika, . . . . .	115, 117, 117 <i>n</i> 3, 119		339 340
Danti=Dantivarman, . . . . .	138 <i>n</i> 3		

The figures refer to pages; *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used: *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty; *E* = Eastern, *feud* = feudatory, *k* = king; *m* = man, *ri* = river, *s a* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western; *w* = woman.

	PAGE		PAGE
days of the month, lunar— <i>contd</i>		Dūkhala, <i>ri</i> , . . . . .	119, 121
new moon, . 59, 60, 239, 253, 278, 280,		Dūṣṭhāpanī śkādaśī,	211 and <i>n</i> 2
282, 318, 321, 324		Deyabēśvara, <i>te</i> , . . . . .	172, 175
days of the month, solar—		<i>dh</i> , form of, . . . . .	104, 177
5th, . . . . .	114, 120, 121	<i>dh</i> for <i>d</i> , . . . . .	238
10th, . . . . .	105, 106	„ for <i>tā</i> , . . . . .	259
30th, . . . . .	114, 116, 118	„ form of, . . . . .	113
days of the week—		dhagildam, . . . . .	298
Ādi (Sun), . . . . .	13, 14, 15, 59, 60	Dhanadatta, <i>m</i> , . . . . .	115, 119, 120, 121
Āditya (Sun), . . . . .	39, 19, 57, 188, 189, 190	Dharanīvarāha, <i>sur</i> of <i>Panṣa-Maulāia</i> ,	2, 5, 10
Bṛihaspati (Thurs), . . . . .	178, 183	Dhārapaṇḍita, <i>ri</i> , . . . . .	232, 235 7
Budha (Wed), . . . . .	207, 208, 220, 223, 224	Dharma śāstra, . . . . .	285, 291, 294
Inda (Mon), . . . . .	193, 197	Dharmāya ḍṇhā, <i>m</i> , . . . . .	247, 256
Manda (Sat), . . . . .	156, 157, 158	Dhārār District, . . . . .	298
Mangala (Tu), . . . . .	318, 321, 324	Dhārwar tālukā, . . . . .	298
Ravi (Sun), . . . . .	199, 200, 204	Dhavalā, <i>di</i> , . . . . .	190, 191, 192, 193
Śani (Sat), . . . . .	217, 219	dhavalāra, . . . . .	16
Śaṅka (Mon), . . . . .	239, 243, 253	dhavalāravam, . . . . .	298
Sōma (Mon), . . . . .	169, 171, 174, 209, 210, <i>add</i>	<i>dh</i> for <i>ddh</i> , . . . . .	259
Śukra (Fri), . . . . .	296, 297, 300, 308, 316	dhikō, . . . . .	211
Vadda (Sat), . . . . .	18, 21, 25, 30, 34	dhikn, . . . . .	211
Vidha (Mon), . . . . .	2, 7, 11	dhiknū, . . . . .	209, 210
<i>ddh</i> for <i>dh</i> , . . . . .	194	-dhimavada, . . . . .	209
Dēchirāja, <i>m</i> , . . . . .	39, 45, 54	dhimda, . . . . .	209 <i>n</i> 2
Dīgāma inscription, . . . . .	301	dhimka, . . . . .	209
Dīgāma, <i>ri</i> , . . . . .	301	dhikah, . . . . .	209, 210
Dēśi gana, a <i>Jain gana</i> , . . . . .	166	dhimā, . . . . .	209 <i>n</i> 2
Dēśiya, a <i>Jain gana</i> , . . . . .	17, 30, 34	Dhōni, <i>m</i> , . . . . .	13, 14, 15
Devadāsa-tōlī, an estate, . . . . .	116, 118	dhvāntiyita, . . . . .	201
Devadrūnī, . . . . .	115	Digambara, <i>sect</i> of <i>Jains</i> , . . . . .	166
Dēvagiri, Yādava dyn of, . . . . .	176, 199	Dilīpa, . . . . .	104, 105, 106
Dēvagiri Nāyada, <i>m</i> , . . . . .	221	dimka sāliga, . . . . .	16, 26
Dēvaki, a <i>Vijayanagara queen</i> , . . . . .	125, 127, 131	Dindika pallikā, a place, . . . . .	116, 118
Dēval jakarnaka, an estate, . . . . .	119, 121	Dīpa purī, <i>ri</i> , . . . . .	116, 118
Dēvalya-kshētra, an estate, . . . . .	119, 121	divirapati, . . . . .	115, 116, 118, 119, 120, 121
Dēvakyanūpa kshētra, an estate, . . . . .	119, 121	Dōcha Mantrin, <i>m</i> , . . . . .	246, 255
Dēvalya-tōlī, an estate, . . . . .	119, 121	Dodda, <i>k</i> , . . . . .	238, 241, 251, 252
Dēva pāla, a <i>Pāla k</i> , . . . . .	289	Doddāmbikā, a <i>Reddī princess</i> , . . . . .	239
Dēvarāma, <i>m</i> , . . . . .	217, 219	Doddavaram, <i>ri</i> , . . . . .	239
Dēva-Rāya = Prātāpa dēva-Rūya II, a <i>Vijayana</i>		Dōhada (?), . . . . .	165
<i>gara k</i> , . . . . .	1, 3, 4, 5, 7, 10, 11	dobalikā, . . . . .	207, 208
Dēvaro Bhatta, <i>m</i> , . . . . .	244, 254	double consonants written as single, . . . . .	123
Dēvaya, <i>m</i> , . . . . .	267, 273	dramma, . . . . .	171, 175
Dēvayārya = Dēvaya, . . . . .	267, 274	Dravila, <i>co</i> , . . . . .	171, 174
Dēvayārya, <i>m</i> , . . . . .	245, 255	drōna, a <i>measure</i> , . . . . .	119, 121 <i>n</i> 1, 292, 295
Dēvendravarman, a <i>Ganga k</i> , . . . . .	212, 214, 215	Drōnī, <i>W</i> , <i>ri</i> , . . . . .	116, 118
Dēvī gero, a tank, . . . . .	39	<i>du</i> , form of, . . . . .	134

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, *div* = the same, *dy* = dynasty; *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *ri* = river, *sa* = see also, *sur* = surname; *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.



	PAGE		PAGE
Dādādhūa, m ,	209, 210	eras— <i>contd</i>	
Daddā, m ,	338	Valabhi,	339
Daggiyara Tikana, m , . .	21, 25	Vikrama,	207, 208, 209, 210, 217, 219, 296, 297
Dūrvaśhandaka, vi , . .	119, 121	regnal,	105, 106, 107, 114, 116, 118, 120, 121, 166, 167
dushta śārdūla mardana, sur of Tenkaṭapati I ,	229	Ereka mānavaṛka, m ,	193, 19
dushta śārdūla mardana, sur of Vijayanagara k Kṛishna dēva Rāya, .	129	Ereyv, m ,	335
dūtala,	115, 116, 120	Eroyana-Kādiyūr, vi ,	326, 327, 328, 331, 335, 337
Dvādaśī, sur ,	245, 254	Erovarma, m ,	318
Dvāpara Age,	. 298, 306, 314	Ettūr, sur ,	2 n 1
Dvāravati, vi , . .	202		
Dvēli, sur , . . .	245, 255	F	
Dvēshavarman (?), k , .	115 n 1	fish emblem,	109
Dvijavarman, m ,	115	G	
Dvipas,	42, 50	g, form of,	112
Dyutivarman, a Garhwāl k ,	110, 111, 112, 115, 117, 118, 120	Gabhīrapallikā, vi ,	119, 121
E		Gādhipura, vi ,	217
ē, form of,	191, 284	gad'yāna,	321, 325, 338
ēbirada-rāja rāhuta-vēśy-aika bhujanga, sur of Tenkatapati I ,	229	Gagabā, vi ,	216
Echama Nāyaka, m , .	221	Gagahā Plates,	216ff
eclipse, lunar, 39, 48, 57, 319, 322, 325, 327, 330, 335		Gāhadnāl, dy ,	296
, solar, 184-5, 207, 208, 239, 243, 253,		Gajapati, dy ,	127, 131, 156, 157, 158, 238, 241, 252, 253 n. 1
260, 267-8, 274, 278, 280, 282		Gajāsya = Ganēśa,	167
ēkabhōgya,	130, 230	Gajavarman,	115 n 1
Ekākshara-Muni, author,	337	Gakshīcharana, vi ,	116, 118
Ekāmra, vi ,	150, 151, 152, 153, 154, 155	galaya,	238
Ek ingavira, sur of the Yādava k Rāmachan- dra,	202, 205	ganabhōgya,	231
Elāpara, a place,	277	Ganapati Mantrin, m ,	246, 255
elare,	298	Ganapati Nāyaka, k ,	260, 263, 271
Elluvārya, m ,	247, 256	Ganapaya or Ganapayāchārya, m ,	225, 231
Eluchavi, vi ,	122	Ganaramma, m ,	189, 190
Frankarage, a fortress,	176	Gandagōpāla, sur of Singaya-Nāyaka,	265, 272
Eranda-pali, vi ,	212, 213, 214, 215, 216	Gandagōpāla Chōla = Vijaya, a Chōla k ,	195, 197, 198
eras—		20, 25	
Chālukya-Vikrama,	13, 14, 15, 39, 48, 57	Gandarāditya, k ,	42, 51
Ganga,	212, 213 n 3, 215, 216	Gandhamādana,	168, 172
Gupta,	339	gāndharviga,	151, 152, 154
Saka, 3, 7, 11, 18, 21, 25, 30, 34, 122, 124, 129, 132, 150, 151, 152, 154, 156, 157, 158, 169, 171, 174, 184, 185, 192, 193, 196, 199, 200, 204, 220, 222, 224, 225, 229, 231, 232, 239, 243, 253, 260, 267, 274, 278, 280, 282, 300, 308, 316, 318, 319, 321, 324, 327, 330, 335		Ganēsagumpaha, a cave,	167
		Ganēśvara, m ,	233, 236
		Ganga, E , dy ,	151, 212, 213, 215
		Ganga, W , dy ,	170, 173, 180, 278, 280, 282
		Gangā, vi ,	172, 175

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *r* = river, *s a* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *w* = woman.

	PAGE		PAGE
Gāṅgā, <i>river</i> , . . . . .	299, 305, 312, 313	Gōlathalaka, <i>a place</i> , . . . . .	116, 118
Gāṅgalappūṇḍi, <i>river</i> , . . . . .	226, 230	Golihalli inscription, . . . . .	301
Gāṅga Pallava, <i>dynasty</i> , . . . . .	138	Gōmatī, <i>river</i> , . . . . .	119, 121
Gāṅga Prolaya, <i>man</i> , . . . . .	268, 275	Gōmatī sārī, . . . . .	119, 121 n 2
Gāṅgāsācra, <i>river</i> , . . . . .	172, 175-6	Gōpāya, <i>man</i> , . . . . .	217, 256
Gāṅgavādi Ninety-six thousand, <i>river</i> , . . . . .	168, 170, 173	Gōppanāva, <i>man</i> , . . . . .	222, 222 n 3
Gāṅges, <i>river</i> , . . . . .	150, 292, 313	Gōshesra, <i>a mahādāna</i> . . . . .	128, 238, 210, 252
Gāṅgiya, <i>a people</i> , . . . . .	171, 174	gōtras —	
gāṅgapati, . . . . .	115	Ātrya, . . . . .	39, 15, 54, 229, 233, 255 6, 241 6, 254-5
Gāṅgavara, <i>sur</i> , . . . . .	214, 254	Ātri, . . . . .	203, 206
Gāṅgaya-Navaka, <i>king</i> , . . . . .	210, 265, 272	Bhāradvāja, . . . . .	203, 206, 231, 236, 241-5, 247, 251 6, 268, 275, 287-8
garde, . . . . .	299	Chandrātrīya, . . . . .	203, 206
Garchwal, <i>district</i> , . . . . .	114	Gārjya, . . . . .	203, 206, 231, 237
Gāṇmella, <i>sur</i> , . . . . .	235, 237	Gantama, . . . . .	202, 203, 205, 206, 244, 254, 268, 275
Gārda emblem, . . . . .	109	Harita, . . . . .	233, 236, 244-8, 251 6
gātra, . . . . .	15	Hārta, . . . . .	104-6
Gāṇḍa, <i>country</i> , . . . . .	157, 287, 290	Hārta, . . . . .	268, 275
Gāṇḍa lēkha mālā, <i>a publication</i> , . . . . .	269 n	Jāmadagnya Vata, . . . . .	203, 206
Gāṇḍa rāja-mālā, <i>a publication</i> , . . . . .	290 n	Kaṇva, . . . . .	213, 254
Gāṅgūhika, . . . . .	115, 117, 117 n 10, 119, 120	Kāṇva, . . . . .	204, 206, 234, 236 7, 245 8, 255 6, 269, 275, 322, 325
Gāṇḍī copper plate, . . . . .	269, 290	Kaundinya, . . . . .	233, 236, 244-7, 254 6, 269, 275
Gautamāṅgira, <i>a family</i> , . . . . .	292 n 7	Kanika, . . . . .	225, 229, 234, 237, 244-5, 247, 255-6
Gautamī, <i>river</i> , . . . . .	268, 274	Kanta, . . . . .	306, 313
gavani, . . . . .	16	Lōhita, . . . . .	244, 254
Gavagīvara, <i>a deity</i> , . . . . .	60, 61	Maudgalya, . . . . .	234, 237
gāṇḍa, . . . . .	172, 175	Parāśara, . . . . .	234, 237, 244, 254
Gellānānāke, <i>man</i> , . . . . .	119, 121	Śāṅkhya, . . . . .	216, add, 255
gh, form of, . . . . .	284	Sācdilya, . . . . .	235, 237, 243, 245 7, 254-6, 296 7
ghaligo, . . . . .	327	Śāthmarshana, . . . . .	2, 6, 11, 234
ghalyāra, . . . . .	37	Śānuka, . . . . .	244, 254
Ghantānāda, <i>sur of Pauṣa-Mālāra</i> , . . . . .	2, 4, 5	Śāvarna, . . . . .	288
gnarāṭa, . . . . .	320	Srivata, . . . . .	219, 233, 235, 238, 245-8, 251, 251 6, 259
ghatigoyā mahājānamān, . . . . .	327 r 1	Udayābī, . . . . .	212, 214 5
Gon, <i>inter</i> , . . . . .	301	Vādhyas a, . . . . .	234, 237
Gōḍā = Gōḍāvarī, <i>river</i> , . . . . .	153	Vādūla, . . . . .	214, 254
Gōḍāvara, <i>river</i> , . . . . .	260, 264, 271	Vandyaṅghatīya, . . . . .	288
Gōḍāvarī, <i>river</i> , . . . . .	150	Vāsishtha, . . . . .	203, 206, 234, 237, 248, 256
Gōḍāśāsi, <i>a tribe</i> , . . . . .	124, 129, 132	Visvāmitra, . . . . .	234, 237, 245, 255
Gōḍga-pallikā, <i>an estate</i> , . . . . .	116, 118	gōva, . . . . .	238
Gōḥattavātaka, <i>a place</i> , . . . . .	116, 118		
Gōjjiga-dēva, <i>sur of the Rāshtrakūṭa &amp; Gōṇḍa</i> . . . . .	327, 329, 330, 334		
Gōjjiga vallabha, <i>sur of the Rāshtrakūṭa &amp; Gō-</i> . . . . .	327, 330, 335		
ṇḍa IV, . . . . .	219		
gōkara, . . . . .	124, 132		
Gōkarna, <i>river</i> , . . . . .	213, 215		
Gōkarnasvāmī, <i>a deity</i> , . . . . .			

The figures refer to pages; n. after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *ri* = river; *s* a = *see* also, *sur* = surname, *te* = temple; *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Gōve, vi, . . . . .	299, 300, 301, 302, 309	Hānungal Five-hundred, <i>di</i> , . . . . .	13, 317, 319, 320, 323
Gōvinda IV, <i>a Rāshtrakūta k</i> , . . . . .	327, 328	Hari-bhakti sūdhā-midhi, <i>sur of Venkaṭapati I</i> , . . . . .	229
Gōvindachandra, <i>a Kanauj k</i> , . . . . .	217, 218	Hari Bhatta, <i>m</i> , . . . . .	244, 254
Gōvindachandra dēva, <i>a Gāhādīwāl k</i> , . . . . .	295, 296	Hariās cave, . . . . .	162
Gōvindarāja II Prabhūtararsha Vikramāvalōka, . . . . .	276, 278, 279, 280, 281, 282	Hariṅga = Harikeśarin, <i>a Kādamba k</i> , . . . . .	168, 171, 174
Gōvindarāja IV, <i>a Rāshtrakūta k</i> , . . . . .	328	Hariṅgabbey-Ālūr, <i>vi</i> , . . . . .	31, 35
Gōvapaṇya-Nāyaka, <i>m</i> , . . . . .	322, 325	Harihara, <i>vi</i> , . . . . .	176
Graha-kula, <i>a Jain kula</i> , . . . . .	166	Harihara, <i>a śhīme</i> , . . . . .	132
Gṛdhra-pura, <i>vi</i> , . . . . .	195, 197	Harihara I, <i>a Vijayanagara k</i> , . . . . .	1, 10, 238, 239, 242, 253
Gudaliśvaram, <i>a sthāna</i> , . . . . .	226, 227, 230	Harihara-Brahman, <i>m</i> , . . . . .	255
Gudikatti, <i>vi</i> , . . . . .	300	Hariharaṁbā, <i>a Reddi queen</i> , . . . . .	238, 242, 253
Guhasēna, <i>a Valabhi k</i> , . . . . .	338	Harikeśarin, <i>a Kādamba feud</i> , . . . . .	168, 169, 170, 173, 174
Guhasēna, Wālā plate of, . . . . .	338	Hari Pandita, <i>m</i> , . . . . .	234, 237
Gūhī Bāchi, <i>m</i> , . . . . .	179	Hariśarman, <i>m</i> , . . . . .	104, 105, 106
Gunama, <i>m</i> , . . . . .	187, 189, 190	Hārīti Pañchasiṅha, <i>k</i> , . . . . .	42, 51
Ganārnava, <i>father of E Ganga k Dēvēndīavarman</i> , . . . . .	212, 213, 215	Harshavarman, <i>k</i> , . . . . .	115 n 1
Gundarasa, <i>m</i> , . . . . .	187	Hastisāha, <i>k</i> , . . . . .	159, 160
gum āmu, . . . . .	238	Hastisāla, <i>a hill</i> , . . . . .	196, 197
Gunēśarāvaladipaka, <i>an estate</i> , . . . . .	116, 118	Hathaunda-pattalā, <i>vi</i> , . . . . .	217, 218
Guṇbhada grāma, <i>vi</i> , . . . . .	217, 219	Hathisāha = Hastisāha, <i>k</i> , . . . . .	159, 160
Gūjara, <i>a people</i> , . . . . .	199, 202, 205	hatti, . . . . .	16, 21, 25
Guruparamparā of Conjeeravaram Matha, . . . . .	125	Hēmādrī, <i>a writer</i> , . . . . .	199, 202, 205, 242, 252
Guruparamparāprabhāva, <i>a book</i> , . . . . .	222	Hēmakūta, <i>a hill</i> , . . . . .	7, 11
Guruparamparā stava, <i>a poem</i> , . . . . .	125	Herahina-kōḍi, <i>a stone heap</i> , . . . . .	30, 34
Gutti, <i>a fortress</i> , . . . . .	176	Hevilambi = Hēmalambi, . . . . .	59
Gūvala-dēva, <i>a Kādamba ruler of Goa</i> , . . . . .	229 n 3, 300, 303, 311	Himālaya, . . . . .	307, 315, 315 n 5, 320, 325
<b>H</b>		Himāchala ( <i>sic</i> ), . . . . .	299, 307
h < p, . . . . .	16	Hindūrāja Suratrāna, <i>title given to Pratāpa-dēva Rāja</i> , . . . . .	5, 10
h, form of, . . . . .	284	Hingalajo, <i>vi</i> , . . . . .	28, 31, 35
Hācha Gāvunda, <i>m</i> , . . . . .	321, 324	Hiranyagarbha, . . . . .	292
Hadrīganti, <i>vi</i> , . . . . .	31, 35	Hōshang Ghōrī, <i>k</i> , . . . . .	239
hagara, . . . . .	16	Hoy sala, <i>dy</i> , . . . . .	184 n 3, 187, 176
Haihaya, <i>dy</i> , . . . . .	150, 151, 152, 153, 154, 155	Hudukka-sūnā kshētra, <i>n of an estate</i> , . . . . .	119, 120
Haivo Five hundred, <i>di</i> , . . . . .	317, 320, 323	Hulala Sānti Gāvunda, <i>m</i> , . . . . .	321, 324
hala, . . . . .	214, 215, 215 n 17	Hulaga, <i>m</i> , . . . . .	31, 35
Halakhina, <i>vo</i> , . . . . .	162	<b>I</b>	
Halasiga, <i>di</i> , . . . . .	299, 300, 307, 315	ī, form of, . . . . .	123, 184, 184 n 2, 186, 284
Halgundi, <i>vi</i> , . . . . .	321, 324	ī confused, . . . . .	194
Halei inscription, . . . . .	301	Idangali-Nāyanār, <i>a Śaiva devotee</i> , . . . . .	137
Hanasōga, <i>vi</i> , . . . . .	17, 28, 30, 34	Ilamperamāpar, <i>a poet</i> , . . . . .	137, 142
Hānungal, <i>vi</i> , . . . . .	299 n 2	Ilangoṇḍiya raiyan, <i>k</i> , . . . . .	136, 138, 139

The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used: —ch = chief, co = country, di = district, division, do = the same, ditto, dy = dynasty, F = Eastern feud = feudatory, k = king, m = man, vi = river, s a = see also, sur = surname, te = temple, vi = village, town, W = Western, vo = woman.

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	PAGE		PAGE
Kādarōli, <i>vi</i> ,	300	Kāmal ōṭyambikā, <i>a divinity</i> ,	123, 195 n 1
Kādhūr, <i>vi</i> ,	49, 58, 326, 328, 332, 336, 337, 338	Kāmalā dūti, <i>a Kādamba queen</i> ,	301
Kāṅayanallūr, <i>vi</i> ,	232	Kāmandakīa-Nītiśāra, <i>a work</i> ,	293 n 5
kag goda-gey,	31, 35	Kāmarūpa, <i>co</i> ,	285, 289, 290, 292, 295
Kadaduppuru, <i>vi</i> ,	195, 197	Kāmenli plate grants,	297
Kailāsa temple at Ellora,	277, 315	Kāmayāchūrya, <i>m</i> ,	231
Kākatīya, <i>dy</i> ,	261	Kāmbheya, <i>m</i> ,	14, 15
Kakkala, <i>l</i> ,	329	Kāmbhōṅṇ, <i>co</i> ,	229
Kakkannūru, <i>vi</i> ,	48, 58, 61	kāmbūṣika,	202
Kakka-Rāja I, <i>a Rāśāṣṭrakūṭa l</i> ,	276, 279, 281	Kāmśīvara, <i>a divinity</i> ,	200, 205
Kālā Bhatārvār, <i>te</i> ,	135	Kāmna, <i>m</i> ,	2, 7, 11, 162
Kalachurya, <i>dy</i> ,	59, 60	kāmpann,	27, 28, 30, 34, 171, 175
Kālāhasti, <i>vi</i> ,	127, 132	kāmpuln,	238
Kālala dēvi, <i>wo</i> ,	39, 16, 55	Kānakasabhi = Chidambaram,	128
Kālanātha, <i>m</i> ,	267, 273, 274	Kānakasabhi-pati, <i>sur of Nalāṣṭya</i> ,	132 n 1
Kālūr-kūrrar = Kūṭir°, <i>di</i>	137, 146	Kāvaka endur, <i>vi</i> ,	127, 132
Kalas inscription,	326ff	Kāmal aśna, <i>m</i> ,	191, 193, 194
Kalavalpūndi, <i>vi</i> ,	226, 230	Kānambariṅṇ, <i>vi</i> ,	18, 21, 25
Kalavaruga = Kalubariga, <i>vi</i> ,	157	kānana,	238, 250, 259
Kalavaraka = Kalubariga, <i>vi</i> ,	157	Kiūchī, <i>vi</i> ,	127, 128, 129, 132, 195, 197, 276, 277, 279, 280, 281, 282
kalaya,	238	Kūḷc'har, <i>vi</i> ,	121, 129, 132
Kali Age,	306, 314	Kandūla, <i>sur</i> ,	244, 254
Kalidēva-Svāmin, <i>m</i> ,	321, 324, 328, 331, 336	Kāndulūr, <i>vi</i> ,	137, 146
Kalimili, <i>sur</i> ,	225, 230	Kāndanavōḷi durga, <i>a fort</i> ,	227
Kalinga, <i>co</i> ,	129, 132, 159, 160, 171, 174, 218, 215, 229, 238, 242, 252	Kāndavarmamūla kshētra, <i>n of an estate</i> ,	192, 193, 194
Kalirgādhpati, <i>a title</i> ,	160, 161	Kando, <i>a tank</i> ,	31, 35
Kalinga nagara, <i>vi</i> ,	213, 215	Kānuyahalla, <i>vi</i> ,	48, 58
Kaliparvā, <i>wo</i> ,	284, 285, 291, 291 n	Kānkaravāda, <i>vi</i> ,	261, 269, 274
Kali Vitta, <i>m</i> ,	169	Kannada Samdhivagrabhu,	39
Kaliyamma, <i>m</i> ,	193, 194	Kannagāṇṇ, <i>vi</i> ,	31, 35
Kaliyavā, <i>wo</i> ,	284, 285, 291 n	Kanna Gāvunda, <i>m</i> ,	320, 324, 325
Kalyug ādi,	300	Kannanūr, <i>vi</i> ,	137, 145
kallan,	139 n 7	Kanthūrapārśva, <i>a place</i> ,	116, 118
Kālōja, <i>m</i> ,	173, 176	kapa,	238
kalpa drama,	292	Kapardin I, <i>a Sīlāhāra ch</i> ,	300
Kalubariga, <i>vi</i> ,	157, 158	Kapūsi, <i>vi</i> ,	296
Kalubarigēśvara, <i>sur of Gaṅgapatīs of Orissa</i> ,	156	Kāpaya Nāyaka, <i>a Trilinga l</i> ,	260, 261, 264, 272
kālvar,	129, 139 n 7	kāpīya,	152
Kalvarakalvaṇ, <i>a title</i> ,	136, 139, 143, 144, 145, 148	Kapūlārtta, <i>n of an estate</i> ,	114, 116, 118
Kal-veśa,	165	Kapūlśvara, <i>a divinity</i> ,	21, 25
Kalyāna-pura, <i>vi</i> ,	179, 181, 229, 303, add	Kapūlśvara-kshētra, <i>n of an estate</i> ,	121
Kāmadēva, <i>m</i> ,	260, 269, 274	Kappagantū, <i>sur</i> ,	246, 255
kāmadhēnu,	128	kara,	219, 296
Kāma-jit = Śiva,	293	Karahāta, <i>co</i> ,	229
Kāmakōṭi, <i>m</i> ,	225, 231		
Kāmakōṭi pītha,	123, 123 n 2		

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *s* = also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Karabhāta Ten thousand, <i>di</i> ,	278, 280, 282	Kavadi dvīpa Lakh and-a quarter, <i>di</i> ,	299, 300,
Kāra, <i>ti</i> ,	137, 112		302, 308,
karamika,	217, 220		309, 316,
kārankika,	115, 117, 117 n 11		317, 320, 323
Karavase, <i>ti</i> ,	28, 30, 34	Kāvērī, <i>ri</i> ,	127, 131, 223, 224
Karaviragartā, <i>n</i> of an estate,	114, 116, 118	Kavi Kandarpa, <i>m</i> ,	17, 27
Karavīrākṣhōhānānaka, a place,	116, 118	Kavi rāja-rāja, a poet,	327, 336 n 3, 338
karavīrakōshthā,	116, 118	kāyastha,	257
kārāyatē,	150, 152	-ke, dative in Kanarese,	184, 186
Karbūr, <i>vi</i> ,	28, 30, 34	Kēdāra, a tirtha,	172, 175
Karigēri,	232	Kēdārabhūmi = Garhwal, <i>co</i> ,	114
karika,	119, 120, 120 n 2	Kēdāra-khandā = Garhwal, <i>co</i> ,	114
Kariya, <i>sur</i> ,	11, 15	Kēlhana, a Chāhamāna <i>k</i> ,	207, 207 n 5,
Karka-Rāja Suvarnavarsha, a Rāshtrakūta <i>k</i> ,	277		208, 209, 210, 211
Karkatasthūnāyājūli, <i>n</i> of an estate,	116, 118	Kēlhana, Three Copper-plates of,	206ff
Karkōtā, <i>ti</i> ,	114, 116, 118	Kennele, <i>ti</i> ,	308, 316
karmānta,	116	Kērala, <i>co</i> ,	276, 279, 281
Karna,	330, 334	Kēralaśinga-valanāda, <i>di</i> ,	137
Karnāta, <i>co</i> ,	229, 238, 241, 252, 279	lere,	187
Karnātaka kings,	276, 281	Kēśava-Nāyaka, a Tūlinga <i>k</i> ,	260, 263, 270, 271
karpūra,	309, 309 n 4	Kēśavārya, <i>m</i> ,	244, 247, 254, 256
Kārtavīrya III, a Ratta <i>k</i> , 15, 16, 17, 18, 19, 20,	23, 24, 26, 27, 28,	Kēti Setti, <i>m</i> ,	13, 14, 15, 168,
	29, 30, 32		171, 171, 175, 173
Kārtavīrya IV, a Ratta <i>k</i> , 18, 20, 23, 25, 26, 27,	30, 31, 33, 36	Kēvalāngirasa, a family,	292 n 7
Kārttikēya, <i>m</i> ,	285, 291, 294	kh, form of,	161, 177, 177 n 1,
Kārttikēya pura, <i>vi</i> ,	114, 118, 119, 121		186, 188, 191, 284
karātaka,	116	Khadga Nārājana, <i>m</i> ,	221
Kāsahrada, <i>ti</i> ,	207 n 5	Khadi (?),	157
Kāśākhadi plates,	134 n 10	Khadravēna, a hill,	279, 280, 282
Kāśākhadi, <i>ti</i> ,	135	Khalla, <i>sur</i> ,	166
Kāśappodaya = Kāśāpā Udayar (?), <i>k</i> ,	227	Khambha grāma, <i>ri</i> ,	279, 280, 282
Kasava, <i>m</i> ,	247, 256	Khambaya, <i>m</i> ,	11, 15
Kāśī, a tirtha,	218	Khandagiri cave inscriptions,	159
Kāśī, <i>m</i> ,	235, 237	Khandāka-pallikā, <i>n</i> of an estate,	116, 118
Kāśīvara, <i>m</i> ,	244, 254	khandika,	37
Kāta(ya), a Reddi <i>k</i> ,	238, 239, 242, 253	Khara, a title,	160, 131
Katakabhṛishṭi, a place,	116, 118	Khārāvela, a Kalunga <i>k</i> ,	159, 160
Kathāmrāya, <i>sur</i> of Nāgama-Nāyaka,	221	khārī,	119, 121, 121 n 1,
Kātrapādi Chhatimānā puram, <i>vi</i> ,	232, 238		203, 206, 206 n 2
Kātrapatta, <i>ti</i> ,	123, 124, 132	Khariar grant,	107
kataka,	117, 117 n 9	Khattalikā-kshētra, <i>n</i> of an estate,	119, 121
Kātāyana-sūtra, see Vēdas		Khīdaga, <i>vi</i> ,	180
Katyur, <i>di</i> ,	114	Khēta, <i>vi</i> ,	180
Kanvalagēri, a place,	300, 309, 316	Khottiga-dēva, a Rāshtrakūta <i>k</i> ,	179
kāvadi,	124	Kijārākūram = Kalār <sup>2</sup> , <i>di</i> ,	137, 116
		Kirātākūta, <i>dy</i> ,	207 n 5
		Kiri-Halsi, <i>vi</i> ,	301, 301 n 2

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *ri* = river, *s* = see also, *sur* = surname, *te* = temple, *ti* = village, town, *W* = Western, *wo* = woman



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	PAGE		PAGE
Lattalū, vi,	41, 47, 57	Madhyamapnraha, vi,	119, 121
Lavachanua, m,	119, 121	Madhyamātaka-kshētra, an estate,	119, 121
lāvana,	37	Mādīśa-Ningra, te,	36
Lavanōdaka, vi,	114, 119, 121	Madūru, vi,	124
li, form of,	135	Madura, di,	131 n 8
lunga,	156, 298, 326	Magadha, co,	171, 174, 229, 292, 295
Lingana-Mantriu, m,	247, 256	māgānī sthāna,	226, 230
Lingaya, m,	247, 256	Māghapatti, vi,	18, 21, 26
Lingaya-Bhatta, m,	215, 254	Mahā Bhārata,	134
Lingōdbhava Mahādēva, a divinity,	157, 158	mahādāna,	289, 295 n 1
lion crest,	320, 323	Mahādēva, m,	39, 46, 47, 53, 55, 56, 57
Lōkhātīya, m,	169	Mahādēva, a Tādava k,	199, 201, 205
Lōkam Bhatta, m,	233 236	Mahādēva, m,	322, 325
Lōkūpura, di,	169, 179, 179 n 6	Mahādēva-Sarasvatī, Achārya of Kāñchī-	
Lōkaiasa, m,	187	Maṭha,	122, 123, 132
Lōkatoyarasa, feud,	169	Mahā-dī ādāsī,	226, 232
Lokkigundi, vi,	176	mahājana,	337
lv, form of,	195	mahājanam,	184, 186
Lunar race,	38, 112, 115	Mahājaya-Rāja, a Śarabhapura k,	107
Luth(?)ā Gaggētā, vi,	218	Mahāmada, m,	163, 164
Luv(?)ā-Gaggētā, vi,	218	Mahāmāndalēsāna, a title,	16, 168, 170, 173, 175, 299, 301, 303, 315, 316, 320, 323
<b>M</b>		Mahāmānda sāhu = Muhammad Shāh of Gol-	
		conda,	229
m final > v,	37	Mahāmēghavāhana, sur. of Kādēpa-siri,	160, 161
m, final,	188, 284	Mahānanditīrtha, vi,	128, 132
m, form of,	12, 16, 27, 113, 163 n 2, 184, 191, 326	mahāpradhāna,	39, 307, 308, 320
Ma = Mangala (or Manda) vāra,	156, 157	mahārājāhīrāja,	210
Mācha, a Reddī prince,	239	mahāśrīda,	170, 173, 175
Māchana-Dikshita, m,	234, 237	Mahāśāla, an estate,	116, 118
Māchāya, m,	247, 256	Mahāsānta, a title,	178, 187
Mūda = Mādava-Nāyaka,	222	Mahāsāmantādhipati, a title,	39
mada vatti,	311	mahāsattapati, a title,	115
Madanānkura-Pallava, m,	213, 215, 216	Mahāśivagupta, a Sūrpur k,	108
Maddi Gāvunda, m,	30, 34	Mahā-Sudēva, a Śarabhapura k,	107
Maddūri, su,	245, 246, 255	Mahāśāmin,	211
Mādava, m,	244, 254	Mahāśāmin,	209, 210
Mādha-ārya, m,	246, 255	mahā tathi,	124, 129, 132, 225, 229, 230, 231, 232, 234, 305, 308, 316
Mādava Bhatta, m,	39, 45, 54	mahā-vadda-vyavahāri,	59, 60
Mādhavachandra dēva, m,	17, 27	Mahā vamsa,	137
Mādava Nāyada, k,	221	Mahēndravāda, vi,	210
Mādava Nāyaka, k,	3 n 3, 220, 222, 223, 224, 225	Mahēndravarmān, a Pallava k,	136
Mādava-Nāyakan,	222 n 4	Mahēśvara = Śiva,	104, 105, 106, 321, 322, 324, 325
Madhakōsvara, a divinity,	14 n 2		
Madhuphalamūlaka kshētra, an estate,	119, 121		

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, *dito*, *dv* = dynast, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *s* = also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Mahichandra, <i>m</i> ,	217, 218	mandalāyita,	201
Mahidhara, <i>a Thākura</i> ,	219	mandalika,	308, 320
Mālālā-dēvi, <i>a Kādamba queen</i> ,	299, 301,	Mandanapāla, <i>a Kanauj k</i> ,	217, 218
	305, 306, 307, 308,	Mandapāla, <i>sur</i> ,	244, 254
	312, 314, 316, 317,	Mandapa pura, <i>vi</i> ,	239 n 1
	320, 322, 323, 325	Mandkhera, <i>vi</i> ,	180
Mālālādēviyakka, <i>wo</i> ,	321, 325	Mandya-Chetapura = Mālkhēd, <i>vi</i> ,	180 n 6
Mālāra, <i>a Panja kula ch</i> ,	3, 5, 10, 248,	Mandya-Khētapura = Mālkhēd, <i>vi</i> ,	180 n 6
	257, 257 n 2	mano vergado,	39
Malayya, <i>m</i> ,	173, 176	Mangalajathi, <i>a place</i> ,	296
Maladhārī dēva, <i>a Jain teacher</i> ,	17, 27, 30, 33	Mangalavara, <i>vi</i> ,	47, 57
Malagam Bhatta, <i>m</i> ,	225, 230	Manināga, <i>m</i> ,	189, 190
Malava ( <i>r</i> ),	149	manija,	189
Māja nādu, <i>di</i> ,	137	Mun Khēra = Mālkhēd, <i>vi</i> ,	180
Malapayya Nāyala, <i>m</i> ,	322, 325	Mūkhīr = Mālkhēd, <i>vi</i> ,	180
Mālava, <i>co</i> ,	171, 174, 180 n 1, 199, 202, 205	Manma Gandagōpāla, <i>a Telugu-Chōla ch</i> ,	196
Mālavaka khētra, <i>an estate</i> ,	119, 121	Manma kshamāvallabha, <i>a Kāñchi k</i> ,	196
Maleyāla, <i>co</i> ,	18, 26	Manmasiddha, <i>a Telugu-Chōla ch</i> ,	196
Malhar = Mālkhēd, <i>vi</i> ,	182 n 4	Manna, <i>vi</i> ,	280, 282
Mālkhēd, <i>vi</i> ,	180, 181, 182	Mannakhēda, <i>vi</i> ,	179, 180, 181
Malla Gāvunda, <i>m</i> ,	321, 324	Manna nagara = Manna, <i>vi</i> ,	278
Mallāmbikā, <i>a Reddi princess</i> ,	239	Mannavaram, <i>vi</i> ,	226, 230
Mallana, <i>m</i> ,	130, 132, 245 6, 255	Mannekhēda = Mālkhēd, <i>vi</i> ,	179, 181
Mallavastuka, <i>a place</i> ,	116, 118	Manōratha, <i>m</i> ,	285, 291, 293
Malli, <i>m</i> ,	13, 14	mantri,	219
Mālikā-dēvi, <i>wo</i> ,	39, 46, 55	Manu,	313
Mālikārjuna, <i>a Rāṣṭra prince</i> ,	16, 19, 23, 29, 32	Manus,	42, 50 51
Mālikārjuna, <i>m</i> ,	298	manja,	35 n 1
Mālikārjuna, <i>a divinity</i> ,	124	Mānjakhēda, <i>di</i> ,	169, 179, 182
Mālikārjuna, <i>shrine of</i> ,	221	Mānjakhēta = Mālkhēd, <i>vi</i> ,	179, 180, 181, 182
Mālikāśvakakārābhāsūlā, <i>a place</i> ,	116, 118	Māra Gāvunda, <i>m</i> ,	14, 15
Malli Sotti, <i>m</i> ,	14, 15	Marangūr, <i>vi</i> ,	137, 143
Malla-Bhattārya, <i>m</i> ,	244, 254	Māraṇ Paramēśvaraṇ, <i>k</i> ,	136, 138, 139, 140,
Malqor = Mālkhēd, <i>vi</i> ,	180 n 10, 182,		142, 143, 144,
	182 n 1, 3		145, 146, 147,
Malrāva, <i>sur</i> ,	244, 254		148, 149
Malukibharāma = Malik Ibrahim of Golkonda,	229	Māraujadavāṇ, <i>a Pāndya k</i> ,	134, 134 n 3
Malyāla, <i>m</i> ,	233, 236	Māreppanārva, <i>m</i> ,	268, 275
Mammadatta, <i>an estate</i> ,	116, 118	Marevvāda, <i>vi</i> ,	320, 321, 324
Mānabhūsha, <i>k</i> ,	127, 131, 131 n 7	Mārgasahiva, <i>m</i> ,	233, 235
Manalūr, <i>vi</i> ,	137 140	Mārkaṇḍēśvara, <i>a divinity</i> ,	238
Mānamūtra, <i>a Sarabhapura k</i> ,	107	Mārkaṇḍēśvara, <i>a shrine</i> ,	239, 242, 251,
Mānānka, <i>a Śarabhapura k</i> ,	107		259, 259 n 1
Manavūlamāmanigal, <i>a Śrīvaiṣṇava Achā</i>		Mārppidugēi, <i>a tank</i> ,	138
<i>iva</i> ,	2 n 1, 222 n 4	Mārppidugu, <i>a title</i> ,	136
Mañchapuri, <i>a cate</i> ,	109, 161	Mārppidugu, <i>m</i> ,	138, 138 n 3
Mañchikonda, <i>a family</i> ,	260, 263, 270	Mārppidugudēi chatari ēḍumangalam, <i>vi</i> ,	138

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *sa* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *o* = woman.

	PAGE		PAGE
Mārppidagu Ilangoñēl, <i>m</i> ,	138	Makula, a race,	164
Mārppidagu-Perungumar, a well,	138	Māla Samgha, a Jain Samgha,	17, 30, 34
martina,	327	Mūlasthāna,	12, 14, 15, 31, 35, 321, 324
Mātanga, writer on Music,	311	Mūlavalli, <i>vi</i> ,	30, 34
mattar,	172, 175, 316, 321, 322, 324, 325	Malgunda, <i>vi</i> ,	190, 191, 192, 193
Mathurā, <i>vi</i> ,	127, 131	Malkand = Mūkhād, <i>vi</i> ,	180
Mātrichandra, <i>m</i> ,	213, 215, 216	Malkar = Mūkhād, <i>vi</i> ,	180
mattenisade,	321 n 1	Mullai,	142
maukha,	191	Mummadi, <i>m</i> ,	25
Mātūra, a family,	169	Mummadi Nāyada, a Trilinga <i>k</i> ,	260, 269, 275
Māyā,	123	Mummadi Nāyaka, a Trilinga <i>k</i> ,	260, 264, 271
Māyā pura, <i>vi</i> ,	227	Mummaddindra = Mummadi-Nāyaka, a Trilinga	
māyāyāda,	132	<i>k</i> ,	10, 260, 263ff, 271, 272
Mayūraśarma, a Kādamba <i>k</i> ,	14	Mummadi Śingavarman, <i>vi</i> ,	260, 261, 263, 271
Mayūraśarma, a Kādamba <i>k</i> ,	170, 173	Mummadi-vidu, <i>vi</i> ,	260, 265, 272
Mēlgundi, <i>vi</i> ,	30, 34	Mummāmbī, queen of Panta-Marlāra,	2, 5, 10
Mēra,	315 n 5, 337	Mumunni, <i>m</i> ,	299 n 1
Mimāmsā,	291, 294	Mumunni, variant of Mumunni, <i>m</i> ,	299,
mūmdam,	238		299 n 1, 332
Minavan, <i>dy</i> ,	141	Mumunni danda,	18, 21
Mītipāti, <i>sur</i> ,	245, 254	mumōli,	284
Mōugānūr, a camp,	40, 47, 56	Mūti-Nārāyaṇa, a divinity,	36, 39, 16, 47, 55, 56
months—		Mūru-rāyara ganda, <i>sur</i> of Pratāpa dēra Rāya, 5, 16	
Āsh idha,	2, 11, 178, 183, 318, 321, 324	Mūra rāyara ganda, <i>sur</i> of Venkatapati I,	223
Āśvayuja,	59, 60, 318, 321, 324	Mūra-rāyara ganda, <i>vi</i> , of Vijayanagara, a <i>k</i> ,	
Āśvina,	199	Krishna dēra-Rāya,	129
Bhādrapada,	39, 48, 57, 300, 303, 316	Muttarayan, <i>dy</i> ,	139
Chaitra,	13, 14, 15	Muttaraśan, a race,	139
Jyāishtha,	209, 210, 239	Muttara-mallūr, <i>vi</i> ,	139
Kārtika,	156, 158, 211, 225, 229	Mūtak iu, <i>vi</i> ,	121, 129, 132
Māgha,	319, 321-2, 322, 325, 327, 330, 335		
Mīrghāśirsha,	114, 120, 121, 124, 129, 132		
Pansha,	18, 21, 25, 114, 116, 118, 169,		
	171, 174		
Pbūlgana,	217, 219		
Śrāvana,	184, 185, 207, 208, 212, 216, 223,		
	224, 231, 232, 260, 267, 274		
Vaiśākha,	189, 190, 278		
mottākōpa,	15		
mūmdhug,	238		
Mūdhugi,	202, 205		
Mudiyānūr = Vishnu Ghaisāsa, <i>m</i> ,	48, 58		
Mudugōde, <i>vi</i> ,	31, 35		
muggada,	34 n 3		
Muggadde,	30, 34, 34 n 3		
Muhammadians,	296		
Mūla, <i>vi</i> ,	279, 280, 282		

## N

<i>n</i> , form of,	104, 112, 113, 123, 177, 186, 191	281
<i>n</i> , form of,		193
<i>n</i> , form of,		135
<i>n</i> , form of,	135, 135 n 4	
<i>nā</i> , form of,		134
Nādhu-Bhatta, <i>m</i> ,	213, 254	
Nādūla, <i>di</i> ,	209, 210	
Nadupūru, <i>vi</i> ,	239	
Nāgūoharana = Śiva,	126	
Nāgādēvayya Nāyaka, <i>m</i> ,	59, 60	
nāgukal,	126	
Nāgalī dēvi, a Vijayanagara queen,	125, 127, 131	
Nāgama-Nāyaka, a Rēcharla prince,	221	

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *du* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *sa* = sea also, *sur* = surname, *tc* = temple, *v* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Nāṇana, <i>n</i>	31, 35	Narasa Nīyaka, a <i>Viṣayanagara</i> <i>k</i> , 125, 125 <i>n</i> 5,	127, 131
Nāṇan + Bhoi, <i>m</i> ,	216	Narārisettikunta, a <i>tanak</i> ,	8, 11
Nāṇanūthi = Śiva,	120	Narasimha = Vīra Nṛsiṃha, a <i>Viṣayanagara</i>	127, 131
Nāṇanūthi, <i>n</i> ,	193, 216, 255	<i>k</i> ,	127, 131
Nāṇanūthi, <i>m</i> ,	321, 321	Narasimha = Nṛsiṃha, an <i>E Ganga</i> <i>k</i> ,	151
Nāṇanūthi, <i>m</i> ,	233, 235, 236, 218, 256	Narasimha II, a <i>Hoysala</i> <i>k</i> ,	176
Nāṇanūthi, <i>m</i> ,	241, 254	Narasimhachārya, <i>m</i> ,	2 <i>n</i> 1
Nāṇanūthi andala = Śiva,	126	Narasimhārya, <i>m</i> ,	246, 247, 255, 256
Nāṇanūthi, an <i>estate</i> ,	119, 121	Narasimha = Vīra-Nṛsiṃha, an <i>E Ganga</i> <i>k</i> , 150,	151, 152, 151
Nāṇanūthi, <i>m</i> ,	177, 183	Nārāyana, <i>m</i> ,	207, 203, 209, 210, 211, 235,,
Nāṇanūthi, <i>ti</i> ,	107		237, 245, 256
Nāṇanūthi, a son of <i>Vēdānta Dēśika</i> ,	222,	Nārāyanadēva, <i>m</i> ,	39, 45, 54
	222 <i>n</i> 4	Nārāyanadēvaśalaka mūlākṣiṇika, an <i>estate</i> ,	116, 118
Nāṇanūthi, <i>n</i> ,	163, 161	Nārāyana Mahān, <i>m</i> ,	211, 251
Nāṇanūthi, <i>ti</i> ,	327, 330, 335	Nārāyana-pāla, a <i>Pāla</i> <i>k</i> ,	259
Karkataka,	196, 197	Nārāyanāya, <i>m</i> ,	215, 255
Kṛttikā,	156, 157, 158	Nārēndra, <i>ti</i> ,	293
Mitrā,	196, 197	Nārēndra, inscriptions at,	298ff
Nakshatrāla, a <i>family</i> ,	234, 237	Nārēngal Twelve, <i>di</i> ,	36, 39, 40, 44, 47, 53, 56
Nakshatrāla, <i>m</i> ,	193, 191	Nārēngalchēri, <i>ti</i> ,	134
Nāṇanūthi,	210, 210 <i>n</i> 17	Nārēngal, <i>ti</i> ,	247, 256
Nāṇanūthi, <i>di</i> ,	317, 322, 325	Nārēngal, <i>ti</i> ,	33 <i>n</i> 2
Nāṇanūthi,	11	Nārēngal, <i>ti</i> ,	138
Nāṇanūthi, a <i>Reddi princess</i> ,	239	Nārēngal, <i>ti</i> ,	165, 166
<i>n</i> <i>la</i> ,	216, 218	Nārēngal, <i>ti</i> ,	107
Nāṇanūthi,	35 <i>n</i> 1	Nārēngal, <i>ti</i> ,	30, 31
Nāṇanūthi, a <i>king</i> ,	170, 173	Nārēngal, <i>ti</i> ,	300, 309, 311, 319,
Nāṇanūthi nāṇan, <i>ti</i> of <i>Ganga kings</i> ,	163 <i>n</i> 3		322, 325
Nāṇanūthi, <i>ti</i> ,	152	Nāyaka, <i>dy</i> ,	127, 131 <i>n</i> 7, 260
Nāṇanūthi, <i>figure of</i> ,	293	<i>ch</i> , form of,	281
Nāṇanūthi kshētra, an <i>estate</i> ,	114, 119, 121	Nēda Māra, <i>k</i> ,	147
Nāṇanūthi kshētra, a <i>Tamil work</i> ,	136	Nēdājadaṇḍa, a <i>Pāṇḍya</i> <i>k</i> ,	137
Nāṇanūthi kshētra, a <i>Pallava</i> <i>k</i> ,	131, 131 <i>n</i> 3	nēdājada,	299
Nāṇanūthi kshētra, <i>m</i> ,	234, 236	nēdājada,	299
Nāṇanūthi kshētra, a <i>Pallava</i> <i>k</i> ,	131 <i>n</i> 10, 136, 138	nēdājada, <i>am</i> ,	299
Nāṇanūthi kshētra, <i>m</i> ,	296	nēdājada,	16, 26
Nāṇanūthi kshētra, <i>ti</i> ,	232	Nēmichandra, a <i>Jain teacher</i> ,	17, 27, 30, 33
Nāṇanūthi, <i>m</i> ,	119, 121	nēd,	316
Nāṇanūthi, <i>m</i> ,	167	<i>ng</i> , form of,	284
Nāṇanūthi, <i>m</i> ,	209, 210	<i>ng</i> , form of,	284
Nāṇanūthi Ūjyā, <i>m</i> ,	246, 255	Nēdagundi, <i>ti</i> ,	12
Nāṇanūthi Ūjyā, <i>m</i> ,	247, 256	Nēdagūva, <i>ti</i> ,	60, 61
Nāṇanūthi Ūjyā, a <i>legendary Kāmarūpa</i> <i>k</i> ,	289, 290	nēd,	121 <i>n</i> 6, 130, 230
Nāṇanūthi Ūjyā, an <i>estate</i> ,	119, 121	Nēdagundage, ancient form of Nēdagundi,	12, 13,
Nāṇanūthi Ūjyā = Nārāyanadēva, <i>m</i> ,	46		14, 15
Nāṇanūthi Ūjyā, <i>m</i> ,	234, 237		
Nāṇanūthi, <i>m</i> ,	233, 236		

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *f* = feudatory, *k* = king, *m* = man, *ti* = river, *s* = see also, *su* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

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	PAGE		PAGE
Pānāya, <i>m</i> ,	278, 280, 282	pasumbe vana,	338, 338 n 3
pāūcha,	216, 218	Paśupati, <i>m</i> ,	285, 287, 291, 293
Paūchaghaṇṭī unāda, <i>sur</i> of <i>Immaḍi Narasiṃha</i> , 1 n 1		Pātālikāśrimeka, <i>vi</i> ,	119, 121
paūchalāṅgali,	128	Patañjali,	306, 313
paūcha mahā-abda, 14, 15, 25, 30, 33, 39, 43,		pattagīra,	186
57, 307, 311, 315, 320, 323		paṭṭalā,	296, 325 n 3
Paūcha mata-bhāṣyaṇam Tātāchīrya, a Śrī Vaiśh-		paṭṭhale,	317, 322, 325 n 3
nara teacher,	2 n 1	Paṭṭava, <i>dy</i> ,	111, 115, 117
Pāṇḍya, <i>dy</i> ,	127, 131, 131 n 7, 134 n 3, 136,	Pa adāvan angalam, <i>vi</i> ,	137, 146
138, 141, 145, 147, 221, 253 n 1,		pāṇala,	37
276, 279, 281		Pav e Five hundred, <i>di</i> ,	299, 300, 303, 316
Pāṇḍya, <i>co</i> ,	171, 174	Pedaḍḍanārya, <i>m</i> ,	217, 256
Pāṇḍyakulāsami valanāḍu, <i>di</i> ,	134	Peda Kōmatī Vēṇa, a <i>Reddi k</i> ,	239
Pāṇḍūr, <i>sur</i> ,	235, 237	Peḍapūni, <i>sur</i> ,	215, 251, 255
Pāṇḍur, <i>vi</i> ,	107	Peldanārya, <i>m</i> ,	216, 255
Pāṇḍūr, <i>vi</i> ,	4, 9, 11	Peldi Bhatta, <i>m</i> ,	268, 275
Pāṇḍirāṭha = Dasarāṭha,	127, 131	Peldi vajra Sōmayājñi, <i>m</i> ,	241, 251
Pāṇḍi, <i>sur</i> ,	211, 254	Pelōḍamāmbi, a <i>Karnāṭaka queen</i> ,	228, 231, 231 n 7
Pāṇḍi-kula, a <i>family</i> ,	2, 3, 238, 241, 257	Peūchūti, <i>sur</i> ,	244, 251
Pāṇḍi Mailūra, <i>feud</i> ,	1, 2, 4, 5	Pendalapāka, <i>di</i> ,	210, 257, 258
Pāṇḍi Five-hundred, <i>di</i> ,	12, 13, 14, 15,	Penumbelli, <i>sur</i> ,	216, 255
170, 171, 175		Periya Jivar, <i>m</i> ,	222 n 4
Paraluta, <i>m</i> ,	215, 255	Periya Tiramalai nambi, <i>m</i> ,	3
Paralutāchārya, <i>m</i> ,	260, 261 n 8, 266,	Periya tiru mudiyadavai, a <i>Śrīraishnava book</i> , 2 n 1,	
267, 268, 273, 274		3 n 5, 222 n 4	
Parakāśaravarma, a <i>Chōḷa k</i> , 134 n 3, 138 n 6		Permūdi-dēva, a <i>Kāḍamba k</i> ,	299, 303, 310
and 9		Permana, <i>m</i> ,	17, 20, 24, 29, 33
Pasupula, <i>sur</i> ,	231, 237	Permanadi Vikramāditya VI, a <i>W Chāḷukya</i>	
Paranādi, a <i>Haiḥaya prince</i> ,	151, 155	<i>k</i> ,	168, 170, 173
Paramardīn = Paramādi, a <i>Haiḥaya prince</i> ,	150,	perinatti,	170, 173, 174, 315, 320, 323
151, 163, 154		Perumidi, <i>m</i> ,	244, 254
Paramāśvaravarma I, a <i>Pallava k</i> ,	134 n 10	Perumādi-Makluṇ, <i>m</i> ,	244, 254
Parandārūmi pattu, <i>di</i> ,	232	Perumbalagu Mattaraiyan, <i>k</i> ,	131, 136, 137, 138, 139
Parāntaka I, a <i>Chōḷa k</i> ,	134 n 3, 133, 138 n 9	Perumbalagu Perundēvi, a <i>queen</i> ,	139
para-rīva-bhayaṃkara, <i>sur</i> of the <i>Vijayanagara</i>		Peru Mutaraiyan, <i>k</i> ,	139
<i>k</i> <i>Krishna dēva-Rāya</i> ,	129	Perundurai, <i>vi</i> ,	134
Parāśara-Bhatta, <i>m</i> ,	261	Peruñjuga-dēva, a <i>Pallava k</i> ,	195
Parāśarāna Nāyaka, <i>m</i> ,	26	Peyyal, <i>sur</i> ,	246, 255
Parāśanātha = Pārāśanātha,	166, 167	<i>ph</i> , form of,	284
pārījāta,	314	Phalgana = Arjuna,	306, 314, 330, 334
Parna, a <i>family</i> ,	196	pidīraṇ,	135
Parandūr, <i>vi</i> ,	121, 130, 132	Pidīri, a <i>divinity</i> ,	131, 135
Parvatāra-kshētra, an <i>estate</i> ,	121	pillaiyār, <i>feud</i> ,	195, 195 n 11
Parvatākara, <i>co</i> ,	114, 118	pīla pati,	115, 119
pasāḍo,	162	Pinnamaliṇdrāda, <i>vi</i> ,	238, 239, 243, 253
pasāvitiko,	317	Pina vallabha, <i>m</i> ,	254
Paslapūni, <i>vi</i> ,	240, 249, 258	Pinaḍumāmbā, a <i>Karnāṭaka queen</i> ,	228, 231 n 7

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *s a* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Pinnama, a <i>Karnāṭaka</i> <i>l</i> , -	227	pravara—	
puṇya-ara,	168, 172, 175 n 3	Ashta,	296-7
Pitāmbaradēva, <i>m</i> ,	288	Bhargava,	219
Pitṛigangā, <i>ri</i> ,	114, 118	Cuṣavana,	219
Pōchamātā, <i>wo</i> ,	221	Dauvāla,	296-7
Pōchanārya, <i>m</i> ,	247, 256	Garga,	219
pada,	249, 257 n. 7	Śāndilya,	296-7
Podavūr, <i>ti</i> ,	124, 132 n 3	pravaraṇa=pravarha,	291
pogartteyam,	299	Prayāga, a <i>tīrtha</i> ,	172, 175
Polalgunde Thurti, <i>di</i> ,	317, 320, 323	Prayāga,	49, 58, 307, 315
Pōh, <i>ti</i> ,	226, 230	Prayāga-Bhattayya, <i>m</i> ,	317, 321, 322, 324, 325
Polvōla, a <i>gōtra</i> ,	238, 241, 251	Prayāgēśvara, <i>ri</i> ,	322, 325
Pommana-Nāyaka, <i>m</i> ,	26	Prākēti, <i>sur</i> ,	244, 254
Ponnēri, a <i>Simā</i> ,	232, 233	Prithvikongam Śrīparusha, a <i>Garga</i> <i>l</i> ,	278
Poranki, <i>sur</i> ,	247, 255	Prithivīvallabha, <i>sur</i> of the <i>Rāshtrakūta</i> <i>l</i>	
Poreyacha Setti, <i>m</i> ,	26	<i>Krishna-Rāja</i> I,	277, 280, 282
Porigere, <i>di</i> ,	178	prōdyukta,	191
Pōta, <i>l</i> ,	2, 10	Prōla, a <i>Reddī</i> prince,	239
Pōtavāram, <i>ti</i> ,	155, 156, 157, 158	Prōlanārya, <i>ri</i> ,	244, 246, 247, 254, 255, 256
Pōtavāram grant,	155ff	Prōlaya-Nāyaka, a <i>Trilinga</i> <i>l</i> ,	261
Pōtaya Chauvēra, <i>m</i> ,	39, 45, 54	Prōlayārva, <i>m</i> ,	246, 255, 268, 275
Potnūri, <i>sur</i> ,	254	Pūdikalan, <i>l</i> ,	138
Pōtri, <i>sur</i> ,	246, 255	Pugali, <i>ti</i> ,	137, 144
pravarha,	293 n 4	Pulaka, <i>ti</i> ,	104, 105, 106, 108
Prabhākara, <i>m</i> ,	289	Pulakēśm II, a <i>Chālūkyā</i> <i>l</i> ,	38
Prabhāṭā-pallikā, an estate,	116, 118	Puligere, <i>di</i> ,	298, 326, 328, 331, 335
Prabhutunga Gōvinda-Rāja II, a <i>Rāshtrakūta</i>		Pulhara, <i>di</i> ,	178
<i>l</i> ,	278, 280, 282	pulli, form of,	135, 135 n 2
Prabōdhinī ēlādasi,	211 n 11	Pulōka, see Pulaka,	104, 105, 108
Prāgyōtisha, <i>co</i> ,	289	Pulupāka-Nrihari, <i>m</i> ,	268, 275
Prāhūsa, <i>m</i> ,	235, 236, 259, 291, 294, 295 n 2	Pūnaka, <i>di</i> ,	278, 280, 282
Prākṛita forms,	110	puñcha (error for pañcha),	150, 152
Prāktanī-podavūr, <i>ti</i> ,	129, 132	punctuation, sign of,	109
pral shēpa,	116	Pundra, <i>co</i> ,	285, 287, 290, 292
pramātāra,	110, 115, 116, 117, 118, 119, 120, 121	Purānas,	230
Prapannāmpita, a book,	2 n 1, 3	Parandara pāla, a <i>Pāla</i> <i>l</i> ,	290
prasāda,	162 n 3	Parigere, <i>di</i> ,	169, 176, 177, 178, 183, 298, 326
Prasanna, a <i>Śarabhapūra</i> <i>l</i> ,	107	Parikara, <i>di</i> ,	178, 326, 327, 328, 331, 335
prāśasti,	292, 295	Pūrnānanda, <i>m</i> ,	125
prastimara,	200, 201	pūrnāmānta,	185
Pratāpa-dēva-Rāja II, a <i>Vijayanagara</i> <i>l</i> , 1, 3,	4, 5, 7, 10, 11	parōhita,	218
Pratāpa-Parushōttama, a <i>Gajapati</i> I,	156, 158	Parūravas,	115, 117
Pratēparudra, a <i>Kākatya</i> I,	261	Parushōttama, shrine,	238, 240, 242, 252
pratibhāra,	119, 218	Pūrva-mandala (?), an estate (?),	257, add
pratipūdikala,	110	Pūrva-rāshtra, <i>di</i> ,	107
pravanikara,	219, 296	Pushkarena, <i>co</i> ,	133
		pushkarinī	292

The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used: *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *l* = king, *m* = man, *ri* = river, *s* = see also, *sur* = surname, *te* = temple, *ti* = village, town, *W* = Western, *wo* = woman.

	PAGE	PAGE
Pushpadantakīrṣāntivānaka, a place,	116, 118	Rāmachandra, n , 244, 254
Putaka, a Jain Gacchha,	17, 30, 34	Rāmacharita, a work, 288, 289
Putavanaka, an estate,	116, 118	Rāmaḥriṣhnārjya, m , 244, 254
Pūvālankandi,	138	Rāmanātha, m , 266, 273
		Rāmanāthēśvara, a divinity and te , 260, 266, 272
		Rāmānuja-Āchārya, m , 222, 223, 224
		Rāma-Rāja, a Karnātaka k , 227, 228
		Rāmārya, m , 245, 246, 254, 255
		Rāma-Śīstrin, m , 122
		Rāmasēta, a shrine, 128, 132
		Rāmaja, m , 246, 247, 255, 256
		Rāmājana, 3
		Rāmāyārya, m , 244, 254
		Rāmaja-Vaidyanātha, m , 267, 274
		Rambhā, 312
		Rāmēśvara-Pandita, m , 15
		Rāmēśvaram, shrine, 127, 131, 132 n 2, 238, 240, 241, 252
		rām-gānu, 238, 248, 249, 250
		Rāmpalli, sur , 256
		Ranachanda, sur of the Vijayanagara k Krishna dēva-Rāja, 129
		Rana-mukha-Rāmabhadra, sur of Venkatapati I , 229
		Ranganṛishna-Mathuvirappa-Nāyaka, m , 122
		Ranganātha, te , 222 n 3, 224, 224 n 7
		Ranga-Rāja=Śrīranga Rāja, a Karnātaka k , 227
		rānrata, 211
		Rasārnavasadbhāra, a book, 220
		Rāshtarakūta, dy , 16, 28, 32, 176, 177, 179, 180 n 1, 184, 189, 191, 196, 278, 279, 281, 327, 329, 334
		ratnadhenu, 128
		Ratna pāla, a Pāla k , 289, 290
		Ratnapēthā, a book, 222
		Ratta, dy , 15, 16, 19, 24, 27, 29, 33, 229, 335
		Ratta-Jmālaya, te , 15, 17, 27, 30, 34
		Ratta-Kandarpa-dēva, sur of the Rāshtarakūta k Govinda IV , 327, 330, 334
		Rattapalli, fortress, 176
		Rattara-patta-Jmālaya, te , 17 n 1
		Ravikālī, m , 169, 190
		Rāvūtula, rī , 4, 8, 11
		Rāja-Nārājana puri, rī , 47, 56
		Rēcharla, a family, 221, 222
		Reddi, dy , 3, 3 n 3, 239

The figures refer to pages, *n.* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used: *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *ri* = river, *s* = see also, *sur* = surname, *te* = temple, *ti* = village, town, *W* = Western, *wo* = woman.



	PAGE		PAGE
Re tazavā, <i>ri</i> ,	232	Sahya, <i>mountains</i> ,	320, 324
P'vādīsa-Dikṣita <i>m</i> ,	327, 330, 331, 334, 335	Samdhava, <i>a dy of Sindh</i> ,	220
Rūvanta,	313, 313 n 6	Śava,	327
<i>ri</i> mural,	27	Śālikavalla, <i>ri</i> ,	222
<i>ri</i> , written <i>ri</i> ,	207	Śakati, <i>ri or place</i> ,	285, 287, 290, 292, 292 n 8
<i>ri</i> , written <i>ri</i> ,	259	Śikhā, <i>see</i> Vālas	
<i>ri</i> for <i>ri</i> ,	207	Śālinarī, <i>a fort</i> ,	116, 118
<i>ri</i> , written <i>ri</i> ,	276	Śāla basadi, <i>te</i> ,	21, 25
Ruddhi gāva, <i>ri</i> ,	47, 57	Śālnva, <i>dy</i> ,	1 n 1
Rig-Vēda, <i>see</i> Vēlas		Śānajiṭyasta, <i>a place</i> ,	116, 118
Rimamukti nātha, <i>a divinity</i> ,	260	Śānātraham,	119, 121 n 6
Pōra, <i>a mountain</i> ,	304, 311	Śīma-Vēda, <i>see</i> Vēlas	
Rōmana, <i>a mountain</i> ,	202, 205, 205 n 6,	Śāmya-chakravartin Jāyapati Setti, <i>m</i> ,	21, 16
	263, 271, 271 n 3	Śāmyaveram, <i>ri</i> ,	137
Rōra, <i>ri</i> ,	183, 184, 185, 187	Śāmbhāvaja, <i>ri</i> ,	200 206
rōs akṣepapratipārtihvulndr, <i>sur of the Tija-</i>		Śāmbhaka, <i>ri</i> ,	107
<i>yanagaya k Krishna dīva-Rāya</i> ,	129	Śāmbhi neglectol,	104, 110, 207 209, 211, 270
Pa(n)namuktinātha, <i>a divinity</i> ,	267, 274	Śāmdhīraṇa, <i>m</i> ,	207, 208, 209, 210 211
<i>ri</i> form of,	123	Śāmdhivagrāhī, <i>ri</i> ,	116, 118
		śāmdhivagrāhin,	48, 57, 173, 170
		samṣṭaka,	307
		samgīta vidyā,	250
		Samlāra, <i>a divinity</i> ,	316, 317, 321, 324, 325
		Śamkara, <i>m</i> ,	233, 236, 243, 255
		Śamkara-āchārya,	125, 195
		Śamkara-āchārya matha,	122 123
		Śamkaralinga, <i>te</i> ,	298 n 2, 316
		Śamkaranīrāvāra, <i>m</i> ,	254
		Samlāi i va, <i>a Kāñchi Āchārya</i> ,	125, 194,
			196, 197
		Śamkara-vēgam, <i>m</i> ,	194, 197, 198
		Samkṣīpasīraka,	125 n 3
		samūlam,	119, 121 n 5
		Samvatsara, <i>names of the</i> ,	61ff
		Sandiramallī Kāra, <i>te</i> ,	134 n 9
		San Doil, <i>ri</i> ,	107
		Sanguara, <i>ri</i> ,	127, 132
		Sanama, <i>a Kalacharya k</i> ,	59, 60
		Śākhā,	240 n 3
		Sāntava, <i>m</i> ,	186, 187
		Śānta Gāṇḍa, <i>ri</i> ,	321, 324
		Sāntikara, <i>l</i> ,	167
		Sāntinātha, <i>a Jain divinity</i> ,	21, 25, 27, 30, 34
		Sapīda, <i>co</i> ,	227
		Sapta-Gōdīra, <i>co</i> ,	239, 243, 252
		Sapta Vādva, <i>co</i> ,	238, 239, 242, 252
		Saptamātrikās <i>te cf</i> ,	185

The figures refer to pages, n after a figure to footnotes, and add to add more and Corrections. The following other notations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *i* = man, *ri* = river, *s a* = see also, *sur* = surname, *te* = temple, *va* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Śarabhapura, <i>ri</i> ,	103 107 108	Sivamī,	313 n 1
Śarabhapura <i>ri</i> ,	101 108	Sāyana Udaivar, a <i>Tirayanagara</i> <i>l</i> ,	134 n 3
Śarabhapuram plates,	104ff	sculptres,	12, 27, 37, 109, 156, 168, 188,
Śiradī matha,	123, 123 n 3		293, 325
Śirangarū grant,	107	seals	101, 109, 110, 122, 212, 225, 231
Śarasvatī, <i>sur</i> ,	214, 214	sects—Śrīvaishnava,	2, 3, 201
Śarasvatī Bhāṭṭa, <i>m</i> ,	238, 237 239	Vādāna,	2
Śaratavura, <i>ri</i> ,	176	Śādamangalam, <i>ri</i> ,	124, 125, 129, 132
Śaratānūshayastī <i>ri</i> ,	116 118	śāṭṭa,	209, 210
Śāṭṭa,	114	śāṭṭa barādāri,	325, 3
Śāṭṭapāṇi a <i>district</i>	124	solā,	27, 29, 32 n 7
Śāṭṭapūṭṭa, <i>car</i> ,	161 162	Sollakūṭana, a <i>family</i> ,	169
Śāṭṭa <i>m</i> ,	231 236	Sella Śaral, a <i>place</i> ,	31, 35
Śāṭṭa Vādānā, <i>m</i> ,	234 237	Sellivamman, <i>te</i> of,	135
Śāṭṭāṭṭa <i>m</i> ,	268, 275	Sen bivar Irakkuvēl, <i>l</i> ,	138
Śāṭṭāṭṭa, <i>m</i> ,	125, 125 n 3	Sen bavarāvan, a <i>pillaiyār</i> ,	195
Śāṭṭāṭṭa, <i>sur</i> ,	214, 245, 254, 255	Śāmmahikā kshētra, <i>n</i> of an <i>estate</i> ,	119, 121
Śāṭṭāṭṭa Nūṭṭa	222	Śāmmahā kshētra, <i>n</i> of an <i>estate</i> ,	119, 121
Śāṭṭāṭṭa Śingā <i>m</i> ,	261	Semponnūri, <i>ri</i> ,	137, 144
Śāṭṭāṭṭa Śingama Nūṭṭa	3 n 3	Śāṭṭa, a <i>race</i> ,	191, 193, 194
Śāṭṭāṭṭa, <i>ri</i> ,	125 n 3	Śāṭṭa II, a <i>Raṭṭa</i> <i>l</i> ,	16, 18, 22, 23, 27, 28, 32
Śāṭṭāṭṭa,	123, 130, 230, 231	Śāṭṭāṭṭa a Nāṭṭārmayā, <i>m</i> ,	321, 324
Śāṭṭa nūṭṭa	27, 60, 170, 321, 324, 327, 331	Śāṭṭa guṇa, a <i>Jain Guṇa</i> ,	191 4
Śāṭṭā	199	śāṭṭāpati,	218
Śāṭṭa,	295	Śāṭṭāṭṭa pillar inscription,	134ff
Śāṭṭa the island Salsette	200 203	Śāṭṭa-Māṭṭa, <i>sur</i> of Śāṭṭa Māṭṭa,	136
Śāṭṭa,	209	Śāṭṭa, <i>m</i> ,	234, 257
Śāṭṭāṭṭa, <i>sur</i> of Śāṭṭa Māṭṭa,	136, 139,	Sosna bhūja kshiti-rakshana-saunda, <i>sur</i> of the	
	113, 115, 148	<i>Tirayanagara</i> <i>l</i> <i>Krishnadēva Rōya</i> ,	129
Satra-bhayanikara Muttarāyan, <i>l</i>	138	Sottā gutta Nāṭṭa, <i>m</i> ,	31, 35
Śāṭṭa Māṭṭa, <i>sur</i> of Śāṭṭa an Māṭṭa,	136, 138	Sāṭṭa = Pāṭṭāṭṭa, <i>ri</i> ,	132 n 2, 229
Śāṭṭa Pāṭṭa, <i>m</i> ,	138	Sāṭṭa, <i>co</i> ,	176
Sattikabbe, <i>te</i> of,	321, 324	Savilpāṭṭa, <i>ri</i> ,	132
sattā,	110, 117	śāṭṭa, form of,	168
Satyāśrava, a <i>W Chāṭṭa</i> <i>l</i> , 14, 15, 38, 43, 48,		śāṭṭa for <i>ś</i> and <i>s</i> ,	123
	52, 57, 169, 308, 315	Shadānana = Skanda,	306, 313
Satyāśvā Kongunivarman Permaṇḍi Vikra-		Shashthā-dēva I, a <i>Kāṭṭāmba ch</i> ,	299, 300
māṭṭa dēva, a <i>W Chāṭṭa</i> <i>prince</i> , 168, 170, 173		shat karmā,	293 n 3, 337 n 1
Satyavata,	307, 314	Shatshashti, the island Salsette,	200
Saamitra, <i>m</i> ,	247, 256	śāṭṭa, form of,	284
Śāṭṭāṭṭa, <i>ri</i>	16, 18	śāṭṭa, form of,	284
Śāṭṭāṭṭa, <i>co</i> ,	302	śāṭṭa, form of,	284
Śāṭṭāṭṭa = Śāṭṭāṭṭa,	117 n 1	Siddhala, <i>ri</i> ,	288
Śāṭṭāṭṭa,	120	Siddhāntam Plates,	212ff
Śāṭṭāṭṭa pati <i>ri</i>	308, 316	Siddhāpūr, <i>ri</i> ,	301
Śāṭṭāṭṭa, <i>m</i> ,	31, 35	Siddhāṭṭaṭṭa, <i>ri</i> ,	212, 213, 214, 215
śāṭṭāṭṭa, <i>ri</i> ,	40, 47, 56	siddhasādhya	130, 230, 231

The figures refer to pages n after a figure to footnotes, and *add* to Additions and Corrections. The following abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *du* = dynasty, *E* = Eastern, *feud* = feudatory, *l* = king, *m* = man, *ri* = river, *sa* = see also, *sur* = surname, *te* = temple, *town* = village, town, *W* = West, *ro* = woman.

	PAGE		PAGE
Taṇṇai, <i>co</i> ,	136, 141, 142, 144	Tirumalaya, <i>in</i> ,	233, 236
Taṇṇai Sembula nādu, <i>di</i> ,	137, 149	Tirunedungulam, <i>vi</i> ,	139
tantra,	285, 291, 294	Tira Orriyāraṇ, <i>m</i> ,	135
Tapōnidhi, <i>m</i> ,	285, 291, 293, 294	Tirupati, <i>vi</i> ,	3, 124, 132
Tardavādi, <i>di</i> ,	179 n 6	Tiruvāchchirānam, <i>te</i> ,	137 n 6
tarka,	285, 291, 294, 305-6, 313, 332, 337	Tiruvāḷudaiyāl, <i>te</i> ,	135
Tarkāri, <i>vi</i> ,	285, 286, 288, 290, 292, 292 n 8	Tiruvamaliyāram, <i>te</i> ,	137 n 6
Tārکشیا,	332, 336	Tiruvellapai, <i>vi</i> ,	139
Tātāchārya, <i>sur of Śrī-Vaiṣṇava Achāryas</i> , 2 n 1,	3, 3 n 4, 6, 11, 222 n 5	Tiruvellapai well inscription,	139 n 3
Tātā Dēśika, <i>a Śrī Vaiṣṇava Achārya</i> ,	2 n 1	Tiru-veṅgalaya, <i>m</i> ,	231, 236
Tāta-Pinnama, <i>a Karnāṭaka k</i> ,	227	titlu, <i>see days of the month, lunar</i>	
Tātaivārya, <i>guru of Venkaṭapati</i> ,	228	Tollimti, <i>n of an estate</i> ( <sup>20</sup> ),	240, 248, 257,
Tatagumpha cave,	164, 165		257 n 5, <i>add</i>
tēja,	172, 175	Tondai,	144
tēja svāmya,	34, 158	Tondai mandalam, <i>co</i> ,	232, 233
Tēlangārya, <i>m</i> ,	246, 255	Toreguro, <i>di</i> ,	169, 179
Tēlinga, <i>people</i> ,	199, 202, 205	Torlūri, <i>n of an estate</i> ,	220, 223, 224
Tellāru, <i>vi</i> ,	134, 134 n 3, 136	tortoise emblem,	109
Tengalai, <i>a sect</i> ,	3	tōshakrid arthiṣhu, <i>sur of Vijayanagara k</i>	
Tenṇan = Pāndya,	144	<i>Kṛishṇa dēva Rāya</i> ,	129
Tennādar = Pāndya,	148	Trailōkyamalla (Sōmēśvara I), <i>a Chāluḷya</i>	
Tenṇavar = Pāndya,	137	<i>k</i> ,	43, 52, 168, 170, 173
th, form of,	113, 259, 284	Trāta, <i>m</i> ,	117, 119, 120
ṭh, form of,	104	Trētī Ago,	306, 314
Thāna plates of 1194,	198ff	tribhōga,	316
Thāneya, <i>vi</i> ,	299, 302, 310	Tribhuvanamalla = Vikramāditya VI, <i>a Chāluḷya</i>	
Thiura grāma, <i>vi</i> ,	279, 280, 282	<i>k</i> ,	12, 14, 15, 48, 57, 303, 315
Tikka I, <i>a Telugu-Chōḷa k</i> ,	195, 196	Trikūtēśvara, <i>te</i> ,	172, 175
Tilivalli, <i>vi</i> ,	13, 14, 15	Trilinga, <i>co</i> ,	260, 262, 270, 270 n 5
Tilōttamā,	312	Trilōchana-Kādamba, <i>dy</i> ,	303, 315
Timma, <i>m</i> ,	233, 236	Triphcane plates,	1
Timma-Bhūpati, <i>a Vijayanagara k</i> ,	125, 126, 131	Triparāntakēśvara, <i>te</i> ,	195
Timmaṭaram, <i>vi</i> ,	226, 230	tri samdhi,	34 n 3
Timmaya, <i>m</i> ,	235, 237	trīsāṅka,	156, 157
Tingalūr, <i>vi</i> ,	137, 147	Trivikrama = Vishnu,	292, 295
Tippāji, <i>a Vijayanagara queen</i> ,	125, 127, 181	Trivikrama, <i>m</i> ,	246, 255
Tippaya, <i>m</i> ,	248, 256	Tiyamavapura, <i>vi</i> ,	116, 118
Tirthamkaras, <i>Jain</i> ,	166, 167	tt, form of,	284
Tirumaiyam, <i>vi</i> ,	137	ttk for th,	194
Tirumala, <i>vi</i> ,	3	tu, form of,	135
Tirumala-dēvī, <i>a Karnāṭaka queen</i> ,	227	Tagaiyūr, <i>vi</i> ,	134
Tirumalai, <i>vi</i> ,	124	Talākanthakayaksha, <i>vi</i> ,	119, 121
Tirumalai nambi, <i>m</i> ,	3, 222 n 5	tulā-purusha, 121, 128, 129, 217, 239, 302, 303,	310 n 1
Tirumala-Mahārāja, <i>a Karnāṭaka k</i> ,	228		
Tirumalāmbikā, <i>a Karnāṭaka queen</i> ,	227	Talā-samkrānti,	318
Tirumala-Rāja, <i>a Karnāṭaka k</i> ,	227	Tuluva, <i>dy</i> ,	126, 131

The figures refer to pages, *n* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *vi* = river, *sa* = see also, *sur* = surname, *te* = temple, *vi* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Talyabhāgā, <i>ri</i> , 239, 243, 248, 250, 251, 253, 257, 258		Utkala, <i>co</i> , 1	160, 162, 164
Tundaraka, <i>di</i> , . 107		Utsa grāme Thirty = Uchchu-gāve, 317, 319, 320, 323	
Tūndrā, <i>ri</i> , . 107		Uttaragangā, <i>n. of an estate</i> , 116, 118	
Tungabhadra, <i>ri</i> , . 7, 11		Uttara-Kōśala, <i>a tirtha</i> , 218	
Tungēśvara, <i>ri</i> , . 114		Uttarāpatha, <i>a place</i> , 116, 118	
tungula ( <i>?</i> ), . 116, 118		Uttaravāsa, <i>n. of an estate</i> , 116, 118	
Turagavedenga, <i>m</i> , . 185, 186, 187		uttarāyana-samkrānti, . 169	
Turushka, <i>a people</i> , 127, 131, 207 <i>n</i> 5, 296		Uttara-Setti, <i>m</i> , 14, 15	
turushkadanda, . 219, 296		utthānadvādāśi tithi, 225	
tyāga-jaga-jhampam, <i>a title</i> , 293, 303, 317, 320		Uyyakkonḍāṇ Tīramalai, <i>ri</i> , 138	
tyāga-jaga-jhampī jhampal-āchāryya, <i>a title</i> , 293, 317, 320			
		V	
U		<i>v</i> < <i>m</i> final, 87	
<i>u</i> , denoting absence of vowel, 168		<i>v</i> and <i>b</i> confused, 109, 150, 207, 210, 217, 276, 284, 296	
<i>u</i> , form of, 113, 238, 284		<i>v</i> , form of, 16, 27, 104, 113, 123, 135, 135 <i>n</i> 3, 194	
<i>ū</i> , form of, . 113, 161		Vachākarana-grāma, <i>ri</i> , 116, 118	
<i>ū</i> , confused, 194		vadaharā, 207, 208	
abhayamukhi, 15, 24, 172, 176		Vadama, <i>a sect</i> , . 1, 2 <i>n</i> 1	
Uchchaśravas, 304, 311		Vadagai, <i>a sect</i> , . 3	
Uchchu gāve, <i>ri</i> = Utsugrāme, 31, 35		Vadapūryambi nāda, <i>di</i> , 232	
Udārarāghava, <i>a work</i> , 222		Vaḍavūr, <i>ri</i> , 47, 57	
Udaya, <i>m</i> , 17, 19, 24, 27, 29, 33		Vaddavāra, <i>n. for Saturday</i> , 16, 18	
Udayagiri cave inscriptions, . 159		vadhūti, 302	
Udayambākam, <i>ri</i> , . 122		Vadra-kshētra, <i>n. of an estate</i> , 121	
Udaya-madūva, <i>m</i> , 317, 318, 321, 324		Vadratāngalam, <i>ri</i> , . 232	
uddām, . 327		Vadukha, <i>a prince</i> , . 161	
uddānaparnnāyate, 150, 152		vāgai, 142	
Uddyōtakāśari, <i>k</i> , 165, 166, 167		vāgara, 216, 217 <i>n</i> 1, 218	
uddyōtita, . 167		Vāgdēvi, <i>wo</i> , 17, 20, 24, 29, 33	
Udambaravāsa, <i>a place</i> , 116, 118		Vāgividu, <i>ri</i> , 226, 230	
ndvāta, 150, 152		Vaichunda, <i>n. of a tank</i> , 291, 293	
Ūgamaniyō, . 207, 208		Vaijana (Vaija), <i>m</i> , 17, 20, 24, 25, 29, 30, 33	
Ugura Three-hundred, <i>di</i> , 14, 15		Vaikuṇṭhagubha, <i>cave</i> , . 159	
Umāpati, <i>m</i> , 151, 152, 155, 289		Vaikuṇṭhapura cave, 159	
umbali, . 31, 35, 172, 175, 175 <i>n</i> 2		Vainya, 104, 105, 106	
Umbaravāni, <i>ri</i> , . 27, 28, 30, 34		Vājasaneyin school, <i>see</i> Vēdas	
Undikāvātikā grant, 107		Vajrata, <i>k</i> , 276, 279, 281	
Unukal, <i>ri</i> , 319		Vajrasthala-kshētra, <i>n. of an estate</i> , 119, 120	
Unukal Thirty, <i>di</i> , 317, 320, 323		Vakradēva, <i>misreading for Kūdēpa k</i> , 161	
upadhmanīya, . 212, 299, 317, 327, 338		Vāk-pāla, <i>a Pāla k</i> , 269	
uppala, . 174 <i>n</i> 2		Valabhi, <i>co</i> , 338	
uppaṭṭa-varsha, 168, 171, 174 <i>n</i> 2		Valajikabbe, <i>wo</i> , 39, 45, 54	
Urukavi, <i>a poet</i> , 126, 130, 132		Vallabha, <i>m</i> , 233, 236	
Ūrumba, <i>n. of a well</i> , . 31, 35			
Ushtralamaka, <i>a place</i> , . 116, 118			

The figures refer to pages, *n.* after a figure to footnotes, and *add* to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *ri* = river, *s a* = see also, *sur* = surname, *te* = temple, *ri* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Vallabha = Kirttavarman II, a <i>W Chāṭukya</i>		Vēdamārgaṅga-pratishthāchārya, a <i>title</i> ,	11
<i>k</i> ,	254, 276, 279, 281	Vēdānta-Dēśika, <i>m</i> ,	222, 261
Vallabhāchārya, <i>m</i> ,	247, 256	Vēdāntadēśika-vaibhava-prakāśikā, a <i>work</i> ,	222
Vallabha-Rāja, <i>sur of a Rāshtrakūta k</i> ,	276,	Vēdāntam, <i>sur</i> ,	234, 236
	279, 281	Vēdhī,	203, 206, 206 n 2
Vallabhārya, <i>m</i> ,	246, 247, 255, 256	Vedurupāka, <i>vi</i> ,	238, 239, 240, 243, 253
Vallam, <i>vi</i> ,	136, 142, 143	Vēgavatī, <i>vi</i> ,	195, 197
Vallūri, <i>sur</i> ,	246, 255	vēl,	136, 140, 141, 142
Vāmama-svāmin, a <i>divinity</i> ,	119, 121	Vēlachchēri, <i>vi</i> ,	135
Vānāra, <i>di</i> ,	260, 264, 271	Velagampādu, <i>vi</i> ,	226, 230
vānāra-mahā-dhvaṇya,	303	Vēlāmūr, <i>sur</i> ,	234, 236
Vānarasyāyām, for Vārānasyām,	296	Vēlchūru, <i>vi</i> ,	240, 249, 257
Vanavāsa, <i>vi</i> ,	179	Vēl Māraṇ, <i>sur of Śūvaran Māraṇ</i> ,	136
Vanga, <i>co</i> ,	129, 132	Vēlnamban, <i>m</i> ,	137, 140, 143
Vān-Māraṇ, <i>sur of Śūvaran Māraṇ</i> ,	136	Vēla grāme, <i>vi</i> ,	40, 47, 56, 319
vantaka,	199	Vēla grāme Seventy, <i>di</i> ,	317, 320, 323
vānyaprastha,	167	Vēlūr, <i>vi</i> ,	124
vāpī,	167	Vēma, a <i>Reddī k</i> ,	238, 239, 241, 242, 243,
Varagunanāṭṭi, a <i>queen</i> ,	138		251, 252, 253, 254-6, 259
Varāha incarnation,	126, 131	Vēmāmbikā, a <i>Reddī queen</i> ,	238, 241, 252
Varāhadatta, <i>m</i> ,	115, 119, 120, 121	Vēmasānakha, a <i>Reddī prince</i> ,	239
Varāhavartanī, <i>di</i> ,	213, 214, 215	Vēmasānakha-Doddavaram, <i>vi</i> ,	240, 248
Vārānasī } = Benares,	40, 47, 56, 172, 175, 307		249, 257
Vārānasī }		Vēmasāni, a <i>Reddī prince</i> ,	239
Vūranāsī, <i>sur</i> ,	246, 255	Vēmavaram, <i>vi</i> ,	239, 249, 258
Varddhaki-pallikā, a <i>place</i> ,	116, 118	Vēmavaram grant,	237ff
Varēndrī, <i>di</i> ,	285, 287, 289, 290, 292	Vēmaya = Vēma, a <i>Reddī k</i> ,	242, 253
varishatī,	276	Vengalāmbā, a <i>Karnāṭaka queen</i> ,	228
Vārishchā, a <i>Jain saint</i> ,	29, 33	Vēngī, <i>co</i> ,	171, 174
varna,	295 n 4	Venkata, <i>m</i> ,	234, 236
Varsha,	42, 50-51	Venkatāchārya, <i>m</i> ,	2, 2 n 1, 3 n 5, 6, 11, 222,
Vārūnāśrama, n <i>of an estate</i> ,	116, 118		223, 224
Vāsishthaśrīkumāra, <i>m</i> ,	278, 280, 282	Venkatādri, <i>co</i> ,	227
Vāsudēva, a <i>divinity</i> ,	39, 45, 54, 292, 295	Venkatādri, a <i>Karnāṭaka k</i> ,	228, 229
Vāsudēva Gheysa, <i>m</i> ,	60, 61	Venkatādri, <i>m</i> ,	234-236, 237
vasuge,	37	Venkatādri, <i>vi</i> ,	127, 129, 132
Vatti, <i>sur</i> ,	245, 254	Venkatādri nayinār, <i>m</i> ,	235, 237
Vaula, <i>vi</i> ,	199, 200, 206	Venkatādri-a, a <i>Karnāṭaka k</i> ,	230
Vēda, śākhā, sūtra,	292, 325, 337	Venkatagiri, <i>di</i> ,	11, 223, 224
Āpastamba s,	233-6	Venkatamahārāyasamudram, <i>vi</i> ,	226, 230
Kātyāyana-s,	225, 229	Venkatāmbā, a <i>Karnāṭaka queen</i> ,	228, 231, 231 n 7
Rig v,	212, 214 5, 244-5, 254-5	Venkatapati I, two grants of,	225ff
Sāma v,	244-5, 254-5	Venkatapati-dēva Rāja I, a <i>Karnāṭaka k</i> ,	2 n 1
Vājasanīyī s,	105 6, 234, 238	Venkatārya, <i>vi</i> ,	2 n 1
Yajur v,	2, 6, 11, 219, 243-4, 254, 274	Venkata Yajvan, <i>m</i> ,	234, 237
„ white,	225, 229, 245 6, 255 6	Venkatēndra-Mahārāya, a <i>Karnāṭaka k</i> ,	231
Vēdagurīstara Nāyadu, <i>m</i> ,	221	Venkatēndramahārāyasamudram, <i>vi</i> ,	226, 230

The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = county, *d* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *I* = king, *m* = man, *r* = river, *s a* = see also, *sur* = surname, *te* = temple, *v* = village, town, *W* = Western, *w* = woman.

	PAGE		PAGE
Venkatēśa, a divinity, . . . . .	3, 230	Vīra Gandagōpāla, a Telugu Chōla k ,	195
Venkōdal, rī ,	137, 149	Vīra-Hommūli Rāya, a Karnāṭaka k ,	227
Vennayārya, m ,	244, 254	virāma, form of,	135
Veṇṇekal, rī ,	41, 47, 57	Vīra-Mallikāryuna-dēva, a Ratta prince,	21, 25, 30, 33
Vēnu-grāma, rī ,	17, 18, 21, 25, 26, 30, 33	Vīra-Mantrin, m ,	246, 255
Vēra, k ,	160	Vīram-Bhatta, m ,	225
Vētaśa kuljavāpa, n of an estate,	119, 121	Vīraṇa, m ,	225, 231
rī, form of,	135	Vīraṇa-Āchārya, m ,	126, 130, 132
Vichhiāntāla, rī ,	218	Vīra-Nārāyaṇa, sur of the Rāṣṭrakūṭa k. Gojji-	
Vidēlvīdugu, sur of Muttaraiyaṇ kīngs,	136, 138, 139	ga dēva,	329, 330, 334, 335
Vidēlvīdugu Muttaraiyaṇ, k ,	138	Vīraṇēśvara, a divinity,	110, 115, 117, 118, 120
Vidēlvīdugu Viṣṭappēraḍi Arasāṇ, k ,	137, 138	Vīra-Narasimha = Vīra-Nṛsimha, a Vijayanagara	
Vidyābharana, m ,	60	k ,	125
Vijaya-Bakka, a Vijayanagara k ,	1, 4, 10	Vīra-Nṛsimha, a Vijayanagara k ,	124, 125,
Vijayāditya II, a Kādamba k ,	299, 301, 311, 322,	125 n. 6, 127, 131, 155	
325, 328 9		Vīra-Pāṇḍya, a Pāṇḍya k ,	134 n. 9, 138
Vijaya-Gandagōpāla, a Telugu-Chōla k ,	122, 195,	Vīrapratāpa, sur of the Vijayanagara k	
196, 197, 198		Kṛṣṇa-dēva Rāya,	129
Vijakarani, a place,	119, 121	Vīra-Rāmanātha, a Hoysala k ,	134 n. 3
Vijayālaya-Muttaraiyaṇ, m ,	136, 139	Vīrasēna, m ,	191, 193, 194
Vijayanagara, dy.,	1, 123, 125, 126, 134 n. 3	Vīra Sōmēśvara, a Hoysala k ,	187
Vijayanagara, rī ,	10, 122, 123, 126, 127, 131	Vīratāna kōṭe, n of a fortress,	176
Vijayaranga-Chokkanātha-Nāyaka, k ,	122	Vīra-Vonkatapati, a Karnāṭaka k ,	230
Vijaya-Sēna, a Sēna k ,	287	virgal,	188
Vijō, m (?),	166	Vīrūpāksha, a śhrīne,	127, 132
Vikrama = Vikramāditya VI ,	42-4, 51-3, 304, 312	visa,	15
Vikramāditya VI, a Chāḷukya k ,	12, 38, 39, 43,	visaka,	37
52, 290, 298,		Viśākhala-pallikā, a place,	116, 118
299, 301, 307		Visarga, form of,	284
Vikramakīśari, a Kodumbāḷūr chief,	134 n. 9, 138	Visarga, employment of,	123, 212, 276
Vikramāṅka = Vikramāditya VI.,	290, 307, 314	viśayādhīpati,	103
Vikramāṅka-dēva charita, a work,	290, 290 n	viśayapati,	115
Vikrama-pura, rī ,	287	Vishnu,	285, 291, 292, 293, 294
Vikramārjunaviyaya, a poem,	328	Vishnuchitta - (Vijayāditya II), a Kādamba	
vilayā-moḷi,	141, 141 n. 5	prince,	301
Vilāśa dēvī, a Sēna queen,	287	Vishnudāsa, m ,	115, 116, 118
Vilikkara Nāḡiyamma, m ,	177, 183	Vishnu-Ghaṇṣāsa, m ,	48, 53
Villavaṇ = Chōla,	148	Vishnuvarman, k ,	110, 111, 112, 115, 118, 120
Vīnaya,	293, 293 n. 5	Vishvakēśa, a divinity,	226
Vīmayāmbudhi, feud ,	191, 193	Vīśōttara Dīkṣita, m ,	327, 330, 331, 334, 335
Vindhya Mountain,	121	Vissaya, m ,	245, 255
viṇḍu,	327	Vissayārya, m ,	247, 255
Vīra, a Reddi k ,	238, 242, 243, 253	Viśākarmaṇ,	47, 56
Vīra-Ballāla II, a Hoysala k ,	176	Viśvanāthaya, m ,	233, 235
Vīrabhadra, a divinity,	177	Viśvarūpa, m ,	297
Vīrabhadra, a Reddi k ,	238, 241, 252	Viśvēśvara, m ,	245, 254
Vīrabhadra, m ,	234, 236	vitānūdhīpa,	325 n. 3

The figures refer to pages, n after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, division, *do* = the same, ditto, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king; *m* = man, *rī* = river, *s. a.* = see also, *sur* = surname; *te* = temple, *ti* = village, town, *W* = Western, *wo* = woman.

	PAGE		PAGE
Vithai ul' Bhatta, <i>m</i> ,	245, 255	Yāmunārya = Ālavandār,	3
Vīṭhka, <i>m</i> ,	220	Yārlapūndi, <i>vi</i> ,	226, 230
vōra,	203, 206	Yasōvīgraha, <i>m</i> ,	217, 218
Vōrma er'ma, <i>vi</i> ,	279, 280, 282	Yavana,	150, 151, 153
Vrddha-Catutāmī, <i>vi</i> ,	261	Yayāti,	105, 106
Vrddha palli, <i>a place</i> ,	116, 118	years of the cycle, Ānanda,	239, 249, 253
Vrddha tauri, <i>Chikā, a place</i> ,	116, 118	Angiras,	199, 200, 201
vrishet'pa,	116, 117, 117 n 12, 118	Dundubhi,	192, 193
Vrisharman, <i>k</i> ,	115	Jaya,	184, 185
va for u,	238	Kilaka,	2, 7, 11, 169
Vrāṣṣkādantavamika, <i>n of an estate</i> ,	116, 118	Khara,	195, 196, 197
vjākarana,	332, 337	Manmatha,	169, 171, 174
vāpura kṛta,	331, 335 n 3	Nandana,	39, 48, 57
vāso' thini jangala, <i>n. of an estate</i> ,	119, 121	Plava,	220, 224
vjatip' ta,	171, 174	Plavanga,	278, 280, 282
		Pramādin,	231, 232
		Raktākshi,	18, 21, 25, 30, 31
		Sarvajit,	13, 14, 15
		Saunya,	156, 158
		Sōbhakṛit,	318, 321, 324
		Svabhānu,	124, 129, 132
		Vikṛita,	327, 330, 335
		Vilambin,	59, 60
		Virōdhin,	178, 183
		Viśāvasu,	300, 308, 316, 318, 319, 321, 322, 324, 325
		Vyaya,	225, 229
		years, regnal,	114, 116, 118, 120, 121, 165, 166
		Yellana-Mantrin, <i>m</i> ,	247, 256
		Yellu-Bhatta, <i>m</i> ,	245, 254
		Yoggaya, <i>m</i> ,	247, 256
		yugādi-tithi,	300
		Yuvārāja,	218

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